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3.

THE
CLASSICAL JOURNAL;

FOR
MARCH AND JUNE,
1814.

VOL. IX.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ρίψον ἅ μὴ νοτίεις.

EPIC. INCERT.



T

London :

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1814.

THE FOLLOWING
SCARCE TRACTS
ARE
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Already Published.

- I. **CARMINA HOMERICA:** *Ilias et Odyssea a rhapsodorum interpolationibus repurgata, et in pristinam formam redacta; cum NOTIS ac PROLEGOMENIS, studio RICARDI PAYNE KNIGHT.* 2d edition, with very many additions. *.* A copy of the first Edit. (of which only a few copies were printed,) was lately sold by Auction for upwards of £7.
- II. *A Chart of 10 Numerals in 200 Languages, with a Descriptive Essay.* By the Rev. R. Patrick, Hull.
- III. *Account of Herculanum.* By the Rev. Mr. Hayter.
- IV. *An Introductory Essay on the Prepositions of the Greek Language.* By Professor Moor.
- V. Bishop Pearson's minor Tracts chronologically arranged.
- VI. T. Falconer's two Letters On the Oxford Strabo.
- VII. *De Græcorum Verbis in Regulâ flectentis;* a C. S. G. Hauptmann.
- VIII. G. Canteri *de ratione Emendandi Græcos Auctores, Syntagma recens auctum.*
- IX. Wasse On Latin Scholiasts.
- X. *Oratio de Publicis Atheniensium Moribus,* a Valckenær.
- XI. Lamberti Bos *regulæ præcipuæ accentuum.*
- XII. Ruhnken's *Animadv. in Xenophontis Memorabilia.*
- XIII. *Oratio de Linguae Arabicæ utilitate, antiquitate, et præstantiâ;* a Hyde.
- XIV. *De Ludis privatis ac domesticis Veterum;* a J. C. Bulengero.
- XV. *Fonles quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat* J. H. L. Meierotto. reprinted. This is from a scarce tract in folio. 1795.
- XVI. *Notarum Romanarum ac Literarum singularium compendiiq; scriptionis in antiquis codicibus et monumentis obvis Interpretatio, ex variis auctoribus collecta.*
- XVII. *Fragment of Longus—with Latin Translation.*
- XVIII. *Oratio de Constitutione Tragediarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda.*
- XIX. *Remarks on the Miscellaneous Observations on Authors Ancient and Modern.*
- XX. *An answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus.*

CONTENTS OF NO. XVII.

	PAGE
A DEFENCE of Public Schools, No. III.	1.
Oratio de Constitutione Tragædiarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda	9
In carmina Epodica Euripidea Commentarius, No. I.	15
Catalogvs Prælectionvm pvblice et privatim Georgia Avgv- ta per semestre Hibernvm clocccc. Inde a Die xiii, Oc- tobris habendarum	27
Epithets in Poetical Composition	33
Bibliographical Inaccuracy	35
ADVERSARIA LITERARIA, No. I.	37
Notice of D. G. Morhofii Liber de pura Dictione Latina . .	43
Biblical Criticism	48
Euripidis Supplices. Recensuit Godofredus Hermannus, No. II.	49
Inquiry into the Causes of the Diversity of Human Character in various Ages, Nations, and Individuals, No. IV.	65
Latin Poem	87
Remarks on the Greek Fathers	89
Remarks on the Miscellaneous Observations on Authors, ancient and modern	90
Tacitus illustrated and emended	101
Mors Nelsoni. Poema Aureo dignatum Numismate	102
Remarks on Strabo	113
On Mr Blomfield's Derivation of the word <i>ἰερόν</i>	114
Remarks on some points of Resemblance between the English and Italian Languages	117
ETYMOLOGICAL DISQUISITIONS, No. I.	121
Illustration of St. Gregory's Epitaph on St. Basil	130

	PAGE
Latin Inscription	132
Critical and Explanatory Remarks on the Hippolytus Stephane- phorus of Euripides, with Strictures on some Notes of Prof. Monk, No. iv.	133
Biblical and Classical Criticism	137
Classical Connexions	139
Suetonius Collatus cum MSto <i>Dunelmensi</i>	143
Biblical Criticism	149
Egyptian Etymology	153
Loci quidam Luciani emendati atque explanati, No. II.	158
Conjectura in locum Dialogi de causis corruptæ eloquentiæ Casimir and Burns	169
Classical Criticism	171
An Answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus, No. I.	173
Dr. Parr's Inscription for Sir John Moore's Monument	178
Pæcilographia Græca. <i>With three plates.</i>	179
Biblical Criticism	182
Person's Collation of the Harleian MS. of the Odyssey	191
Marathonian Antiquities	196
BR. PEARSON'S MINOR TRACTS, Chronologically arranged, No. III.—Cl. Joan. Pearsoni Prolegomena in Hieroclem	197
The Language of Flowers, Fruits, &c. used by the Turkish Ladies in the Harems	208
Biblical Synonymæ, No. II.	214
On the Conformity of the Greek, Latin, and Sanskrit Languages	219
Notice of a new Edition of Schleusner's Greek Lexicon	223
Literary Intelligence	225
Notes to Correspondents	228

THE
CLASSICAL JOURNAL.

Nº. XVII.

MARCH, 1814.

A DEFENCE OF PUBLIC SCHOOLS.

NO. III.

I PROCEED to speak of characters far more to the point, Historians, eminent Scholars, and Statesmen. If our Public Schools are deficient in producing these, particularly eminent Scholars and Statesmen, the question must be given up. I shall, as before, make some observations on the list here produced, and then see what can be said on the other side, not fearing to leave the result to the opinion of all impartial judges.

“The three best Historians that the English language has produced, Clarendon, Hume, and Robertson, were not educated at Public Schools.” So says the Review.

We have already mentioned that Clarendon was sent to Oxford at thirteen years of age; he, therefore, may justly be enumerated among those educated at Public Schools, and certainly after that form, “to which the English are so much,” and with great reason, “attached.” Let us now examine more attentively the characters of Hume and Robertson as historians; and we are not disposed to detract in the smallest degree from their deserved reputation. Hume was fluent, perspicuous, eloquent; of copious, but correct, diction, and most happy in embellishing his narrative with those colors of rhetoric that are powerful in winning and disposing his readers on the side to which he had devoted his talents. At the same time, he was wanting in that which is most essential to the cool investigation of truth; fidelity, accuracy, impartiality. So negligent indeed is he in this respect, that his text is not unfrequently found to be in direct opposition to the very authority he quotes.—

VOL. IX. Cl. J. NO. XVII.

A

Robertson stands very high as a judicious, elegant, and discriminating writer; but, bating the amenities of style and language, it is extraordinary to think how little of new light has been thrown by his researches on the periods which he has so pleasingly, I had almost said superficially, illustrated. Let it be observed; however, that Robertson had the advantage of the highest public education in his country. But even if we should confine ourselves to our three greatest Public Schools, have we not Camden, the annalist of Queen Elizabeth, and the great and venerable father of historical topography, educated at Westminster? Have we not Gibbon, who, though unfortunately prejudiced on one great point, has dispelled the darkness of the middle ages, and exhibited them as they stand in connexion with the more authentic period of Roman History,—brought up at Westminster? Have we not also Coxe, educated at Eton, whose Histories of Austria, and of the Bourbon Kings of Spain, may surely be placed on the same shelf with any work of Robertson; and whose Life and Memoir of Sir Robert Walpole have superseded all other accounts of the reigns of George I. and II. All these were bred as private gentlemen; and without taking into consideration the exceptions we have made, even as historical writers, they evidently turn the scale in favor of Public Schools.

In speaking of eminent Scholars, I must examine, as before the list produced by the Critic. Among them we have such eminent names as “Jeremy Taylor, Cardinal Wolsey, Bishop Wilkins, Chillingworth, and Isaac Hooker.” Most of these are well known as distinguished for their learning and great qualities but who is this *Isaac Hooker*? Dr. Johnson mentions a singular character, who, in a very intelligent company was observed to utter only one word: this word, subsequent information has decided to have been “RICHARD.” It is a pity this personage has not been at the Reviewer’s elbow, that he might have prompted him to write *Richard*, instead of *Isaac*, Hooker. It is probable that this very accurate writer might have intended to put in this place the name of Isaac Barrow; but finding that Barrow had a Public School education, he put out *Barrow*, and let *Isaac* remain. Concerning Hooker’s writings it is likely that the notable Reviewer knows as little as he appears to have done of the works of Ben Jonson; we will therefore,—after giving him his right name, as we have to John

* It is to be lamented that, in consequence of his weak and sickly constitution when a boy, he was deprived of the regular course of studies, and was therefore many years incessantly occupied in recovering the ground he had lost. Had he been able to go through the regular education of Westminster, it is probable that his conduct would have been more steady, and his principles more sound.

son,—extract one sentence from the preface to his unrivalled work, Ecclesiastical Polity, which ought to be written in letters of gold for the edification and improvement of some writers: “*There will come a time, when three words, uttered with CHARITY and MEEKNESS, shall receive a far more blessed reward than three thousand volumes written with DISDAINFUL SHARPNESS OF WIT.*” Hooker was sent to Oxford at an early age.

Cardinal Wolsey was a member of the same University at eleven years of age, if we may judge from the appellation of “the boy bachelor,” which he received for taking his degree at fifteen. Bishop Wilkins went to Oxford also at the same age. The acute and wonderful Chillingworth, the great master of Locke in reasoning, was educated in the Public Academical School attached to Magdalen College, Oxford: and the eloquent, elevated, and holy Jeremy Taylor was so early instructed at Cambridge, that Antony Wood, in his quaint manner, says; “he tumbled out of his mother’s womb into the seat of the Muses at Cambridge.” It may be proper to observe that, of the other eminent characters mentioned, Cudworth, Tillotson, Middleton, Bentley, Bishop Sherlock, Stillingfleet, Spelman, Clarke, and Bishop Hoadley,¹ went early to Cambridge; Selden, Sir Thomas More, and Bishop Wilkins, to Oxford; and Archbishop King, and Bishop Usher, to Trinity College, Dublin.

We now come to the Statesmen and great political characters. Without strictly examining the whole list, which is full of inaccuracies, the following observations will, I trust, be sufficient to show how confidently we may appeal from the decisions of the Reviewer, on this important criterion. I therefore request the attention of the reader to the following circumstances.

When the Puritans obtained the predominance in the State, and particularly after the famous visitation by the *godly Commissioners* at Oxford,² the establishments of education lost their

¹ These two last were educated at Norwich School.

² When men so eminent for learning, piety, and every Christian virtue, as Sanderson, Hammond, and Dr. Pococke, were reduced to beggary; when the Soldiers preached in the Public Schools and Churches against human learning, challenging the Scholars to prove their calling from Christ, and denouncing Greek as the sin against the Holy Ghost.—It may not be improper to mention here that these pious visitors, with Lord Pembroke at their head, found no great difficulty in dispossessing, among other eminent sufferers, Dr. Fell, Dean of Christ-Church and Vice-Chancellor; but Mrs. Fell, the Doctor’s wife, “*refused to budge.*” Intreaties, commands, were all in vain: at last, after “*seeking the Lord,*” they put her by force into an arm-chair, brought her into the quadrangle, and locked the door!

¹ Hammond was educated at Eton, and first went there, according to Walker, “*in his long coats.*”

repute. These venerable seats,—which in the reign of Henry, Elizabeth, and James, had produced such characters in the political world as Sir Thomas More, Lord Surrey, Sir Philip Sidney, Sir Walter Raleigh; and afterwards, such men as Lord Falkland and Clarendon; and even the best and most accomplished of the Republicans, as Milton, Marvel, Whitelocke, and Selden,—were now filled with a generation as ignorant as they were canting and rapacious. Thus, during twelve or fifteen years there was a kind of lapse of that education, which had produced such characters as I have enumerated. During this period, Hugh Peters adorned the pulpit; and such monsters as “Praise God Barebones,” were called to fill the seats of the Senate. It was some years before the nation recovered from this intellectual hiatus, if the expression may be allowed. After the Restoration¹ the national education went on in its usual channel; but it was not till near the approach of the Revolution that the fruits were perceived. The reign of James II., it has been observed, was remarkably deficient in illustrious men. Sir William Temple was still respected and revered, among a race of venal and profligate courtiers. At length appeared Lord Somers, and the great leaders of his day; who were succeeded, in a subsequent reign, by Bolingbroke, Walpole, Townshend, Chesterfield, Pulteney, all educated at Eton or Westminster. These were followed by the great William Pitt, and his illustrious opponent Henry Fox, and the leading political characters of the middle of the last century. It really seems that the writer of the Review, from a natural hebetude of understanding, or from ignorant conceit, which, in him, even a public education could not cure, has run his head against the very point, which is most pregnant with illustrious examples, in opposition to his arguments. Let him look at the living. Let him look at the most eminent public characters: the Marquis of Lansdowne, Lord Grenville, Lord Grey, Lord Holland. Let him look at the great leaders of every party, Wellesley, Liverpool, Sidmouth, Canning, and Whitbread. Let him look at an eminent proof of the result of public education, in the Speakers of the House of Commons, whose situation requires an assemblage and union of the highest qualities of the mind; and he will find this arduous and honorable post almost universally occupied by men who have been educated at Public Schools; for instance, Cornwall and Addington at Win-

¹ It is a fact, that Rochester was sent to Oxford after its puritanical regeneration. Educated among the saints of the day, at the restoration, like many others, he burst into the contrary extreme, and was notorious only for his talents and profligacy. Dryden was also sent to Cambridge during the ascendancy of the fanatics.

chester, Grenville at Eton, and Abbot at Westminster.¹ We may here remark that almost all the characters enumerated in προτάξεις of the political world were distinguished for their classical attainments in youth. We may refer to Fox's poetical compositions in the *Musæ Etonenses*. Wellesley, Grenville, Sidmouth, Abbot, and Canning, gained University Prizes. Nor ought we to forget the late accomplished Windham.

But even in the list of Statesmen produced by the Reviewer, we shall find that the greatest number enjoyed the advantage of a public education. Lord Somers, Sir Walter Raleigh, Hampden and Sidney, were members at an early age of the University of Oxford; the Earl of Strafford, Sir William Temple, Walsingham, Cromwell, the late W. Pitt,² of that of Cambridge; and Burke of Trinity College, Dublin. Sheridan, consigned likewise by the critic to private instruction, was educated in one of those public Schools, "conducted" in his own words, "upon the plan of the three first," and doomed by him to the same reprobation.

I cannot conclude these observations without earnestly begging the reader's attention to a striking fact, of which I proposed to speak when I took into consideration that part of the Critic's question, "whether Public Schools furnished wiser and better men?" I shall here entreat the reader to look at the list of Poets only, furnished by a few great Schools; and I do this because there exists a vulgar and almost proverbial error, respecting the moral character of poets. Many persons, for want of knowledge, consideration, or candor, are apt to think that the name of a Poet in modern days is synonymous with eccentricity, if not with profligacy. Now look at the list! With the exception of one only, in so large a list, which might still be increased, all are men, whose private life was irreproachable: their morals were as correct, as their talents were extraordinary. Of men so educated, and so mannered, who can speak without respect, not of

¹ The conductors of those great establishments surely deserve the encouragement and remuneration which they, in general, receive from the state. We hail a head-master of Westminster exalted to the rank of Archbishop, as was the case with Markham: we congratulate the otium cum dignitate of so excellent a man, and so distinguished a scholar, as the present Dean of Westminster. Of only one, for many years master of Winchester, it may be said, he has been ungratefully neglected, Dr. Goddard. He may say to those whom he has so ably instructed—

Disce, puer, virtutem ex me, verumque laborem,
Fortunam ex aliis.

² We confess our inability to understand the Critic's object in introducing Mr. Pitt here. That man, who, in his estimate, entailed such calamities on the country, had not, according to him, a public education! Of this great man we may truly say, that the chief fault in his character, an haughty reserve, would probably have been completely cured by an education at a Public School.

the poetry only, but of their private life?—Whether we contemplate the lofty morality and severe wisdom of Milton; the amiable sweetness of Cowley; the exalted and refined purity of Gray; the cultivated intelligence and mild Christian benignity of Addison; the kind-hearted amenity of Rowe; the retired seriousness and pensive accomplishments of Dyer; the lofty and impassioned piety of Young; the tender and religious enthusiasm of Collins; the hermit-like sanctity of Cowper. To these may be added Gilbert West, speaking of whom, Johnson says—in him, as well as Crashawe, the venerable names of poet and saint were united.

In this picture of the character of our best Poets, there is not the least exaggeration. Not one of them was marked by that overweening conceit, which the Critic asserts to be the general produce of Public Schools; nor disgraced by those glaring and eccentric singularities of conduct, which have sometimes characterized men of that class differently educated. Churchill is the chief exception; but it should be remembered that he ran away from School, and received a very imperfect and desultory education: had he been trained into life by a regular course of study, the roughness of his temper would have been smoothed by the collision of a large society; he would have been at least as good a Poet, and certainly a better man.

Having left the reader to consider this plain, but, I trust, convincing statement, I might make our cause still more triumphant by adding some remarks on those Poets, differently instructed, who have received from their contracted mode of education a tincture of vanity, which has stained their life with irritated egotism; or who have brought dishonor on the very name of genius by disgusting conceit, by nauseating affectation, or by brutal intemperance.

Such a poet, not educated at a Public School, Scotland may perhaps recollect; but I spare his name, respect his genius, and commiserate his fate; observing only, in opposition to his biographer, that the light, which led him astray, was *not* “light from heaven.”

I have dwelt the longer on this part of the subject, because Poets are by some considered as a suspicious race, as far as morals are concerned; but on this point we may as triumphantly appeal to their characters, as we might in philosophy to those of a Boyle and a Locke.

I leave these considerations to the public, to parents and guardians, who, from what has appeared in the *E. Review*, might hesitate on the best mode of educating their children. It will be recollected that I have not entered into the general arguments, which might be used for or against Public Schools. I have only answered, and, I hope, to the conviction of every impartial judge, the unaccountable statement of a writer, who thought he could annihilate these

institutions at a blow, as easily as a stroke of Harlequin's wooden sword can destroy the castles at Westminster Bridge Amphitheatre. But the blundering Pantaloon has aimed his blow with different effect: not a vane on the pinnacles of our ancient establishments has been moved; they regard not the wooden sword of such an assailant; nor are their children frightened by the knife of Shylock, or the swagger and jargon of ancient Pistol! ¹

I have thus taken the pains of following step by step the course of argument, and examining the hostile positions of this great opponent of English Schools. However formidable his arguments, and confident his assertions, may appear to those, who have not attentively considered the subject, they have nothing more real than an African Mumbo Jumbo, which at first sight causes some alarm, but on a closer approach, exhibits nothing but rags and straw. The cause of Public Education has indeed had other defenders. The learned and excellent Dr. Vincent has triumphantly vindicated Public Schools, when they had received a partial, but serious attack. Mr. Copleston has no less triumphantly laid low the adversaries of the University of Oxford.

After all, it must be remembered that, although the enumeration of illustrious characters, brought by this writer against the system of Public Schools, has completely turned against himself; although, if I were required to produce a list of those, whose public services and private virtues have been produced and matured by a public education, I might reply,

“ Oceani fluctus me numerare jubes,
Et maris *Ægæi* sparsas per littora conchas,
Et quæ Cecropio monte vagantur apes,——”

for Schools and Universities oppose an invulnerable front to attacks much more formidable than this;—yet it is not by the numbers of illustrious characters alone that their value is to be estimated. If I were called upon to state the chief advantage and excellence of Public Schools, I should say that it is their use in forming the *secondary* men; men who carry a cultivated taste, a liberal and manly understanding, and a mild intelligence, into all the retired walks of life, which pervade the country and adorn the city; which convert the Squire Western to an Allworthy, and the Parson of the parish “much bemused in beer” to the well-informed clergyman, whose conversation instructs, and whose intellectual attainments improve, the humble circle in which he is destined to move; and who does not disgrace his name and character, when called upon to mix with the most cultivated and elevated ranks of society.

In this point of view, Public Schools are most important to the

¹ Alluding to the anglo-latinized alliterations so common in the Review, such as “pugnacious pamphlets,” &c. in which often the sole wit consists.

nation, and ought to receive from the State, which they are the means of improving and adorning, the most substantial encouragement. Great and distinguished characters are few, and their appearance often accidental; but these general effects are beneficial and permanent. Take away this source of improvement, and the face of society is instantly altered;

“ Ex illo fluere ac retro sublapsa referri
Spes Britonum.”

I have now, I trust, proved to the conviction of every dispassionate judge how irrelevant and absurd are the Critic's arguments, and how false, utterly false is the assertion “that the English have done almost all that they have done in the arts and sciences, without the aid of that system of education, to which they are so much attached.”—False, in regard to great Poets, for the greatest poets and the best men were educated in Public Schools:—False, in Philosophy, because Locke and Boyle, one the most mighty developer of the powers of the understanding, and the other the great precursor of Newton, were educated, one at Eton, the other at Westminster; and both as eminent for their goodness and piety, as for their learning:—False with respect to Newton, false even with respect to Bacon, because the first was sent to one of our foundation schools, the other entered at Cambridge when the Colleges were conducted on the principles of our great Schools, and at a time of life when boys are often sent to Eton or Westminster:—False, with regard to Statesmen and eminent political characters; almost all of whom were either brought up at Public Schools, or had the advantage of an early University education, when the Universities were conducted on the plan of Public Schools; where, surrounded by a number of noble and honorable youths, and having the same benefit of emulation and comparison, the young student acquired the accomplishments of a Surrey, or the learning of a Raleigh:—False, particularly in later days, when the value of Public Schools has been more justly appreciated: and when scarcely any, except those who were publicly educated, have made a very distinguished figure in the Senate.

We give up Actors, Painters, Physicians, and Soldiers: we have indeed brought a few instances, for no other purpose than to convict such a reasoner of the irrelevancy of his arguments and the inaccuracy of his assertions.

Such are the advantages which we derive from the general system of English classical education. The time may come, when popular frenzy, under the name of the “rights of man;” a bigoted ignorance, under the mask of spirituality, may subvert, as far as their power will extend, these establishments, the great nutriment of our national character; when Lord ———, like another Pembroke, may enter the Universities, to purify them from

ingodliness;—but I sincerely pray, that the day may be far distant; and that learning, liberality, cultivated taste, and genuine Christian morals, may long distinguish those seats of education, and that there, at least, they may “linger, ere they leave the land!”

Nov. 15, 1813.

L.

*Oratio de Constitutione Tragædiarum, et Sapientia civili, atque
Eloquentia ex earum Lectione haurienda.*

Habita cum in Troæ Interpretatione progredetur Boshornius.

Extracted from *M. Z. Boshornii Emblemata Politica et Orationes*, Amsterdam, 1635, 12mo.

QUOTIENS tot vitæ, et studiorum præsidia mecum agito, Auditores, nihil ex iis se commendat amplius, quam sapientia, et facundia, magnæ et invidendæ dotes. In illa divinarum humanarumque rerum cognitio, et, quod potissimum est, contemptus ineptiarum. Leguta ejus facundia est, sed erecta illa, quæ jam majestatem et robur accepit. Utramque in Poesi veterum habemus, et sapientissimi quique eam coluere. Unde Musarum disciplinam Plato appellabat, in qua in ordinem animas cogebatur. Quæ virtutem, quæ rectam rationem, quæ animi purgationem, moresque compositos ex sapientiæ præscripto inducit. Poesis ista variis olim sub formis latebat, quibus sine ulla difficultate animos sibi commissos et trahebat simul, et docebat. Cum alii mysteria, alii occulta sacra disciplinam suam appellarent: alii fabularum, alii Musices, alii postremo divinitatis nomen et opinionem ei indidere. Quippe cum Philosophia, splendore suo exuta, tanquam scortum contemni cœpit, tunc demum cœpta est Poesis æstinari. Et ex quo natæ in Thracia Ciliciaque ineptiæ Græciam invasere, Epicuri Atomî, ignis Heracliti, Thaletis aqua, Anaximenis spiritus, discordiæ Empedoclis, Diogenis dolium, omnia non sapientiæ, sed verborum plena esse cœperunt. Divisa etiam in partes Philosophia habebatur. Ad Musicam Pythagoras, ad Astronomiam Thales, in solitudinem Heraclitus, ad amores Socrates, ad castitatem Carneades, ad laborem Diogenes, ad voluptates Epicurus suos provocabant. Tunc Homerus Philosophus habebatur. Ad ipsum tanquam ad sapientiæ omnis sacrarium accedebant. Illius alumnus et æmulator erat Plato. Ut dubium non sit Homero quam simillimum Platonem esse. Quippe uterque divinus fuit. Sic quidquid in Platone et qui disciplinam ejus exceperê, admittantur, id totum ab Homero emanavit, ut ex Oceano Mæotis, ex Mæotide Pontus, ex Ponto Hellespontus, ex Hellesponto mare: quæ sententiæ et verba sunt Maximi Platoniorum. Nam res omnes humanas Homerus inspexit; ne quis cæcum fuisse credat antiquis. Nec tamen oculorum ista, sed animi judicio explorabat. Et, quod mira-

hominum in somnio de rebus maximis, de excidio Trojæ, de Ulysse suo cogitabat. Ubique circumferebatur. Corpus eundem locum servabat, animus totam terram ambibat. E terra in cælum ferebatur. Ubi cum Sole et luna suo more loquebatur, cum ceteris astris consistebat, et propemodum cum Jove universa moderabatur. Ibi propius mortales inspexit, et illa sapientiæ arcana, Tragædiani et Satyram invenit. Tragædias enim jam agebant homines, cum adhuc nomen ignorarent. Satyram merebantur, cum nemo eam appellaret. Petebant quippe bonâ, sed non intelligebant. Et talia ipsis visa acceptaque quæ non erant. Sic bonis utebantur, ut mox carerent, sic malis, ut multo miseriores redderentur. Sordebat virtus, vel quod nimis diu exulta, vel quod prima specie austera videretur, vel quod libido animi et voluptas magis placeret: quam novam semper excogitabant, priorem contemnebant, et dum læta sectabantur, in calamitates incidebant. Turpia vituperabant, nec tamen fugiebant, felicitatem mirabantur, non virtutes. Bella aversabantur, pacem autem insolenter habebant. Deos invocabant, tanquam donare possent, negligebant, tanquam qui pœnas non irrogarent. Timebant eos ut qui perjuria acerrime vindicarent, pejerabant autem quasi aut Dii non essent, aut res humanas non curarent. Inde nata tot scelera, tot mala, Satyrarum et Tragædiarum argumenta. Fallitur qui in Poetarum modo scriptis hæc quærit et invenit. In omni ætate, omni vita habemus. Nemo est, qui materiam illis non dedit: reges, populus, sapientes, pueri, juvenes, viri, senes, femine in Græcia, in Italia, in Thracia, ubique terrarum. Nec mirari debetis, Auditores, in hoc numero sapientes censi. Illi enim calamitate etiam agitantur. Calamitates autem Tragædiam constituere. Aliter tamen hic sapiens, aliter populus se gerit. Populum voco, qui impetum sequitur, non rationem, umbram virtutis, non ipsam, et voluptatem putat, atque dolorem, in quo non habet. Ferunt Socratem nunquam ingemuisse, non quod calamitatem non haberet, sed quod contemneret. Quippe illa sapientem premit, non prosternit. Qua alacritate vinum Alcibiades, eadem venenum Socrates bibit. Et tamen dum bibit, Tragædiam egit. In qua pulcherrimum spectaculum edebatur, dignum in quod oculos omnes convertant. Sapiens cum dolore congredditur; adversum minus, et supplicia, et tormenta componitur: cum strepitum mortis, et horrorem carnificis irrideus exsultat: cum libertatem suam adversus reges et principes exponit: cum soli Deo suo cedit: cum triumphator et victor, ipsum, qui adversum se sententiam dixit, ludificatur. Vicit enim, qui quod contendit obtinuit. Dicam breviter; ex flagitiis mortalium odium Fortuna concepit, ex odio ejus nata calamitates, ex calamitatibus neces, carceres, exilia, eversiones. Sic et Satyram, et Tragædiam, et Comædiam accepistis. Nam causæ calamitatum scelera fere mortalium sunt, quæ cum nostri amore occæcati vix dignoscere aut videre possimus, scelera tamen esse ex eventu Dii ostendunt: a quibus mala non merentibus imponi, nefas est cogitare. Ea autem Satyra sibi perstringenda vindicavit: in qua aut risus, aut indignatio domuantur. Calamitates sunt et publicæ, et privatæ, et leves, et horrendæ. Quæ et Tragædiam et Comædiam absolvunt. Inter utramque vero tantum interest, quantum inter Socratem et Epicurum. In Comædia perjuria

lenonum, amantium furor, artes servorum, petulantia meretricum, assentatio parasitorum, indulgentia aut severitas parentum, commessiones adolescentum, domesticæ seditiones, postremo denique ea omnia, quæ in vita humana privato cuique usu veniunt. Tragœdia autem longe alia dicenda monendaque suscepit, mascula illa, plena horroris, magni spiritus, et majestatis. Quæ tanquam regina et domina rerum humanarum, privata illa, et tantum domi nata, tanquam infra se contemnit, ac cothurno suo innixa atroces illos regum, et principum casus invadit, ut eorum cogitatione accensus erectus animus, ex alterius fortuna disceret, quomodo utrique aptare se debeat. Unde Tragœdiam, quasi animi quandam purgationem, eleganter, ut omnia, Plato nominavit. Quemadmodum enim, ut morbum tollant, corpus pravis humoribus oppletum potione aliqua purgare solent filii medicorum, ita etiam illa exemplis aliorum, affectus, præsertim regum et principum, donat, aut inducit, quibus vel mala depelli possint, vel bona provocari. Adversus crudelitatem, superbiam, ambitionem, ceterasque illas pestes Rerumpub. sola hæc remedium invenit. Nemo enim facilius illas cavet, quam qui natas ex iis calamitates in aliis destatur. Stupra et raptus feminarum non potest non odisse, qui ruinam imperii Trojanæ, qui expulsum Tarquinium, totumque nomen Regium apud Romanos sublatum deberi istis jam accepit. Iudex, quoties pœnam imponit, non tam illos cogitat, quos punit, quam exemplum: quod ubi oculis primum, mox animis insedit, ab ejusmodi flagitiis avocat eos, et ad magna præclaraque intendit. Nec aliter supremus ille omnium arbiter et moderator, in illa cura rerum humanarum, mala sæpe imponit, et quia merentur illi, quos tangit, et ut caveant ceteri, ne paria in se convertant. Sic ut pœnæ in paucos, exempla in omnes deriventur. In illis aliorum mala, extra periculum ipsi, non tamen extra metum, contemplamur; in his non alia de causa, quam quia metumimus, auspicium felicitatis. Igitur quod in schola Socrates, aut Zeno, id in scena ille, qui Tragœdiam proponit. Nisi quod hic amplius agat, quia cum exemplo loquitur, et prius ipsum, quam verba, ostendit. Nihil autem æque urget, pungit, impellit. Nemo dubitare potest, quia videt exemplum; ex quo prius præcepta præoccupat animus, quam audit, et cum jam audit, tantum confirmatur. Qui, quo tandem loco, quæ fortuna sit, et remedium hic et solatium capit. Utrumque ex aliorum malis. Solatur se, quia paria non accepit, et affectibus medetur, qui alios et a virtute, et, quæ ex ea nascitur, felicitate trans-versos egere. Triplicem animi statum, pro fortunæ diversitate, et Platonicè tradidere, et nos quotidie in nobis aliisque experimur. Aut in summa, aut mediocri felicitate, aut despecti ærumnis in extrema calamitate versamur. Quemadmodum non tantum inter alios, sed et nosmet ipsos discrimen sæpe fortuna interponit. Ubi dulcedine felicitatis adeo inescatus est noster animus, ut ad eam nihil desideret amplius, sui oblitus, attollit sese altius et quia fortunam suam non capit, ignarus eam corrumpit sensim, et mox subvertit. Et sua æstimat, quæ non habet, et ignorat, quod jam fortuna intendit, quæ in horas mutatur. Cui ad summam felicitatem deest aliquid, quod aliorum comparatione discit, dubius est, et constare sibi non potest. Nam majora aut bona, aut mala exspectat. Assurgere nequit, quia alios

adhuc se majores videt, premere se non potest, quia plures etiamnum minores se novit. Cum in extremis ærumnis miseri, deformati, abjecti agimus, magnitudine malorum oppressus animum seipsum contemnit plerumque et exstinguit. Ita ægre devorare possumus, quod frequentissimum in vita humana. Tunc extra spem et metum positi, dum bona non capimus, et ita occupati malis sumus, ut graviora non possint imponi, nos, alios, cælum ipsum, atque Deos, tanquam leves et iniquos, fortunam tanquam cæcam accusamus. Qui hic componere sese, atque tumidos illos animi affectus dicam an fluctus constituit sedare, vel audiat Tragœdiam vel legat. Sic in aliis seipsum et videre poterit, et solari. Præsertim qui publico se jam aut impendit, aut parat. Non hic calamitates modo, magnæ illæ et atroces, sed causæ etiam exhibentur. Quot verba, tot præcepta et exempla: quibus instructus animus utriusque fortunæ capax, et utraque major reipub. tuto se committit. Hic Seneca tanquam arbiter dominatur: qui Tragœdiæ leges implevit, aut nemo. Extra Troadem non ibo: de qua alias dicentem me audistis. Nemo hic fidem meam, sed se sequatur. Pro me sententiam feret, quisquis majestatem, et, quod in ea potissimum est, sapientiam capit. Credite, auditores, in una hac Tragœdia doceri, quod in tam vasta librorum mole, quibus imperiorum arcana, et instituta promittuntur, aut frigide dictum est, aut desideratur. Quidquid hic auditis, quidquid legitis, pungit, accendit, inflammat. Troja cecidit, opus immortalium Deorum. Priamus jugulum gladio succidendum præbuit, quod cani asperserant, quod præ senectâ jam nutabat. Sanguinem suum percussori dedit, quem reliquum adhuc exsangue fere et maceratum corpus habebat. Vitam ferro finiit, quam totiens ferro servarat. Gladium excepit, cum suum vibrare, cecidit, cum stare vix posset. Amputatum caput, quod paullo ante plenum majestatis diadema gestabat. Postremo denique diu vixit, ut sic moreretur. Multis malis fortuna exemit, ut majoribus et potissimum huic servaret. Hecuba atque Andromacha regno, maritis, liberis, propinquis exutæ, inter infestissimos hostes, servæ, captivæ, precarium spiritum trahunt. Unum hic discite, magnæ fortunæ fragilitatem et vices rerum humanarum. Quæ nihil esse patiuntur, quod est, quæ majores omnibus et pares, reges ipsos, et regna invadunt. Nihil ignorat, qui pauca hæc capit. Nihil fortunæ, sed omnia et bona et mala sibi debet. Seipsum extra se non quærit, et dum se invenit, quidquid extra se contemnit. Invenit autem sese, qui ea ubique lege se componit, qua vitam et fortunam accepit, qui etiam cum mutantur omnia, sibi constat, et quod suum est sibi servat, major omnibus, et par sibi. Hoc est fortunam nec magni facere, nec deplorare: quæcunque eveniunt ita amplecti, ut necessaria, et quæ non possunt evitari: configere cum casibus, et triumphare. Hoc Hecuba, hoc Andromacha, hoc Troades docebunt. Et quæ non etiam præcepta ex Agamemnone, Pyrrho, Ulysse, ceterisque in hac scena haurimus? Ut debeant præmia et poenæ merentibus imponi, arcana sileri, victi clementer haberi, magna potestas usurpari, legationes institui et geri, motus sedari, postremo denique ea omnia, quæ civilem prudentiam et artes imperatorias absolvunt, singulis pene verbis hic inculcatur. Quæ majestati rerum adæquata non minus attollunt animum

nostrum, quam res ipsæ. Nec enim sapientia tantum animus in hac calamitatis scena, sed et eloquentia roboratur. Frustra ad Rhetorum præcepta confugimus. Pueri sumus, cum sapere nos putamus. In scholis disertissimi oratores, in foro et repub. elingues. Tantum refert, quid, ubi, et quomodo dicamus. Qui in Ægypto nati sunt et non nisi illum sæcunditatis auctorem Nilum videre, cum alibi cadentes imbres conspiciunt, novitate percussi, naturam rerum ruinam minari arbitrantur. Ita qui in umbra scholarum sub ferulæ imperio educati, cum a declamationibus, quæ frigore suo quartanam auditoribus incutunt, ad res serias agendas devenere, in alium terrarum orbem delatos æ opinantur. Dudum me puduit hujus sæculi, ex quo inscitiam ejus propius insexi. Doleo sane, me, qui ut vix adhuc assequi possim, ita veneror antiquitatem, inter hæc ingeniorum flagitia et lasciviam versari. Quamdiu cum malis sæculi, et corruptis artibus collectabimur? Libet tecum expostulare, natura, sive mihi mater fueris, sive averca; cur illis temporibus me non genuisti, quibus aut non erat eloquentia, aut florebat. Mallem lucem non vidisse, quam hac ætate vivere, qua bonis artibus quidam ineptiarum candidati bellum indixere. Peculiaris quidam animi æstus me impellit, et ignoscite ardori meo, auditores. Mores sæculi sunt, qui eam mihi necessitatem imposuerunt, ut has commoti animi querelas apud aures vestras deponerem. Veneratio antiquitatis est, quæ animum meum extra me jam rapit. Sed lamentorum forsân satias vos cepit, et remedium postulatis. Frustra in deplorando morbo medicus occupatur, qui ejus expellendi modum non præscribit. Utinam et meæ, et vestræ exspectationi hic possim respondere! Viam quæro, cujus beneficio ad antiquitatem possimus penetrare. Invenisse me opinor. Tragædia est, in qua mascula illius eloquentiæ vis tenet principatum. Alibi languet, hic vivit; alibi lenocinium auribus, hic animis facit. Affectus et animorum concitatio, quæ præcipua aut sola Eloquentiæ pars est, hic dominantur. In ipsa viscera Tragica illa majestas se expandit. Alios sensus, naturam pene aliam, iis, apud quos agit, victrix imponit. Græci una cum Trojanis captivis in Chersoneso detinebantur, cum primum per tempestates licuisset in patriam inde transmissuri; sed petebant Achillis manes, ut ad tumulum Polyxena mactaretur. Abducenda erat Polyxena e sinu Hecubæ matris, et in conspectu ejus ad cædem trahenda. Arduum hic negotium, et haud scio, an humano majus agebatur. Destinatur huic operi non Agamemnon aliquis, ut non nemo loquitur, sed disertissimus Græcorum Ulysses. Quid exspectatis, auditores? Videte vim Tragicæ eloquentiæ et majestatem. Adit Hecubam, victimam poscit, persuadet, abducitur filia, mactatur. Deus immortalis! Quod homini ingenium fuit, quæ animo sapientia, qua providere rationes potuit, ut odia contra Græcos in Trojana regina exstingeret, iram adversus Achillem Hectoris sicarium in matre sedaret, impetum contra Pyrrhum Priami parricidam in uxore cohiberet, misericordiam erga unicam, quæ supererat, filiam in parente compesceret, lacrymas ob cædem innocentis puellæ in femina exhaustiret, Hecubam in summâ orbitate luctuque, quasi objecto Medusæ capite, sensu omni atque humanitate spoliaret. Equidem magnus sit licet, quod Trojam Ulysses expugnaverit: mihi, quod vetulæ mentem debellarit, paullo major

videtur. Certe illud cum multis, hoc solus fecit. Ibi dolo mutum et inane Palladis simulachrum aggressus est. Hic palam cum matre pro cæde filiae obtinenda certavit. Tunc in corpora ferro desæviit, hic non ante sanguinem fudit, quam in animum oratione penetravit. Sapientiam Ulysses habuit, et ex sapientia Eloquentiam comparavit. Divino hoc conitatu accinctus omnia horrenda subiit, omnia adversa superavit, lasciviam novercantis Fortunæ et provocavit, et devicit. Inhospitalem terram peragravit, infestum mare transmisit. Cum feris et barbaris colluctatus, ubique victor, ubique triumphator, quia ubique et sapientiam et eloquentiam circumferebat. Quod in Troadis scena, et videmus, et admiramur. Hic non tam auribus, quam animo judicamus. Non ut vulgus solet, qui in oratione nihil amplius, quam linguae facilitatem, dictionem rotundam, periodos elegantes, mollem compositionem solet laudare. Nec enim, ut ille loquitur, solis pulchritudinem Cimmerii, aut maris naturam mediterranei, aut Epicurei Dei essentiam possunt aestimare. Hæc sacra non intelligunt nisi excitatæ illæ mentes, quas a plebe et ratio, et virtus et sapientia secrevit. Ut Socrates cum in terris decumberet, in cælo esse videbatur, et cum Diis somniabat. Nos orationem altam, magnificam, Tragicam quærimus, quæ animos secum nostros longe supra terram omnesque terrenos affectus, quales ambitio, amor, ira, luctus, alia, extollat. Quæ vim animis faciat, et uno impetu vel donet mentem, vel evellet. Astyanax ad cædem postulatur. Andromacha mater ipsi vult consultum; in sepulchro Hectoris mariti sui abscondere statuit, et vix potuit, cineribus non turhatis. Ita loquutam existimate, et in Seneca aut hoc aut simile legetis. Maritus aut filius ad cædem postulatur. Utrique hoc pectus devovi. Conjugales et materni affectus in me collectantur. Nec rapi cineres mariti pati possum, nec filium jugulari. Alterum tamen eorum Græci imponunt. O mentis, et consilii inopiam! Fluctuat inconstans animus, et in utramque partem commovetur. Nunc me, nunc filium, nunc maritum cogito. Filium trucidari, cum parens sim, non sustineo: Hectorem sepulchro erui, et ludibrio Græcorum cineres ejus exponi, quia conjunx fui, non possem tolerare. Utrumque spectaculum natura repudiat. Ad flagitia ista dextra fatiscit, vox hæret, animus me relinquit. Alterutrum tamen facere oportet, quia alterutrum postulat. O me afflictissimam omnium fœminarum! Testor immortales Deos, averruncare me scelus non posse. Aut Hectoris manes turbandi sunt, aut Astyanax mactandus. Verba et lacrymæ, ubi estis? Verba desunt, et tamen calamitates non-lum defecere. In hoc pectore et animo acerrime decertatur. Maritus et filius meus collectantur. Utrique vellem opitulari, sed non possum. Si Hectoris cineres quiescant, Astyanax mactandus est. Si Astyanax servetur, ossa Hectoris mei per mare, per terras spargentur. Quantum Hectori amoris mei accedit, tantum Astyanacti discedit. O scelus! o necessitatem! Quid ago! Obiit Hector, cineres ejus dissipentur. Astyanax meus tantum vivat, Astyanax servetur, illa mei, illa Hectoris imago. Hoc est affectus excitare, et naturam aut sequi aut extorquere. Talis eloquentia Tragicorum. Ut nihil falsum, aut ignavum, aut dissolutum admittat. Nihil quod artis tantum præceptis continetur. Hanc quærimus, et utinam invenire possimus! Imo in

Tragedia jam invenimus, sed utinam velimus imitari! Non ut quædam de Priamo, qui jam diu abiit, adferre possimus, aut apud sæculi illius Trojanos loqui, aut ducem aliquem, qui nunquam vixit, commendare. Sed ut sapientia instructus animus dictioni suæ majestatem possit commodare. Talem esse oportet, qui in masculæ illius eloquentiæ palæstra velit certare. Talem in oratione requiro voluptatem, quæ magnitudinem ejus conservet. Talem requiro voluptatem, quam virtus et sapientia non dedignentur. In oratione lenocinia et lacum non contemnimus; sed aliud est quod æstimamus: et majestatem dico, et motus illos et ignes animorum, quibus excitari non possunt nisi illæ animæ, quæ propius cælo defluxere. Ita Socrates primum corpus, in corpore animam, in anima virtutem quærebat. Multa dixi, Auditores, plura adhuc possem, sed quæ omnia in una Troade habetis. Fateor, in bonæ mentis tyrocinio adhuc versamur, et judicium nondum ætas roboravit. Sed aures, oculos, animos vestros interrogate. Me quod attinet, testor vobis, nihil mihi gratius esse, quam in hanc scenam penetrare. Ubi linguam meam magnitudo calamitatis resignat. Ut in Cræsi filio naturæ repagulum disruptum est, cum extrema parenti alius intentaret. Loquimur hic cum Priamo, qui dudum excessit: Trojam videmus, quæ dudum exarsit. Cum Trojanis pectus laceramus, cum Hecuba ploramus: cum Priamo jugulamur, cum Hectore rapimur, cum Pyrrho, cum Agamemnone, cum Polyxena versamur. Magnæ res, magnæ calamitates, magna proinde sapientiæ et eloquentiæ exempla. Vos igitur ad Tragediam hanc ite, et ubi asses alibi, hic aures aut lacrymas commodate. Legere hic et audire oportet, ne similia de nobis aut scribant posteri aut legant. Gravissimas quidem clades hic edimus, sed extra periculum estis. Achilles ab inferis emergit, et tamen terra se non expandit: ardet Troja, et tamen extra incendium stamus. Plorat Hecuba et lamenta non audimus. Cadit puer Astyanax, et tamen ejulatu ejus non commovemur. Sic mala aliorum discimus, nec sentimus. Discimus autem, ut possimus cavere. Quin etiam discenda, quæ sequamur. Sapientia et eloquentia primas hic partes faciunt, et ultimas absolvunt. In hac illam, in illa hanc utramque in Seneca, et potissimum in Troade, æstimamus.

IN CARMINA EPODICA EURIPIDEA COMMENTARIUS;—AUCTORE G. B.

NO. I.

JUXTA cum aliis rei metricæ imperitissimis ipse olim pro certo habui, Euripidem versus nomine Epodicos nullo ordine et consilio tornare esse solitum. Nuper vero de metris accuratius aliquid meditato mihi videor intelligere, Epodos non minori arte

elaborari quam carmina Antistrophica. Inventum meum haud ita pridem divulgavi in hujus Diarii particula, N. xiv. p. 376. At quæ tempore illo perfunctorie attigeram, ea latius sum persecutus in eodem Diario, N. xv. p. 140. et ibi monui septem exempla posse adduci ad meam rem commodissima; at rectius dixissem loca numero circiter quinquaginta adhiberi posse. E quibus undecim a me dudum sunt in ordinem redacta. Reliquis manum ultimam in præsentī mecum constitui imponere. Ea nempe lege se Tragicus sæpissime obstringebat, ut eadem foret mensura versuum primi et secundi carminis Epodici, eadem tertii et quarti et deinceps similiter per reliqua versuum paria. Unde iustus ille Poeticus deductus fuerit, quis usus, quæ venustas non meum est anquirere. Illam Spartam ab aliis ornandam lubens relinquo. Mihi quidem satius erit edocere, qua ratione verus et vetus ordo cantibus Epodicis nunc tandem restitui possit.

Hecubæ v. 931. et sqq.

Τὸν τοῖν Διοσκούροιν Ἑλέαν }	ἀλλ' ἀλάστο-	
κάσιν Ἴ-	ρός τις οἴζυς	
δαῖνι τε βούταν αἰνέπαριν κατάρξα	ἐκ πατρώας	
δοδοῦς (ἔπει μ'	γῆς ἀπ' ἄλλας)	10
ἔξαρκισ' οἶκ-	ἂν μήτε τέλαγος ἄλιον ἀπαγάγοι πά-	
σιν γάμος	λιν μήτε πάτρινον ἵκοιτ' αὐτὶς οἶκον.	
οὐ γάμος		5

V. 12. Vulgo ἵκοιτ' εἰς οἶκον. Literas αὐτ' ob ωτ' omittas reposui.

Hecubæ v. 1071. et sqq.

Αἰ αἰ	γυναῖκες, ἄλλοιάν με,	15
Θρηῖκη;	γυναῖκες αἰχμητάσσι	
σοῦπλον εὐ-	δεινὰ πεπύθαμεν,	
σπονδ' Ἀρεῖ	ὦ μοι ἱμᾶς λώβας	
γῆρας κάτοχον	ποῖ τραπέμῃ;	5
τῇ λογχοφόρῃ	ποῖ ποταμῷ;	
ἰὼ Ἀχαιοὶ	ἀματάρμενος οὐράσιν αἰθέρ'	21
ἰὼ Ἀτρεΐδαι,	ὕψιπτος ὡς μέλαθρον, ἔδρα	
αὐτῷ βεῶν	πυρὸς φλογέας	
βεῶν αὐ βεῶν,	κύων ἀφίης	10
ἦτ' ἦτε	ἔσσαν αἰγᾶς,	
μέλλετε	ἢ τὸν ἐς Ἄδα	25
πρὸς Θεῶν. κλύει τις ἢ οὐκ	μελενοχρῶτα περθε-	
ἀγνέετε; τί μέλλετε;	ὦν ἔξω τέλας.	

Voces ἰὼ λογχόφοροι sedem habent circum Θετήκης. Eas in τῷ λογχόφορῳ mutatas. V. 10. Propter αν excidit αυ. Vulgo οὐδεις. V. 16. Vulgo αἰχμαλωτίδες. Utraque vox proba. . 810. Troad. 35, 673. V. 22. Vulgo μέλαθρον Ὠρίων ἢ Σεί. Inter hæc ὠρίων nascitur e κίων prave scripto: cujus gl. ἰριος, ubi istud ἦ est compendiosa scriptura pro ἡγουν. Vid. Bredow Epist. Paris. p. 47. et sqq. Doceri velim, a quo nix perito dicatur Ὠρίων ἀφίεναι φλογέας αὐγὰς. De Cane hanc rem omnia sunt pervulgata.

1015. Ψεύσει σ' ὁδοῦ τῆσδ' ἐλ-
πὶς, ἣ σ' ἐπήγαγεν
θανάσιμον
πρὸς ἄδαν.

nam Cantūs partem in Antistrophica disposui. Vid. Append. i. 196.

v. 970. et sqq.

οὐρανοῦ		δίκαν ἐς οἶδμα πόντου κύμασι λευ-	}
χθονός,		καινόντων	
ἐν πέτραι ἀλύσει χρυσείαις,		σάλων Γεραστίαις πρὸς ἥσιν	}
ἐν δίναισι βῶλον ἐξ Ὀλύμπ-		ἀρματεύσας.	
ι θρήνοις	5	ὄθεν δόμοισ-	
ωμαι		ι τοῖς ἱμοῖς	20
πατρ-		ἦλθ' ἀρὰ πολύστονος	
λα		Μαιῶδος τόκου, τὸ χρυ-	
γενέτορας		σόμελλον ἀρνὸς ὅπῃ	
ἔθεν δόμον,	10	ἐγένετο τέρας	
δεν ἄτ-		ὀλοὸν Ἀτρεὺς ἱπποβουκό-	25
ἐν ποτα-		λου λόχουμα ποιμνίῳσιν	
μα πώ-		ὄθεν ἕρις πτερωτὸν ἀλίου μετ-	
ιπποβά-		έβαλεν ἄρμα τὰν πρὸς ἔσπερον κί-	
λα Πέλοψ ὅπῃ πελάγε-		λευθον οὐρα-	
ρηυσε, Μυρτίλου φόνον	16	νοῦ προσάρμο-	30
		σαν ἐς αὖ	
		μονόπωλον.	

Codex Heberianus omittit καί: mox μέσον in μέση mutato, rui τε. Similiter in Troad. 1083. correxi τε legendo τὰς. aianum *Pacis eras mediusque belli*. De τε sic posito. vid. ad Heracl. 131. V. 3. Vocis ἀλύσει gl. est αἰωρήμασι: itaque V. 6. Ita Codex Harleianus. V. 7. Nihil hic habet γέροντι. ρέροντι. Cf. Hipp. 624. ἐκθρέψας πατὴρ Antiop. Fragm. iv. ψαντας γονεῖς. V. 11. Vulgo δόμων οἱ κατεῖδον ἄτας. Coni- nem non expedio. Reposui δόμον ὃς κατεῖδεν ἄτας. De usu inis ὃς vice ὅσος multa profudit Schæferus ad Bosium v. Λογι- Quod ad δόμος κατεῖδεν, sæpe rebus inanimatis oculos t quoslibet sensus tribuunt probati scriptores. Notum est illud

Ciceronianum *parietes conscios*; quod citatur a Valckenaerio ad Hippo 420. Unde emendari potest ejusdem fabulæ v. 1026. Εἰ μὲν γὰρ ἢ μοι μάρτυς οἶος εἰμ' ἐγώ. At quid sibi velit Hippolytus, dum optabat testem adesse talem, qualis ipse fuerit, plane nescio. An castum vel luit, an vivum testem? Minime gentium. Oculatum testem adhiberi si potuisset, nil ultra quæsisisset. Lege omnino, Εἰ μὲν γὰρ ἦν μ μάρτυς οἶκος ὅμῃ ἐγών: Simili fere modo *parietes conscios* advocat Hippolytus v. infr. 1077. Ὡ δῶματ' εἶθε φθέγμα γηγρύσαισθ' μοι, Κι μαρτυρήσαιτε. V. 17. Ald. πόντου λευκοκύμασι πρὸς Γερασιῖταις πορνία σάλων. Verbis transpositis erui λευκαίνοντων ε λευκοποντίων. Exsti λεύκαινον ὕδωρ apud Homerum Od. M. 172. Construe οἶδμα σάλα λευκαίνοντων πόντον κύμασι. V. 31. Vulgo προσαρμίσασα. At metrum et sententia postulant προσάρμοσαν; ut conjungi posset cum ἄρμῃ Nempe currus solis jam paraverat cursum ad Hesperum, post ver dapeῖ Thyesteas, viam relectam iterat versus Auroram. Προσαρμίσας exhibet Codex, quem ipse contuli, benifice mihi in usum committente Ricardo Hebero. Unde suspicor in aliis MSS. inventum i προσάρμοσαν. Compendiosa scriptura syllabarum an et as finalium vix dignosci potest. Porsonus lectiones Aldinas male mutavit in v. 127, 28. Potuit quoque veram reponere in v. 6. Potuit quoque citare ex Hesychio Ἡιδσιν ἄρματεύσας et Ἑσπερον κέλευθον. Carmen vulg Monostrophicum redigere conatus sum in alium ordinem sed parum feliciter. Vid. Append. Troad. p. 148.

V. 1280. Τάχα τις Ἀργείων ἔνοπλος ὁρμήσας
ποδὶ βοηδρόμῳ μέλαθρα προσμίζει

1286. Ἀμείβομαι κέλευθον
πάντως σκοποῦσα πάντα.

Huc retraxi πάντως quod legitur in v. 1292.

1291. Ὡ Διὸς ἀέναον κράτος
ἔλθ' ἐπικούρου ἑμοῖς φίλοις

V. 1294. et sqq.

Θεῖντε καίνετ' ὄλλυτε,
δίπτυχα δίστομ' ἐκ χειρὸς
φάσγαν' ἰέμενοι,
τὰν ἀλάστορα λειπ-
ογάμων, ἃ πλείστους
ἔκανεν Ἑλλάνων

δόρατι παρὰ πόταμον δλομένους, ἢ
ὅθι δάκρυα δάκρυσι συνέπεσεν
σιδαρέοισι βέλεσιν ἀμφ-
5 ἰ τὰς Σκαμανδρείους δίνας. 11

Gl. φονεύετε ad latus verbi θεῖντε expuli. Porsonus ejecit θεῖντε Mox vice λειποπάτορα dedi ἀλάστορα. Quoties Helena audiat ἀλάστωρ εἰρινύς, ἄτη, et simile quid, monui ad Troad. 902. et ad Iph. T. Vid *Classical Journal* N. xv. p. 148. Oritur λειπ e voce proxime adja centi.

V. 1355. et sqq.

Διὰ δίκας
ἔβα θεῶν
τις νέμεσις

εἰς Ἑλέαν
δακρύοισι γὰρ Ἑλ-
3 λάδ' ἄκασαν ἐπλη-

οὐ δὲ τὸν
ὄψον

- 7 Ἰδαῖον, δὲ ἤγαγεν
Ἑλληνίδ' ἐς Ἴλιον.

Ante Ἰδαῖον exstat Πάριν. deleui gl. manifestam: mox Ἑλλάδ' in Ἑλληνίδ' (Helenam) mutavi. Mire sum lapsus ad Troad. Append. p. 151. dum alium ordinem proposui.

V. 1560. et sqq.

Τίλος ἔχει δαίμων
τίλος, ὅσα θέλει·
μέγαρα δέ τις
ἡμεῖς βοροῦ-
σι δι' ἀλαστόρων
ταῖς δι' αἱμάτων

ἔπυσεν ἔπυσε 7
μέλαθρα διὰ τὸ
Μυρτίλου· κ δι-
φρου πέσημα. 10

Vice δύναμις, quod non intelligo, reposui νέμεσις.

Phoenissarum v. 325. et sqq. ἐπαρδὸς ἁ.

Ἦ ποθινὸς φίλοις,
ἦ ποθινὸς Θήβαις
ἔμμεν πάτρων-
σι ὕλπες δόμον·
ὥπ' ἔμην τε λευ-
κὴν χρᾶς κείρομαι,

δάκρυ' ὅσ' ἀνείσα, πενήθη κόμαν,
ἄπεπλος φαρῖαν, τέκνον, λεύκαν
δυσορφ-
ναῖά τ' ἀμείβομαι
5 ἀμφι τρύχη τάδε. 10

Hæc carmina Epodica nonnisi in editione mea reperiens. Antistrophos veniens olim detexi Append. Troad. p. 152. Aliam viam iniit Seidlerus de Vers. Dochm. p. 255. Sed Proodis Mesodis duobus et Epodis, quas fingit Vir μετρικώτατος, facile carebimus. V. 7. Vulgo Δακρυόεσσαν ἰεῖσα. Valck. δακρυόεσσ' ἀνείσα. Ipse emendavi δάκρυ' ὅσ' ἀνείσα. Euripides usurpat δάκρυα—ὅσα in v. infr. 1479. Adi quoque Musgr. ad Herc. F. 626. ναύατ' ὅσων ἐξανίετε: qui citat Philon. Jud. p. 359. ed. Turn. πηγὴν δακρύων ἀνείεις. Eadem metaphora dicitur αἷμα ἐξανίετω in Iph. T. 1460. V. 9. Exstat σκότια ante ἀμείβομαι: glossam manifestam olim delendam jussi; et nunc metro præceptum confirmatur. V. 10. Τρύχη primam producit. Ditrochæus igitur Choriambus respondit.

344. et sqq.

ἐπαρδὸς β'.

Ἐγὼ δ' οὔτε σοι
τυρὸς ἀνήψα φῶς
ἐν γαμηλίοις
ματρὶ μακαρία
ἡμίμον ὡς πρέπει·
ἐπομέναια δ' Ἴσμε-

ἦνος ἐκηδεύθη
λουτροφόρου χοαῖς,
ἄνα τε Θηβαίαν
πόλιν ἐσιγάθη 10
5 σᾶς νύμφας
εἰσοδος.

V. Reposui γαμηλίοις vice γάμοις. Cf. Med. 1022. Πρὶν λούτρα καὶ γυναικα καὶ γαμηλίους Ἐυνάς μ' ἀγῆλαι λάμποντας τ' ἀνασχέθειν. Legi tamen potest γάμοισι modo scribas μάχασι cum σοι jungendum ματρὶ. V. 8. Vice χλιδᾶς dedi χοαῖς. Ad morem illum Noster respicit quem commemorat Hesychius. V. Λουτροφόρος—ἐκαλοῦν δὲ

οὕτω καὶ τὸν φέροντα τὰ λούτρα—ἔτεροι δὲ (ἐπεὶ lege) παῖδας εἰς τοὺς γάμους λουτροφόρους καὶ τοῖς ἀγάμοις ἀποθανοῦσι τὸ αὐτὸ ἐπείουν. Illud παῖδας tuetur Plotius cujus verba sunt ἔπεμπον δὲ ἐπὶ ταῦτα τὸν ἐγγονάτω γένους παῖδα ἄρρενα καὶ οὗτοι ἐλουτροφόρουν. Verum et ibi syntaxis postulat παῖδας ἄρρενας.

362. et sqq.

ἐπωδὸς γ'.

Ἄλαστα τὰδ' ἐστὶ σίδα-
ρος αἵμασιν Οἰδιπόδα
εἴτ' ἔρις εἴτε πατήρ ὁ σὸς αἴτιος
εἴτε τὸ δαιμόνιον, κατεκάμασε
πρὸς ἐμὲ γὰρ κακῶν
ἔμολε τῶνδ' ἄχρη.

V. 1. Inepte vulgo ὄλοιτο τὰδ' εἴτε σίδαρος. Reposui vocem Eutipideam ἄλαστα. Cf. supr. 341. ἄλαστα ματρὶ τᾷδε. Hipp. 877. Troad. 1236. Here F. 911. Electr. 1185. Hesych. Ἄλαστα, μίαιρα. Mox, δάμασιν Οἰδιπόδα huc trajectis, dedi αἵμασιν. Redde Anglice *The sword hath rioted in the blood of Oedipus*. Κῶμος est tumultus hominum vino plenorum et per metaphoram dicitur de illis qui sanguine exhausto insaniant.

Phoenissarum 832. et sqq.

Ἔτεκες ᾧ γαῖ
ἔτεκες τὸ πρὶν,
Βάρβαρον ὡς ἐδάην ἀκόαν ἐδάην ποτ' ἐν οἴκοις,
τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος
γένναν ὀδοντοφυῇ Θή-
βαις κάλλιστον ὄνειδος·
Ἀρμονίας δὲ ποτ'
εἰς ὕμεναίους
ἤλθον οὐρανίδαί, φόρμιγξ ἵνα τείχεα Θήβας,
γᾶς Ἀμφιονία τε λυγὰ ποτε πύργον ἀνέστα-
σεν, ποτάμων διδύμων πόρον ἀμφὶ μέ-
σον, Δίρκα χλοερότροφον ἅ πεδι-
ον πρόπαρ Ἰσμή-
νου καταδεύει,
Ἰὼ Θεὰ κερόεσσα προμάτωρ
Καδμείων βασιλῆας ἐγένεατο
μυριάδας δ' ἀγαθῶν ἐτέρας ἐτε-
ρῶν μεταμειβομένα πόλις ἂν ἐπ' αἶ-
κροισ ἔστακεν Ἀρ-
εὸς στεφάνοισιν.

5

10

15

20

V. 1. Vulgo ποτε. Erui τὸ πρὶν. Alii fortasse dabunt πάλα. V. 3. Vulgo ἀκόαν ἐδάην ἐδάην. At Tragicis inter vocem repetitam verbum aliud interponunt. Vid. Seidler. de Vers. Doch. p. 278. V. 9. Vulgo φόρμιγγι τε—τᾶς Ἀμφιονίας τε λυγὰς ὑπὸ πύργος ἀνέστα. Constructionem non expedit. Membr. exhibent πύργοι. et cum illis Fl. quoque ἀνέστην. Verum ipse nihil dubito quin an compendiose

scriptum oculos Brunckii fefellerit. Vix dignosci queunt an et as in Codicibus seculi decimi tertii et quarti. V. 12. Redde *ε* quā volere. V. 15. E θ' α erui θ' εα. Nempe Io post mortem utpote Dea colebatur.

1371. et sqq.

'Ανάγετ'	τε κώκυτον ἐπὶ	3
ἀνάγε-	κάρε τε κτύπους	
	2 λευκοπήχ-	
	εἰς χεροῖν.	

1512. et sqq.

ἐπαδὸς α'.
 Τίς Ἑλλας ἢ
 τίς βάεβαρος
 τῶν προπάροιθεν ἔγλα
 εὐγενετῶν ἑτερος
 αἵματος ἀμερίου κακῶν τοσῶνδ'
 ἀγεμόνευμα νεκροῖς πολύστονον;

Hæc quoque carmina Epodica non nisi in editione mea reperies: in reliquis pro Monostrophicis habentur. Ipse olim Strophas et Antistrophas detexi Append. Troad. p. 143. Aliam rationem aggressus est Seidlerus de Vers. Dochn. p. 333. quæ tamen nostræ cedat necesse est, ni vehementer fallor.

1522. et sqq.

ἐπαδὸς β'.
 μάτρος ἐμᾶς διδύ-
 μοις τε γάλακτος
 περὶ μαστοῦς,
 πρὸς ἀδελφῶν δ'
 οὐλομένοις αἰ-
 κίσματα τ' ὄσων,

Inserui τε ut διδύμοις conjungi possit cum vocibus ἐπὶ δάκρυσι in antistrophæ præeunti: mox dedi περὶ μαστοῦς pro παρὰ μαστοῖς. Subaudi οὔσι scil. ἀδελφοῖς. Dein οὐλίμενα in οὐλομένοις mutatur. Denique e δίσσων erui τ' ὄσων quibuscum arctissime cohærent voces subsequentes τοιαῦτά γ' ἀχὴ φάνερα, τάλαιν' ὡς ἐλελλίζω. Ald. exhibet νεκρῶν. voluit fortasse κούρων. Idem sonant αἰκίσματα ὄσων ac δυσκλεῖς θέα apud Æschylum in Prom. 249. Unde corrigas Prom. 119. Ὅρατε δεσμώτην με δυσπίτητον θεόν. MS. unus θεῶν. lege θεῖαν. et cf. ibid. 69. Ὅρας θέαμα δυσθέατον et Λυπρὸν θέαμα apud Euripidem in Troad. 1158. plura dabit Beckianus Index.

1540. et sqq.

Ὅτοτοι	ἐρίον σκότον ὄμμ-	
ὅτοτοι	αςί τοῖσι βαλῶν	10
λεῖπ' ὀμόθυς σοῦς, αἰ-	ἔλκεις μακρόπνου	
σὶ ἄλαον φέρον,	ζωάν' κλύεις αἶ	
πάτη γεραί-	5 κατ' αὐλὰν	
ε, διέζον, Οἰ-	ἀλαίαναν,	
δεπὶδα, σὸν ὄμμ' ἀ-	γῆραιον ποδα δεμνί-	15
ελίη, ὅς ἀμφ' ἀ-	οἰς δύστανος ἰαύων;	

Voces male dispositas in ordinem redegei, et mendosas emendavi.
 V. 7. Ε μέλινον ερui ἀέλιω. Solennis est locutio δείξαι ἀέλιω. Cf. Soph.
 El. 496. ἤλιω Δεικνυσσι Orest. 812. ἐς αὐγὰς ἀελίοιο δείξαι et ῥέθος ἀέλιω
 δείξον. Herc. F. 1204. V. 8. Vulgo ὃς ἐπὶ δώμασιν Ἀέριον σκότον—
 βαλὼν. Olim volui ἀραῖον κότον ἀνόσια σοῖσι βαλὼν collato v. supr.
 1068. καταβαλὼν ἀραῖσι τέκεα μέλεις, et δώμασιν reddito *familiae*.
 Sed istam conjecturam esse falsam metrum ostendit; quo duce expuli
 δώμασι natum fortasse e prava lect. var. vice δώμασι. Quod ad ἀέριον
 σκότον cf. Theogn. 1004. Τάρταρος ἡέρβεις. Unde recte Suidas Ἠερόεις,
 σκότεινος. Quod ad δώμασι βαλὼν cf. v. supr. 964. μέλαιναν κῆρ' ἐπ'
 μμασιν βαλὼν.

1555. et sqq.

ἐπαρδὸς δ'.

Πόλιον, αἰθέρος
 ἀφανὲς ἢ νεκροῦ

εἰδωλον, ἀναρθρον,
 2 ἢ πτανὸν ὄνειρον.

3

V. 2. Vulgo νέκυν. Constructionem non expedio. Junge εἰδωλον
 cum ἀφανὲς: de quibus pendent αἰθέρος ἢ νεκροῦ. Quid velit apud
 Nostrum—αἰθέρος εἰδωλον liquet e simili locutione Æschylea αἰθέριον
 κήρυγμα (quod exprimit Eustathius per ἀέριον εἰδωλον) et Sophoclea
 κενῶν σκία: et νεκροῦ εἰδωλον imitatur Homericum illud νεκῶν εἰδωλα
 καμμένων. Mox ἀναρθρον probe restituit Valckenacrius ex Hesychii
 γλ. Ἀναρθρος, ἄτονος ἀσθενής, Εὐριπίδης Οἰδιπόδι.

1578. et sqq.

Ἐπαρδὸς ε'.

ΟΙ. Τῶν μὲν ἐμῶν τεκῶν φάνε-
 ρον κακόν' ἃ δὲ τάλαιν' ἄλο-
 χος τίνι μοι, τέκνον,
 ὤλετο μοῖρα;

δάκρυα γοεῶν φάνερα
 δοῦσα, τὴ θεμένα τέκεσι
 μαστὸν, ἔφερεν ἔτρεφε τέκν',
 4 εἰ γέ τις, ἄτεκν' ἀραμένα.

6

V. 7. Metro reperto vera quoque scriptura Euripidi restituitur.
 Vulgo, ἔφερεν ἱκετὶς ἱκετὰν αἰρομένα. Unde erui ἔτρεφε τέκν' εἰ γέ τις
 ἄτεκν' ἀραμένα. Quam facile ἔτρεφεν in ἔφερεν hoc quidem loco delabi
 poterit equis non videt. Mox τέκν' ἄτεκνα est oxymoron a librariis
 semper fere offensum. Simile quid peccatum reperies in Prometheus
 loco mox citato. Quod ad sententiam cf. omnino Æschyl. S. C. Th.
 921. Locum valde depravatam obiter emendabo. Ξένων τ' ἐπακτῶν
 στήχας Πολυφθόρους ἐν Ἀῖδος. Δυσταίων πέφην' ἃ τεκοῦσ' ἐκ Προπάσων
 γυναικῶν, ὅσοις γ' Αἰνὸγαμοὶ κέκληνται. Inapte vulgo τε πάντων.
 Exercitus Argivorum fuit undique collectus. Cf. ibid. 580 et 1018.
 Στρατεύμ' ἐπακτόν. Mox e vulgatis δαισιδυσταίμων erui αἶδος δυσταίων.
 Post Ἀῖδος subaudi δόμοις. Deinde in σφιν latet πεφην: inter τεκοῦσα
 et προπάσων excidit ἐκ ut sæpe alibi. vid. ibid. 1059. Γένος ὠλέσατε
 πρέμνοθεν οὕτως lege ὠλέσατ' ἐκ πρέμνοθεν. Denique e τεκνὸγονοι erui
 γ' αἰνόγονοι. Exstat αἰνόμοροι ibid. 895. ubi bene citat Blomfieldus
 Il. X. 480. ὃ μ' ἔτρεφε τύτθον βούσαν Δύσμορος αἰνόμορον. quanquam
 displicere poterit ibi αἰνόμορον propter versus finem ὡς μὴ ὠφέλλε τεκέσ-
 θαι: unde patet legi debere αἰνότοκον. Hesychio favente Αἰνότοκος,
 κακὴ γένεσιν. Similiter Agamemnon dicitur πατὴρ αἰνοπατὴρ in Choeph.
 312. Paris αἰνόγαμος in Helen. 1130. et αἰνόλεκτρον in Agam. 714.
 unde restituitur αἰνόγαμοι Æschylo: cujus in cantu antithetico lege

Τὰχ' ἂν τις εἴποι, τίνες Δόμων πατρῶων λαχαί; Περὶ τάφον μάλ' ἤχη
αὐτὰς Προτέμπεαι δαικτ-ῆρ γβος αὐ-τόστονος αὐτοπήμων. Vocibus trans-
positis dedi περὶ vice ἐπ' et αὐτὰς vice αὐτοῦς. Dein εἰ γὰρ τις est for-
mula usitata; quam alii aliter variant: Soph. Ed. T. 1137. Εἰ καὶ τις
ἄλλος Plato Euthyphrone p. 54. ed. Fischer. ἔπερ τις ἄλλος idem in
Phedone p. 238. ἔπερ τις πώποτε καὶ ἄλλος. V. 8. Solenne est φέρειν
vel synonymum τίκτειν et τρέφειν in eadem sententia. Cf. Hom. Il. X.
421. Eurip. Electr. 969. Med. 1349. Hipp. 624. Ed. T. 327. Aris-
toph. Pac. 628. Mire variant libri inter ὀρόμενα, ὀρώμενα, αἰρόμενα
et αἰωρόμενα. Ipse dedi ἀράμενα: licet valde dubitarim de αἰρεσθῆαι
an a Græcis usurparetur eodem modo ac nostrates *to bear*, dictum de
fœmina puerum utero gestante. Si probum sit αἰνόμορον apud Home-
rum hic legi potest αἰνόμορος.

1597. et sqq.

Ἐπὶ δὲ γ'.

Χαλκόκροτον δὲ λαβοῦτα νεκρῶν πάρα
φάσανον, εἴσω σαρκὸς ἔβασεν ἀ-
κίνακιν ἐν δὲ τέκνοις ἔπεσ' ἀμφοῖν.
ταῦτα δ' ἐν ἡματι τῶδε συνήγαγεν
ἀμετέροισι δόμοις θεὸς ἄχθη
κού ποτ' ἔρις τάδε πάντα τελευτᾷ.

V. 3. Edidit Porsonus cum MSS. nonnullis ἔβαψεν ἄχει δὲ τέκνων
ἔπεσ' ἀμφοῖν τέκνοισι. At vice ἄχει tres Codices ἄγχι, unus ἄγχι alter
ἄγχι duo ἄχρη Membr. ἔχει. Cant. pro var. lect. ἀχι. Ipse autem
ex ἀχι et τέκνων conjunctis effinxit ἀκίνακιν. Vox rarissima inter
poetas fieri nequit quin corrumpatur: mox collato v. supr. 1476. Ὡθαι
σίδηρον, ἐν δὲ τοῖσι φιλτάτοις Θανοῦσα κεῖται. περιβαλοῦσ' ἀμφοῖν χέρας,
non dubitavi reponere ἐν δὲ τέκνοις—ἀμφοῖν. Var. lect. quam Schol.
commemoratur; σὺν τέκνοις δὲ ni fallor ex hoc loco fluxit unde aliquis
corrige poterit ibi ἐν δὲ παισὶ φιλτάτοις: sæpe enim τοῖσι et παισὶ
permutantur vid. Elmsleius ad Heracl. 216. V. 5. ἄχθη exhibet unus
MS. V. 6. Porsonus Ὡ πάτερ δὲ ταῦτα τελευτᾷ. At hæc plane
abundant post sententiam præeuntem. MS. unus τὰδ' ἐπιτελευτᾷ
unde erui τάδε πάντα τελευτᾷ. et paulo ante collato v. supr. 365. εἴτ'
ἔρις—αἴτιος εἴτε τὸ δαμόνιον et 811. Ἐρις θεὸς τάδε μῆσατο mihi vix
dubium videtur quin ἔρις huic quoque loco restitui debeat. Voluit
dicere Antigone hæc mala divinitus immitti a Deo majorum gentium
non minorum.

Med. 131. et sqq.

Ἐκλυον φωνᾶν
ἔκλυον δὲ βοᾶν
τὰς δυστάνου Κόλχηδος,
οὐδ' ἱεράσιος ἄλλὰ, γε-
ραῖ, ἐπαῖξον
ἀμφιτύλου γὰρ

ἔσω μέλαθρον
βοᾶν ἔκλυον,
οὐδὲ συνήδομαι
ἄλγεσι δώματος·
5 ἐπεὶ μὴ φίλον
κίερανται, γύναι.

10

Vice οὐδὲ πῶ ἦτιος, quæ verba nullum aut humilem sensum præbent,
reponi αὐτὸ ἱεράσιος, subaudito ἐγώ. Nempe Chorus, hæc locutus,

convertit oculos ad eam scenæ partem, quâ vox auditur et unde Medea est exitura. V. 5. Quid velit λέξον non video. Restitui ἔκαιξον. Medæ ejulatibus perterritus in scenam intrabat Chorus, et, Nutricem, diu nimis ab herâ absentem, jubet ut Medæ se comitem adjungat. Illud ἐπ' vulgo sequitur λέξον.

207. et sqq.

Ἰαχὰν αἶον		
πολυπόων γόων,		Ζηνὸς ὀρχίαν Θέμιν, ἃ νιν ἔ-
λίγυρα δ' ἄχῃ		βασεν Ἑλλάδ' ἀντίπορον διὰ
μύγερα βοᾷ	4	κυανέαν πόντου κλῆδ'
τὸν ἐν λέχει προδόταν κακόνυμφον		εἰς ἄλμαν ἀπέραντον.
θεοκλυτεῖ δὲ παθοῦς' ἄδικ' αὐτὰν		

V. 9. Vulgo δι' ἄλα νύχιον ἐφ' ἄλμυρὰν πόντου κλῆδ' : Quoties aliquis dicitur Euxino per Hellespontum navigare, toties fere, mentio facta est de saxis concurrentibus nomine Cyaneis. Cf. Med. 2. διαπτάσθαι—κυανεᾶς Συμπληγάδας, ibid. 1259. κυανεᾶν λιποῦσα Συμπληγάδων πετρᾶν. Androm. 792. ἐκπεράσαι ποντίαν συμπληγάδα. 856. ἃ διὰ κυανεᾶς ἐπέρασε πλαγκτᾶς : sic enim lego vice ἐπέρασεν ἀκτᾶς. Cf. Herodot. iv. 85. ἔπλεε ἐπὶ τὰς Κυανεᾶς καλεομένας τὰς πρότερον πλαγκτᾶς Ἑλληνες φάσιν εἶναι. Bene igitur Hesych. Πλαγκταί, οὕτω πέτραι τινες καλοῦνται (ἀπὸ) τοῦ πλάττεσθαι αὐτὰς ἃς ἐνιοι Συμπληγάδας καλοῦσιν, Iph. T. 241. κυανεᾶν Συμπληγάδα Πλάτῃ φυγόντες. ibid. 392. κυανεαὶ κυανεᾶς Σύνοδοι θαλάσσα. ibid. 893. διὰ κυανεᾶς—πέτρας. Bene igitur κυανεᾶν reposui ; bene quoque ἄλμην. Cf. infr. 1283. ἐς ἄλμαν. Hipp. 150, 751. et tria loca alia dat Index Beckianus. Exstat quoque vox in Pers. 397. et apud Hesychium ex incerto Scriptore allegantem Τετραέλικτον ἄλμαν.

Hippolyti v. 160. et sqq.

Φιλεῖ δὲ τᾶ δυσ-	
τρόφῳ γυναίκων	
ἁρμονία κακὰ δύσ-	
τανος ἀμάχανός τε συν-	
οικεῖν αὐδ-	5
ἴνων καὶ	
δυσφροσύνας· δι' ἐμᾶς ἤξεν ποτε νήδυος αὐ-	
ρά, “ τὰν εὐλοχὸν οὐρανίαν τόξων μεδέουσιν	
Ἀρτέμιν αὐτεῖν”	
κ' “ αἰὼν πολυζήλ-	
ωτος εἴη μοι	11
σὺν θεοῖς φοιτᾶν.”	

Sensum hujus loci olim aperui. vid. *Classical Journal* N. 1x. p. 201 at verba non usquequaque assecutus sum, de metri ratione nihil suspicatus : quod uti nunc video, postulat ἀμάχανος τε vice ἀμαχανία, et καίων pro καίμοι et εἴη μοι vice ἀέλ. Quod ad αἰὼν πολυζήλωτος Cf. Med. 243. et Simonid. Fragm. xii. ζηλωτὸς αἰών. unde corrigi debet Orest. 961. ὃ ε' ἐπὶ μακαρίοις Ζηλωτὸς ὢν ποτ' οἶκος : ibi edidit Porro

nam e conjectura Musgravii Ζῆλος ὤν. Mihi vero placet ἔπεισε μακαρίους Ζηλωτὲς ποτ' αἰῶν et in antistrophico ἄταν αἰματήρων. Nascitur οἶκος vel οἶκος a prava var. lect. vice οἶκων in v. 956. Corrigi debent et alia duo loca, quasi parietes de una fidelia dealbati. Alter est Sophoclis ad finem Œdipi Tyranni, alter Euripides in epilogo Phœnissarum. Utrosque sic lege. In Sophocle

Ἦ πάτρας Θήβης ἔνοικοι λεύσσει, Οἰδίπους ὅδε,
κλεινὸς ὅστ' αἰνιγμ' αἰδοῦ καὶ κράτος γνῶμῃ κύρου,
εἰς ὅσον κλυδῶνα δεινῆς συμφορᾶς ἐλήλυθα.

et in Euripide

Ἦ πάτρας κλεινῆς πολῖται, λεύσσει, Οἰδίπους ὅδε,
Σφιγγὸς ὃς μόνος κάτσοχεν τῆς μαιφόνου κράτη,
Οὔτος, ὦ ζηλωτὸς αἰῶν καὶ περιβλεπτος τέχνης
Ἦν, ἄτιμος οἰκτρὸς αὐτὸς ἐξελαύνομαι χθονός.

Nisi me omnia fallunt, Tragicus uterque suam scripturam, si vivus esset, agnovisset. In Sophocle vulgatur αἰνιγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ. Idem versus exstabat quoque inter Euripidea, exceptis ἔγνων et μέγιστος. Atqui collato Œd. T. 398. γνῶμῃ κυρήσας vix dubium videtur quin eadem phrasis huic quoque loco restitui debeat. Collatis quoque Œd. T. 193, 237, 586, 758. Œd. 373. Antig. 60, 166, 173, 873. in quibus omnibus κράτος sonat imperium, patet Sophocleum esse κράτος hoc etiam loco. Mox ex αἰνιγματ' ἤδη erui αἰνιγμ' αἰδοῦ. Simpliciter αἰδοῦς a Sophocle vocatur Sphinx: cf. Œd. T. 36. Σκληρὰς αἰδοῦ et ab Euripide in Phœn. 1596. dicitur ἔγνων Σφιγγὸς αἰδοῦ σῶμα: unde fluxit ἔγνων vice ἤδη. At more Sophocleo unum verbum ἐκύρου cum duobus nominibus, utcunque diversis, construitur. Vid. Interpretes ad Electr. 435. et loca ibi citata. Denique quod ad κλεινός —Οἰδίπους. cf. Œd. T. 8. Ὁ πᾶσι κλεινός Οἰδίπους. Sententiam postremo, quam Sophocles uno versu expressit, alter Tragicus duobus ornavit in Phœn. 49. τυγχάνει δὲ πῶς Αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαῖαν, Καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβάνει χθονός. Hujus verba nunc attingo. At in ipso limine id notabile evenit, quod inter Sophocleos exstiterit olim versus ex Euripideis interpolatus, et vicissim inter Euripideos locum habuerit versus e Sophocleis haustus. Nempe sic vulgo legebantur verba Euripidea inter Sophoclea Ὅστις οὐ ζῆλῳ πολίτων καὶ τύχαις ἐπιβλέπων. quæ mutavi in Οὔτος ὦ ζηλωτὸς αἰῶν καὶ περιβλεπτος τέχναις. Quam facile οὔτος ὦ in ὅστις οὐ delabi possit, ecquis ignorat, nec videt ΖΗΛΩΤΟΣ Αἰῶν vix distare ab ΖΗΛΩ ΠΟΛΙΤΩΝ: mox de τέχνης et τύχαις permutatis vid. Prom. 87. Denique cum περιβλεπτος quodam casu in ἐπιβλέπων mutaretur, fieri non potuit quin et voces transponerentur. Hactenus de corruptelarum origine, quod ad linguam, monui supra ζηλωτὸς αἰῶν exstare in Med. 243. et nunc moneo quod αἰῶν περιβλεπτος conferri possit cum βίος περιβλεπτος in Androm. 89. nec multum distet Herc F. 508. Ὁρᾶτε μ', ὅσπερ ἦν περιβλεπτος βροτοῖς: neque Sophocles in Œd. T. 583. suam opem denegat ad illustrandam Euripidis sententiam scribendo τέχνη τέχνης Ὀτρύνουσα, τῷ πολυζήλῳ βίῳ Ὅσος παρ' ὑμῖν ὁ φθὼς φυλάσσεται. Quibus similia loquitur Euripides in Med. 296. et sqq. Postremo vice

νυν reposui ἤν et αὐτὸς pro αὐτὸς : ut οὗτος et αὐτὸς conjungi possent. Quam belle hæc omnia procedunt, dum ἄτιμος et περιβλεπτός, οἰκτρὸς et ζηλωτὸς sibi invicem respondent. His tandem dispositis ad Epodica carmina redibo.

Hippol. 1137. et sqq.	στρ.	αντιστρ.
Ἐγὼ δυστυχίας σᾶς		ἴσον συζυγαί τὸν 5
δάκρυσιν διοίσω πότμον ἄποτμον		χαρίταν γόνον, τὸν τάλαν' ἐκ πάτρας
τάλαινα μάτερ, ἔτεκες ἀνόνα-		τὸν οὐδὲν ἄτας αἴτιον ἐπέμπ-
τα, τιθνούμεναι θεοῖς	4	ετε τὸν γὰς ἄποικον.

V. 4. E vulgatis ἀνόνατα φεῦ μνήνῳ, quæ nemo intelligere poterat, erui ἀνόνατα τιθνούμεναι. Hesych. Τιθνούμενος, τρέφων ubi citat Albertus (Ed. C. 1043. οὗ πότνια σεμναὶ τιθνοῦνται τέλη θνατοῖς ; mox ison erui ex ιωιω. perpetuo heroes audiunt ισόθμοι. V. 6. χαρίτων emendat Reiskius vice χαρίτος : dein pro τὶ τὸν MS. Fl. τί τόνον vero proxime : voluit τί γόνον. Sed τι pertinet ad v. 4. initium scilicet vocis τιθνούμεναι. Redde Anglice. *Ye bonds of affection that have nursed the godlike son.* V. 6. Vulgo πατρώας γὰς. At γὰς spectat ad v. 8. ubi ἄποικον dedi viæ ἀπ' οἴκων.

ibid. v. 1263. et sqq.

Ὅση τὰν θεῶν		παντὸς ὁρμάσει, φύσιν	
ἄκαμπτον φρένα		τὰν ὀρεσκάων τε λύ-	14
καὶ βροτῶν ἄγεις, Κύπρι,		κων πελαγί-	
σὺν δὲ ποικιλότροπος	4	ων θ' ὅσα τε	
ἀμφιβαλῶν		γὰ τρέφει	
ᾠκυτάτῳ		ἄλιός τ'	18
πετῶ ποτάται ἐπὶ γαῖ-	7	αἰθόμενος	
αν ἄσταχυν τ' ἐπὶ τε πόν-		δέρκεται ὕδρ-	
τον ἄλμυρόν.		ας τε ; σὺ δ', ὦ	
θέλγει δ' Ἐρως	10	Κύπρις, ἀπάντ-	
χρυσοφαῆς, ἐφ' ὅτῳ		ων βασιλῆδα τιμῶν	
μεινομένα κραδίᾳ		τῶνδε μόνᾳ κρατύνεις.	24

V. 1. Pro σὺ dedi ὅση. cf. Nostri verba apud Athen. XIII. p. 599. F. τὴν Ἀφροδίτην οὐχ ὁρᾷς ὅση θεός. supr. 558. συνεῖπον' ἂν οἶα Κύπρις ἔρπει : et Soph. Aj. 118. τὴν θεῶν ἰσχύον ὅση. V. 4. Ποικιλόπτερος Epithetou Cupidinis apud Græcos poetas infrequens. Reposui ποικιλότροπος : cui simile est illud Sapphicum de Venere Ποικίλοφρον. Audit Amor δόλιος, αἴμυλος, μυθόπλοκος. Aliis fortasse placebit Σὺν δὲ παῖς αἰλότροπος. quam vocem exponit Hesychius per ἀλλοιότροπος. V. 8. γαῖαν εὐάχτητον nemo intellexit. Repono ἄσταχυν et reddo *fertilem*. ἄ nonnunquam in illa voce vim augeat. Legere possumus εὐαγῆ. V. 11. Vulgo ᾤ—ἐφορμάσει. V. 14. Vulgo σκυλάκων. Inde erui τε λύκων. Hesychio teste Λύκος est animal terrestre et ποῖος ἰχθύς. Anglice *shark*. V. 20. Tautologum est ἀνδρας. Vide Epodi initium. Restitui ὕδρας. Hesych. Ὅδρη, ὁ ἔχης. Exstat ὕδρας pluralis in Heracl. 950. Reliqua carmina mox recensabo.

Etonæ, Dabam Kalend. Decembr. A. S. 1813.

The following is a detail of the Lectures given at Gottingen in 1800. We hear that similar Lectures have been given every year with the exception of the years 1812 and 1813.

CATALOGVS
P R A E L E C T I O N V M
P V B L I C E E T P R I V A T I M
G E O R G I A A V G V S T A

Per Semestre Hibernvm clolccc Inde a Die xliii. Octobris Habendarvm.

Gottingae Typis Henrici Dieterich.

Academiae Georgiae Avgvstae Prorektor THEOPH. IAC.
PLANCK D. Cvm Senatv.

RECITATIONES THEOLOGORVM.

D. G. J. PLANCK, priuatim hora VIII-IX. *historiam Dogmatum*; hora X-XI. *Encyclopaediam theologicam* ad ductum libri: (*Introduction to the theological sciences.*) hora XI-XII. *historiae ecclesiasticae partem posteriorem* tradet.

D. CAROL. FRID. STAEUDLIN, hora VIII-IX. *Theologiam dogmaticam*, lectionibus partim *priuatis*, partim, die scilicet Saturni, *publicis*, tradet, ex libri sui (*Moral and religious instruction modernized.*) Parte 2. cuius etiam breuior et passim emendata editio hoc semestri lucem videbit. Hora X-XI. *epistolas Paulinas omnes*, sex per hebdomadem diebus, interpretabitur.

D. CHPH. FRID. AMMON moderabitur publice *exercitia sodalium seminarii homiletici* d. Sol. h. XI-XII. Priuatim interpretabitur *quatuor euangelia synoptice*, senis per hebdomadem lectionibus h. IX-X. *disciplinam morum* autem (*religious morality*) duce compendio nouo docebit h. III-IV.

RECITATIONES IVRECONSVLTORVM.

JOANNES STEPHANUS PÜTTER volente Deo *ius publicum* hora XI. sexies per hebdomadem, *praxin iuridicam* diebus Lunae, Mercurii et Veneris hora III. tradet.

D. JUSTUS CLAPROTH, hora VIII-IX. *matutina*, singulis diebus *operariis*, *processuale practicum*, hora IX-X. vero, diebus Lunae,

Martis, Iouis atque Veneris, collegium relatorum dabit, vbique filii suorum compendiorum secuturus.

JUSTUS FRIDER. RUNDE hora VIII-IX. *ius germanicum priuatum* ex tertia editione compendii sui, quae inter lectiones iusto tempore prodibit; hora X-XI. *Ius canonicum* ad filium compendii b. BOEHMER tradet.

GEORG. AUG. SPANGENBERG priuatim more solito in *Pandecten*, praeeunte J. H. BOEHMERO, commentabitur hor. IX. et II. addit mox hor. matutina septima. Prima vero legitimae scientiae dabit elementa hor. XI. vsurus b. Hoepfneri *Institutionum* libello eiusque vltima editione. Priuatissimis lectionibus ex conuentione et desiderio honoratissimorum commilitonum vacabit.

JO. PETR. WALDECK, hor. IX. et II. *ius Digestorum* tradet ex introductione J. H. BOEHMERI, hora XI. *Institutiones iuris ciuile* ex tertia libelli sui editione.

FRID. BOEHMER publice hora I. d. Mercurii in locum Digestorum de *appellationibus* commentabitur; priuatim hora VIII. *Institutiones iuris ciuile* secundum libellum WALDECKIANUM; hora X. *ius ecclesiasticum* e compendio b. PARENTIS exponet.

GEORG. JAC. FRID. MEISTER, hora IX. et diebus Martis et Iouis hora VI. *ius Pandectarum* ex compendio J. H. BOEHMERI systematico ordine, secundum conspectum cum auditoribus communicandum docebit. Hora IV. quinquies per hebdomadem, principia *iuris criminalis* e suo libello tradet.

GEO. FRID. DE MARTENS hora IX-X. diebus Lun. Mart. Iov. et Ven. *Cursum politico-diplomaticum* instituet; hora XI-XII. *ius gentium Europaearum positium s. practicum* e libello: *principes du droit des gens*, cuius primae plagellulae prostant typis Dieterichianis, gallico sermone tradet; hora III-IV. diebus Mart. et Iov. *ius mercatorum praesertim cambiale et maritimum* exponet. *Exercitationes practicas iuris gentium* dieb. Saturni h. XI-XII. et in vsum prouectionum diebus Mercurii hora IX-X. moderabitur. *Practicum iuris mercatorii* offert die Lunae hora III-IV.

GUSTAVUS HUGO hora VIII. *ius naturae*, ex libro: (*Instructions on the law of Nature as a philosophy of positive right—2d Essay.*) hora IX. *Pandectas s. ius Romanum, quo utimur*, ex libro: (*Instructions on modern application of Roman Laws—2d Essay.*) hora XI. *historiae iuris ciuile* partem alteram s. *historiam litterariam*, ex tabulis chronologicis et onomasticis; hora II. *Encyclopaediam iuris*, ex libro: (*Instructions on the juridical Encyclopaedia.—2d Essay.*) tradet.

RECITATIONES ORDINIS MEDICI.

HENR. AVG. WRISBERG, D. Anat. Prof. Ab hora IX-XII. *Sectiones et Praeparat. Corp. human.* diriget; hora II-III. *Demonstrationes partium hum. corp.* instituet; hora II-III. *dier. Merc. et Sat. Neurologiam* illustrabit; hora V-VI. *vesp. Collegium Itinerar.* per German. Australem, Italiam et Helvetiam docebit, nec non libris, mappis, picturis et iconibus numerosiss. illustrabit; hora VI-VII. *Medicinam Forens.* cum *Politia Medica* tradet, et Privatiss. hora XI-XII. *Doctrinam Vasor. absorbentium* profitebitur.

AUGUSTUS GOTTLIEB RICHTER, D. priuatim hora X. *Therapiae Specialis* priorem partem, quae *morbos acutos* comprehendit; hora XI. *Therapiam generalem* tradet.

JO. FRID. GMELIN, D. publice tradet die Mercurii hora XI. *praecipua chemiae antiphlogisticae capita*; priuatim hora VIII. *chemiam universalem recentioribus inuentis locupletatam et numerosis experimentis illustrandam*; per quatuor hebdomadis dies hora XI. *elementa chemica opificiorum, artium et fabricarum, experimentis similiter, furnorum et instrumentorum formis atque iconibus, productorum exemplis dilucidanda*; hora III. *materiam medicam, medicamentorum specimina* praemonstrando.

JO. FRID. BLUMENBACH D. hora VIII-IX. d. Lun. Mercur. et Vener. *mineralogiam* tradet. Eadem hora d. Mart. Iov. et Sat. *anatomem et physiologiam comparatam* ad ductum compendii proprii quod iam sub prelo sudat; hora V-VI. *historiam naturalem.*

J. F. STROMEYER D. hora I-II. d. Lun. Mart. Iov. et Ven. *exercitationes clinicas* in Nosocomio publico sueto more continuabit; et h. IV-V. quinquies per hebdomadem, eam *Therapiae Specialis* partem, quae *morbos exanthematicos, tam acutos quam chronicos*, comprehendit, tradet.

JUSTUS ARNEMAN D. hora VIII et III. *Therapiae specialis partem primam* quae *morbos acutos, et priores Classes morborum chronicorum* comprehendit, ad filum libri sui (*Manual of practical medicine*) nonis septimanae horis tradet. Hora IX. *Chirurgiam* docebit, ad librum (*System of surgery I. Th*). Operationes chirurgicas in Cadaveribus demonstraturus. Hora XI. et III. *Materiam medicam, per septem hebdomadis horas, duce libro suo (Medical practice,)* simul *praecepta et exercitationes formulas medicas conscribendi* subiunget. Hora XI. dieb. Merc. et Sat. *Clinicum chirurgicum* sueto more continuabit.

G. F. HOFFMANN D. publice selecta capita *diætetica, priuatim*

Cryptogamiam Lin. hora I-II. exponet. Excursiones sueto more continuabit.

F. B. OSIANDER D. *privatim* hora VIII. pathologiam et thesiam *morborum sexus sequioris*, hora IX. theoriam et praxin *art. obstetriciae* docebit; *publice* vero hora II. dierum Lunae, Mercur et Veneris *Collegium Clinicum*, Regia liberalitate institutum continuabit.

RECITATIONES ORDINIS PHILOSOPHICI.

C. G. HEYNE *privatis* lectionibus h. II. *litteraturam* tradet *Romanam*, h. c. partim auctorum classicorum notitias litterarias, criticas et philologicas, partim omnino litterarum inter Romanos origines et incrementa. Seminarii philologiae Sodalibus proposita est interpretatio tragoediae alicuius Euripidae, interpositis per vices scriptionibus latinis et disputationibus.

AUG. LUDOV. SCHLÖZER, prof. Polit., *privatim* hor. 4-5 in *publicum uniuersale* tradet, praemissa introductione in *politicam* doctrinam omnem, ex breuiarii sui particula prima: hor. 2—3 *historiae* orbis terrarum *uniuersae* curriculum *prius*, ab Adamo ad Hlodouicum, facie Publicas recitationes alio loco indicabit.

JOH. BECKMANN, Prof. oecon. tradet: 1. hora III-IV. *politiam* et *doctrinam cameralem*. 2. hora X-XI. *doctrinam mercatoriam*, secundum (*Introduction to commercial science, and to Italian book keeping.*) 3. hora I-II. diebus Iouis *collegium practicum* iis offerri qui exercitationes ea commentandi et scribendi, quae ad oeconomiam et doctrinam cameralem pertinent, optant.

C. MEINERS hora VIII. *Psychologiam*; hora IV. *historiam generis humani* docebit.

J. G. EICHHORN hora IX. *epistolas Paullinas* et hora X *Psalmos* interpretabitur, hora XI. ter per hebdomadam *linguae ebraeae* et *linguae arabicae fundamenta* tradet, h. V. *historiam recentiore* enarrabit.

JEREM. NIC. EYRING hora II. post merid. *Institutione linguae Hebraicae* illustrabit, comite Schroedero et adiuncta interpretandi exercitatione; hora VI. vesp. *historiam litterariam* enarrabit *Privatissimas* lectiones interpretandis gr. et lat. scriptoribus et instituentis commentandi et disputandi exercitationibus addixit.

JER. DAV. REUSS *Historiam uniuersae rei litterariae* tradet Quatuor per hebdomadam diebus dabit *notitiam librorum* quibus *historia Germaniae* continetur.

TH. CHR. TYCHSEN hora IX. *Psalmos* interpretabitur; hora X. *Archaeologiam Hebraeorum* tradet; hora I. *Arabici sermonis elementa*. Lectiones publicas e tabula indicet.

CHR. GUIL. MITSCHERLICH hora I. *Horatii Sermones et Epistolas*; hora III. *Xenophonteos aliquot libellos* interpretabitur.

HENR. MAURIT. GOTTL. GRELLMANN, *privatim* tradet h. XI-XII. *histor. praecipuor. Statuum Europae*, duce SPITTLERI libro; hora III-IV. *Statisticen Germaniae*, eiusque *praecipuor. Statuum specialium*, duce suo breviario. *Publicas* lectiones alio loco indicabit.

JO. THEOPH. BUHLE *publice disputationes philosophicas* vel latino vel sermone vernaculo habendas hora auditoribus commoda moderabitur. *Privatim* tradet hora IX-X. quinis diebus *Logicen* et *Metaphysicen*; hora XI-XII. *Aestheticen cum elegantiorum literarum historia iunctam*; hora II-III. *Psychologiam empiricam* in vsum eorum, qui arti medicae student. Profitetur quoque operam suam institutione philosophica *privatissime* vti cupientibus.

A. H. L. HEEREN tradet hora III-IV. *Historiam antiquam seu universalem* ad ductum compendii sui; hora IV-V. *Historiam praecipuorum statuum Europae*, tum regnorum tum rerum publicarum.

JOANNES TOBIAS MAYER hora XI-XII. *matheseos applicatae partes mechanicas et opticas* tradet. Hora II-III. *Physicam experimentalem* ad novissimam compendii Erxlebeni editionem, et hora IV-V. *Astronomiam, Geographiam physicam ac Meteorologiam* ad eundem librum docebit.

RECITATIONES EXTRAORDINARIAE.

ORDINIS IVRECONSVLTORVM.

GÜNTHERUS HENRICUS DE BERG hora VIII-IX. *ius feudale* ex compendio b. BÖHMERI; hora I-II. *processum Imperii*, iunctis exercitationibus practicis, ex suo compendio; hora V-VI. *historiam I. R. G.* duce Ill. PÜTTERO tradet.

JUSTUS CHRISTOPHIORUS LEIST D. hora X-XI. *Ius ecclesiasticum*; hora IV-V. itemque die Saturni hora I-II. *historiam Imperii Romano-Germanici, habita simul ratione internac historiae iuris publici aequae ac privati*, tradet.

MEDICORVM.

GEORG. WARDENBURG hora VIII-IX. matutin. diebus Iov. Vener. et Saturn. *morborum venereorum pathologiam et therapiam* ex-

plicabit; hora VIII-IX. matutin. *Semioticen* tradet, cum *practis demonstrationibus* coniunctam, diebus Lun., Mart. et Mercur.; hora III. diebus Mart., Merc., Iov. et Saturn. *Clinicum suum priuatim medico-chirurgicum* continuabit; hora V-VI. pomerid. quinquies per hebdom. *Medicinam forensem et politiam medicam* cum *demonstrationibus anatomicis, exercitationibus in elaborandis iudiciis medicis et inspectio cadaverum* coniunctas, tradet.

CHRISTOPH. LUD. GUIL. CAPPEL D. hora X. *Pathologia generalem adiecta febrium doctrina* tradet; hora III. diebus Lun. et Io. *praecepta Physiologiae generaliora*; diebus Mart. et Vener. *Brunon systema medicinae, cum epicrisi*; diebus Mercur. et Saturn. *methodum asphyxiae medendi*, legibus Societatis sotericae satisfactorus; hora I. *Examinatorium de Therapia speciali cum casuistico coniunctum* instituet.

PHILOSOPHORVM.

C. F. SEYFFER *priuatim* docebit; hora VIII. *Mathesin applicatam* hora X. *Mathesin puram, Arithmeticam et Trigonometriam* ad sua methodum; *Geometriam* ad EUCLIDEM; hora XI. *Algebram* ad sua methodum; hora VI. *Astronomiam*, cum vsu et expositione Instrumentorum in Specula astronomica Regia.

G. C. MÜLLER publice hora X-XI. *Arithmeticam, Geometriam, Trigonometriam planam* duce b. KAESTNERO quinquies per hebdomadem tradet. *Priuatim Architecturam civilem, Architecturam pontificalem theoretico-practicam, Hydrotechnicam, scientias militares* vel alia desiderantibus dabit.

JO. CHRIST. DANIEL WILDT *priuatim* docebit hora X. *Mathesin puram*; hora XI. *Mathesin applicatam*; hora III. *Physicam experimentalem*; hora IV. *Astronomiam et Geographiam physicam, Meteorologiam et Theoriam telluris*.

G. SARTORIUS, *priuatim* hora XI. tradet *politicen uniuersam* cuius prima pars agit de constituenda, secunda pars autem de administranda republica, vulgo (*Police: in the department of the public accounts of finance.*) secundum libros suos; hora V. *historiam et statisticen regnorum Europae* exponet. *Publicas lectiones* suo tempore indicabit.

FRIDERICUS BOUTERWEK hora IX. *Ius naturae et gentium* illustrabit; hora X. *Logicen et Metaphysicen*, i. e. *principia theoreticæ cognitionis humanae* exponet ex libro suo: (*Elements of speculative philosophy.*) hora V. vesp. tradet *Aestheticam* cum *litteraturarum artium elegantiorum*, imprimis *poëseos*; hora VI. vesp. diebus Marti

et Ven. *praecepta styli* dabit et *exercitia bene scribendi* in lingua vernacula instituet.

JO. DOMINIC. FIORILLO, hora VIII. tradet *Architecturam civilem*, et *exercitia delineandi figuras architectonicas* adiunget; hora I. de *Architectura Graecorum et Romanorum* aget, habita simul ratione *pulchritudinis et magnificientiae*, quas in illorum aedificiis admiramur. Priuatissime *Historiam artis pictoriae, statuariae et sculpturae gemmarum etc.*, ex quo tempore *artes restauratae sunt*, cum vsu chalcographici apparatus Bibliothecae Academicæ, enarrabit. Docet etiam *artem delineandi et pingendi*, theoretice et practice, adiunctis fundamentis optices picturariae.

CAR. TRAUG. GOTTLÖB SCHOENEMANN D., *Artem Diplomaticam et Praxin Archiualem*, I. PER FERIAS, trinis per diem horis: II. PER IPSUM SEMESTRE, hora II-III., seu alia commoda, quinis diebus, ex Compendio suo docebit, atque exercitia auditorum in exemplis in Codice suo practico: *Codex für die pract. Diplomantik*, Götting, bey Dieterich 1800. propositis, nec non et speciminibus aere expressis et originalibus, moderabitur. Hora IV-V. *Historiam Imperii Romano-Germanici*; hora X-XI. *Ius ecclesiasticum*; hora XI-XII. *Encyclopaediam historicam*, ad ductum Sciagraphiae: *Grundriss einer Encyclopädie der hist. Wissenschaften*, Götting, bey Dieterich 1799. quinque tradet. Publicis lectionibus *Comparisonem iuris publici territorialis trium maxime insignium Imperii Germanici terrarum, Saxoniae Electoralis et Ducatum Meclenburgici et Württembergici* instituet.

Artem equestrem discere qui cupiunt, iis adest hippodromus spatiosus, benigne instructus, et peritissimus rei equestris Magister, IO. HENR. AYREVS, qui etiam artem veterinariam priuatim sub Collegii practici nomine tradet.

Cultissimorum Europae populorum linguas ac literas tradent Lectores intelligentes doctique, lique lectionum suarum rationem tempusque loco solito indicabunt.

Saltationem armorumque tractandorum artem stipendiis regis auctorati Magistri docent.

EPITHETS IN POETICAL COMPOSITION.

A ton of man in thy large bulk is writ,
But sure thou'rt but a kilderkin of wit. DRYDEN.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE surest way of promoting what is good, is to correct what is bad. In application of the truth of this maxim to the case of classical literature, I have taken upon me to endeavour to cut short in its career a

VOL. IX. Cl. JI.

No. XVII.

C

mistaken taste, which is known to be somewhat prevalent in schools and seminaries. It is therefore my earnest request that I will give our nascent bards to understand that all verse is not and that it is not by puffing and blowing with epithets, or languishing in the delicate sing-song of "verdant vales," that excellence in composition is to be attained:—

*Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.*

Out of pity to the author of the poem (if poem it may be which we have in our eye, or his instructor, or both, we will let pass the pains of marking down in the gross such of its faults as are present purpose, rather than try the patience of our readers perusal of the composition itself.

*Insuevit pater optimus hoc me,
Ut fugerem exemplis vitiorum quæque notando.*

En! et ecce!

Auratæ testudinis	—	Purpureas horas
Gelido autro	—	Aoniis puellis
Terribilis litui	—	Fera prælia
Leves strepitus	—	Recentia prata
Amœnam umbram	—	Ætherios latices
Aurea munera	—	Virgineis ocellis
Perpetuus decor	—	Intemeranda juvenus
Blanda domina	—	Gratissima proles
Aversis luminibus	—	Pia nympha
Roscida pascua	—	Nigros saltus
Pallentis Lunæ	—	Tacitâ horâ
Placidi luctûs	—	Ambrosiâ aspergine
Perfusus—spirantem—vultum—	—	Picturatâ urnâ
Purpureos flores	—	Viridis amaranthi
Fallaces corollas	—	Cana tempora
Adversî fati	—	Dubia nubila
Medio turbine	—	Genialis [Musa]
Placidam opem	—	Pulcherrimâ—iners—acie:
Sacræ lampadis	—	Pallentem ignem
Repercussâ luce	—	Occiduam horam
Nota gaudia	—	Taciti Vesperis
Amicâ umbrâ	—	Vacuam mentem
Decoro speculo	—	Tremulum jubar
Vitreâ [loca] ponti	—	Humida [loca]
Cœruleos sinus	—	Auratam lucem
Gratior hospes	—	Maturior ætas
Furtivo gressu	—	Viridis juvenatæ
Dulce sodalitium	—	Veteres amores
Ignara littora	—	Rutilo vertice
Splendentes turrès	—	Arboræ vitz
Rignâ convalle	—	Blandus calor
Ætherium ignem	—	Longo ordine
Tremulâ luce	—	Melioris vitæ
Gelidos saltus	—	Conscia dumeta

loca	_____	Priori studio
luminibus	_____	Sonantes—placidi—Zephyri
susurris	_____	Tenero cespite
is—florentior—herba	_____	Gramineum viretum
ulmo	_____	Securus [ego]
somnia	_____	Cunctam spem
tis juventæ	_____	Dulces—niveos—dies
itia tempora	_____	Salient—liberior—animus
ectore	_____	Pallida macies
Zephyro	_____	Purpureis floribus
o æthere	_____	Vagas nubes
lux	_____	Nitido ore
tem lachrymam	_____	Roseo ortu
[vos]	_____	Ingenuus Honor
frontis	_____	Candida Simplicitas
lis ardor	_____	Extremæ Camœnæ
isa	_____	Felix tu
nutrix	_____	Aonidum [puellarum]
corollas	_____	Sancta Parens
us sacerdos	_____	Ætherias auras
s—albus—olor	_____	Humida prata
lis cantibus	_____	Nota vada
undâ	_____	Spumantem pateram
-Pierio—amore	_____	Exiguam avenam
Etonæ	_____	Immemor [ille, poeta sc.]
s nugas	_____	Extrema dona
ians [poeta sc.]	_____	Exsequiale melos

all this verboseness and parade within the narrow limits of a
es! *Ohe! jam satis est.*

14.

FLIBBERTIGIBBY.

BIBLIOGRAPHICAL INACCURACY.

Tractent fabrilis fabri.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

reply to an article on *Bentley's Callimachus*, *Class. Journ.*
p. 101. I took upon me to demonstrate that the edition of
hor commonly attributed to Dr. Bentley was the production of
baw, Thomas Bentley. Since writing that reply, I have met
following passage in *Nichols's Anecdotes of Bowyer*, which I
leave to quote at full length. "*Thomas Bentley* published
le Finibus in 1718, and *Cæsar's Commentaries* in 1742. He also
ed a *Callimachus*; and not his *truly great Uncle*, to whom it is
in the first edition of the '*Biographia Britannica*.'"

These, unless we are very much mistaken, are the only classical works published by the Doctor's nephew. With respect to two out of the three, Mr. Dibdin in his *Introduction to the knowledge of rare and valuable editions of the Greek and Latin Classics*, has been unfortunate enough; having never once made mention of the *Cæsar*, nor given us any mark, by which we might have known that the *Callimachus* was not 'Dr. Bentley's'. In his account of the *De Finibus* he has exhibited due correctness; having derived his information from *Ernesti, Fabr. B. L. t. i. 181. note 5.*

And even this might have been excused:—but what shall we say of the Bibliographer's account of *Faber's* edition of *Aristophanes*?—which by the way, we are totally at a loss to conceive why he should have denominated *Faber's*; when he might have gathered from the title page as well as the preface, of the volume, that there is nothing in it from the pen of *Faber*, but a series of notes on the *Ἐκκλησιαζουσαι*, together with a Latin version of that play. Had the bibliographer read the preface to the work, he would have there met with information to the following effect; viz. that the edition, so far as relates to the text, the Latin version which accompanies it, the list of fragments from the lost comedies, the *Index vocum et verbum Proverbialium*, and the *Notæ in Aristophanem, excerptæ ex variis Lectionibus, &c.* is a mere reprint of the one published at Leyden in 1624; and that the additional part consists of notes and observations on the different plays collected from various commentators, together with *Tanaquil Faber's* annotations on the *Ἐκκλησιαζουσαι* and Latin version of that play. This is so distinctly signified in the title page, that even the blind might have seen. We give the words. "Accesserunt huic editioni notæ et observationes ex variis autoribus collectæ. Ut et nova versio ΕΚΚΛΗΣΙΑΖΟΥΣΩΝ. Tan. Fabro facta cum doctissimis ejusdem in eandem Comœdiam notis. Here too we conceive is proof (if proof were wanting) that *Faber* has nothing to do with the editing of the volume.

In the preface we are told that the publisher availed himself of the help and assistance of *Wilhelmus Wilhelmius* and *Theodorus Triglandius*, and more particularly of the former, by whom *all the Observationes in Aristophanem* were collected; so that the real title of the volume would be "*Aristophanes Wilhelmii*" or "*Aristophanes Wilhelmii et Triglandii*." *Faber's* notes and version were supplied from an epistle of his to *Elias Boherellus*.

But what says our bibliographer? "This work is compiled chiefly from *Scaliger's* edition, and contains the critical notes and Latin version of *Ecclesiæzusarus*,¹ (*risum teneatis?*) with the animadversions of *Faber*: it is not so accurate as *Scaliger's* edition." *Dibd. Intro. &c. second edit. p. 36. note.*

As to the comparative accuracy of the two editions, we will, for present, withhold our opinion. But, at the same time, since we have

¹ Where are we to look for an account of *Dr. Bentley's Manilius*, or the one published at Strasbourg by Stæber?

² This we conceive to be an error of the press; for in *Mr. D.'s 3rd edit.* it is *Ecclesiæzusai*. EDIT.

shown pretty clearly that the bibliographer knew nothing of the history of the volume, can he expect us to give him credit for having read over the two, so as to be capable of comparing their intrinsic correctness? No;—we cannot believe that the golden hours of the bibliographer should be so dully, so stupidly, and so unprofitably employed. By dint of logic was it that he escaped this loathsome drudgery. He reduced his ideas on the subject to the form of a syllogism, which we will endeavour to drag out from its lurking-hole into the light. And who shall deny the reasonableness of it?

All the reprints are more inaccurate than their originals.

But the text of Faber's [viz. Wilhelmius's] Aristophanes is reprinted from Scaliger's.

Therefore Faber's [viz. Wilhelmius's] Aristophanes is not so accurate as Scaliger's.

A new sort of logic this!—

1814.

S. S. I.

ADVERSARIA LITERARIA.

SOME of our Readers have inquired why one part of our original promise to the Public has not been fulfilled, "*Literary Anecdotes*." The best answer we can make is to offer a specimen of an article of that nature. We therefore intreat the favor of our Correspondents to turn over the neglected corners of their desks or of their memories, and to furnish us with short Literary Anecdotes or Observations, Critical Notes, Epigrams, Epitaphs, or any short literary articles of an interesting quality.

We do not mean to confine the word *Anecdotes* to its primary meaning; we shall insert extracts from other publications, that may inform the younger, and amuse the maturer, and not disgust the learned reader. The man of the most extensive information will not be displeased in seeing what he knew before; he will pass over without fastidiousness what may be instructive or entertaining to others.

'Indocti discant, et ament meminisse periti'

It will not be necessary to quote the authority, if the authenticity is ascertained: the memory often retains a fact or an observation, without recollecting the source from which it flowed.

Ἔκτορα Πριαμίδην, καὶ εἰ μάλα κακτορός ἐστιν.

Iliad. N. 316.

All Homer's Editors and Commentators are dissatisfied with this verse. It is considered by many as not genuine. Bentley wrote εἰ καὶ, on account of the uncommon occurrence of καὶ εἰ. See Heyne's note, ad locum.

Perhaps the true cause of the imperfection of the verse is that καὶ is seldom or never made long before an undigammated vowel. This position occurs, in O. 290. Ἀλλὰ τις αὖτε θεῶν ἐρρύσατο καὶ ἰσάωπεν—The verse is so obviously inharmonious for the same reason, that Bentley proposes καλὴε σάωπεν. Two other instances are found in the second book of the Odyssey, which may easily be adapted to the common practice.

Ruhnkenius, Epist. Crit. I. asserts that to lengthen καὶ before a vowel is "præter honorum poetarum consuetudinem." He accordingly corrects v. 274 of the Hymn to Ceres, ὡς εἰκασα θεᾷ, μέγας καὶ εἶδος ἀμειψέ, into μέγας τε καὶ εἶδος. But that great critic seems not to have observed that this alteration is faulty, because εἶδος is digammated.

Corneille had received many benefits and many injuries from his Patron, the Cardinal de Richelieu. At the death of the Minister, the Poet wrote the following lines:

Qu'on parle mal ou bien du fameux Cardinal,
Ma prose ni mes vers n'en diront jamais rien;
Il m'a fait trop de bien pour en dire du mal,
Il m'a fait trop de mal pour en dire du bien.

The effect of time on language is to shorten pronunciation, as well as words and phrases. Of this the French tongue affords many instances. Formerly the last syllable in *avois*, *aurois* was a diphthong, pronounced as in *mois*. Such was the sound of the diphthong in *François*, *Anglois*. But the frequent occurrence of those words softened those syllables into simple sounds, *Anglès*, *Francès*. *Polonois* was pronounced in the original manner until the reign of Henry III, when the closer connexion between France and Poland introduced the sound of *Polonès*. Voltaire, wishing to establish a greater analogy, wrote *Anglais*, *Français*, *j'avais*, &c.¹

A similar abbreviation took place in the expression, *en dépit de ses aidans*, in spite of his aiders. In process of time it became *en dépit de ses dans*. As *dans* has the same sound as *dens*, the English have adopted the strange expression of *in spite of his teeth*.

The Phœnicians, before the Christian æra, made frequent voyages

¹ He has been followed by many writers. See p. 163. et seq. of this No.

to the Western parts of England, and the other British Islands, comprised under the general name of *Cassiterides*. The articles of commerce, which England furnished, were, according to Strabo, corn, cattle, gold, silver, skins, dogs, iron, lead and tin. The trade was so lucrative, that they did not suffer the knowledge of it to reach other nations. The master of a Phœnician ship, once perceiving himself followed by a Roman vessel, chose rather to run his own ship on the rocks, and thus make a wreck of both, than to suffer the Romans to obtain the intelligence which they desired. He fortunately saved his life, and was liberally rewarded by his countrymen for his patriotic contempt of danger.

During the horrors of the French revolution, when even the peaceful walks of literature were filled with blood, when a celebrated chemist and an illustrious physiognomist were doomed to perish, a poet was sentenced to the guillotine in a provincial town of France. While the preparations were making for his execution, he engaged an artist to take his portrait to be sent to his wife and children. He wrote under it the following affecting lines :

Ne vous étonnez pas, objets charmans et doux,
Si un air de tristesse obscurcit mon visage ;
Lorsqu 'un savant crayon dessinait cet ouvrage,
On dressait l'échaffaud, et je pensais à vous.

We do not hesitate to add the translation by a young lady, because we think it in elegance and simplicity equal to the original.

Wonder not, objects of my fondest care,
If these pale looks the lines of sadness wear ;
For while the painter's art my features drew,
I saw my scaffold, and I thought of you !

Whenever Bossuet undertook to write one of those Funeral Orations, which have immortalized his name, he read the *Iliad* in the original, in order, as he said, ' to light his lamp at the rays of the sun.'

Asiosto being asked why he, who had described so many sumptuous palaces in his poetry, should build so small and so simple a dwelling for himself, answered that it was much easier to make a collection of words than of stones. He placed this inscription over his house :

Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære, Domus.

The earlier part of the Grecian history was written in verse. Cadmus the Milesian, Hecataeus and Pherecydes first dropt the metre, and wrote in prose, not without occasionally retaining the "*disjecti membra poetæ*." In reading Livy's *Roman History*, it has always appeared to the writer of this article, that the great Historian had similar poetical chronicles for the materials of the first part of his

work, as some of his sentences, with a little alteration and transposition, easily run into verse. The earliest chronicles and histories were written in verse, and committed to memory. Among savage tribes, the actions of their Gods and heroes, and the remarkable events of their nation made a principal part of their songs. These songs, on the introduction of letters, were first recorded for the recollection of the present, and for the information of a future, age.

Since the enormities committed in Rome by the French, the following beautiful Sonnet of Girolamo Preti on the comparative state of the ancient and modern city is become still more appropriate than when it was written:

Qui fù quella di Imperio antica sede,
 Temuta in pace, e trionfante in guerra.
 Fu, perch' altro che in loco hor non si rede,
 Quella che Roma fù, giace sotterra.

Queste cui l' herba copre e calca il piede,
 Fur moli al ciel vicine, ed hor son terra.
 Roma, che'l mondo vinse, al tempo cede,
 Che i piani inalza, e che l'altezze atterra.

Roma in Roma non è: Vulcano e Marte
 La grandezza di Roma a Roma han tolta,
 Struggendo l'opre di natura e di arte.

Volto sossopra il mondo, e'n polvo è volta,
 E fra queste ruine a terra sparte
 In se stessa cade, morta e sepolta.

At the first representation of Voltaire's *Œdipe* in 1718, the witty and licentious Piron almost occasioned the downfall of it by one of those *plaisanteries*, for which he was distinguished. The Theatre opened on that occasion with repairs and fresh decorations. Over the curtain were observed these letters: O. T. P. Q. M. V. D. Every one was inquisitive to know the meaning of it. Piron, who happened to be present, received a particular application for information. After some affected hesitation, he whispered, as a profound secret, to a few present: *ŒDIPE TRAGDIE PITOYABLE QUE MONSIEUR VOLTAIRE DONNE*. In a few minutes the secret had made the tour of the Theatre; and the play was not suffered to proceed until it was officially announced that the mysterious letters were the initials of *OMNE TULIT PUNCTUM QUI MISCUIT VITILE DULCI*.—It is well known that this play laid the foundation of Voltaire's dramatic fame; it was represented forty-five times successively.

We should be glad to receive from any of our readers in Cornwall some account of the present state of the Cornish language. I

is said by some to be totally extinct. But not many years ago there were, it is asserted, five or six persons in the village of Mousehole, who could converse in it.

C. Mæcenas. according to Pliny, did not sleep during the three last years of his life. To that infirmity the Poet Bourbon was subject in a still higher degree. He seldom enjoyed the blessing of sleep. This was the occasion to the following Epitaphs :

Pervigilis tandem laxatus carcere vitæ,
Borbonius campos cessit ad Elysios.
Illic populea dormit securus in umbra,
Posthabitis vatum lucibus atque focis.
Vos, Orpheu, Musæ, viro ne rumpite somnum,
Hunc oculis nunquam senserat ante suis.

Traxit in angusta qui tot quinquennia cella,
Pervigil, infirmo corpore, Borbonius,
Extremum media gustans in morte soporem,
O bone, ait, tandem dormio : vita, vale.

In the third Satire of the first book of Horace, line 107, the offensive word has been in some expurgated editions changed to *mulier*. In a beautiful little edition of Horace, lately printed in this country, a new reading of this line occurs, for which it would be difficult to find an authority in any MS. or edition, and of which it would be curious to investigate the origin :

"*Nam fuit ante Helenam Sanadon teterrima belli.*"

To prove the antiquity of an accented pronunciation in the Greek language, among many passages in the Greek writers, the curious instance, recorded by Ulpian, in his *Commentary on the Oration of Demosthenes* περὶ στεφάνου, although, in the words of Taylor, "neminem fugit, qui de accentibus scripsit," may not be known to all our younger readers. Demosthenes is endeavouring to fix the charge of bribery on Æschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling and not their friend or guest. Of his assertion he is willing to submit the truth to the judgment of the assembly. Μίσθωτον ἐγὼ σε πρότερον φιλιππου, καὶ νῦν Ἀλεξάνδρου καλλῶ, καὶ οὕτω πάντες. Εἰ δὲ ἀπιστεῖς, ἐρωτήσον αὐτούς. But, as if he were correcting himself, he adds : μάλλον δ' ἐγὼ τοῦθ' ἐπεὶ σὺ ποιήσω. He indeed puts the question to the people, but with an artifice, which he knew would be successful : πρότερον ὑμῖν, ὦ ἄνδρες Ἀθηναῖσι, μίσθωτος Διοσχίνης, ἢ ξένος εἶναι Ἀλεξάνδρου δοκεῖ ; he purposely placed the accent improperly on the antipenultima, instead of the last syllable of μίσθωτος, — in the words of Ulpian, ἐκὼν ἐβαρβάρισεν, — in order to draw the attention of the people from the question to the pronunciation. This had the desired effect ; the accurate ears of the Athenians were struck with the mistake ; to correct it, they

called out *μισθωτὸς, μισθωτὸς*, from every part of the assembly. Atting to receive the word as the expression of their sentiments on guilt of Æschines, he cries out : *ἀκούεις δὲ λέγουσι;*—

Taylor appears to doubt the truth of the account, although he acknowledges that “*erat in eo populo aurium quædam religio, quæ louge abhorreret a tali historia.*” The reader is referred to his on the passage, and to Primatt’s defence of Ulpian, in his *Defence an accented pronunciation of Greek prose.*

PODAGER VINOSUS.

Tentatum podagra senem Vacerram,
Nec vini tamen abstinentiorem,
Visens Archigenes, amice, dixit,
Cado parcere, si sapis, memento,
Fons est ille tuæ unicus podagræ.
Audivit placide senex monentem,
Et grates, specie probantis, egit.
Verum post aliquot dies reversus
Ad ægrum Medicus, scyphos at illum
Vertentem reperit meraciores :
Eho, quid facis? inquit. At Vacerra ;
Fontem sicco meæ, ut viues, podagræ.

Idem Græcè.

Ἠπείλησεν ἐμοὶ ποδάγραν ἱητρὸς Ἀμύντας,
Εἰ μὴ ἀπ’ ἀκρότου θυμὸν ἔχω βρομίου.
Τὸν δ’ αὖ μᾶλλον αἰὲ πίνω, βρόμιον γὰρ ὀλέσσαι,
Οἶω τὴν πηγὴν τῆς ποδάγρης ὀλέσαι.

Idem Gallicè.

Sur peine de la goutte un Médecin m’ordonne
De quitter l’usage du vin ;
Moi, loin de renoncer à ce jus si divin,
J’acheve de vuidier ma tonne.
Laquais, vite à grands flots remplis moi ce crystal ;
Si le vin engendre la goutte,
Boire jusqu’ à la lie est le secret sans doute
De tarir la source du mal.

NOTICE

Of D. G. Morhofii Liber de pura Dictione Latina.

D. G. MORHOFFII *Liber de pura Dictione Latina*, edidit
J. D. Moshemius, et Notas adjecit, Hanov. 1725, pp.
296, 12mo.

OUR readers will not feel any surprise that we should formally notice a work published at such a distant period, when they hear the reasons which induce us to do it. In the first place the reader may imagine, that because his Library contains the *Polyhistor*, the *Orationes et Programmata*, published in 1698, and the *Dissertationes Academicæ et Epistolice*, published at Hamburgh in 1699, it contains every detached work, which proceeded from the pen of this profound scholar, when the fact is, that he left behind him some posthumous works, which were not given to the world for some years after his decease, which happened in 1691. It shall be our business to lay a brief account of them before the reader in the course of time. In the next place, the work, with which we shall commence this promised Notice, is by no means easily to be procured, and though the copy now in our possession was sold at the sale of Dr. Gosset's Library, only for 6s. 6d., yet the writer of this Article, who has been a great reader of catalogues, has never met with it in any other catalogue, nor is it mentioned in Brunet's *Manuel du Libraire*, of which excellent work we are happy to inform our readers, on the authority of M. Renouard, who wrote the account of the *Aldine Classics*, and is recently arrived in this country from Paris, that an improved edition is now preparing at Paris by the author himself. In the last place, the admirable observations, and the useful learning contained in the book, have more particularly urged us to do it, for the information of the youthful scholar.

We shall be under the necessity of citing the excellent Preface entire, that we may at once acquaint our readers with the origin of his publication, and show them the high value which its editor set on it.

"Quum eloquentiæ studia numquam, nisi segniter et supine tractarim, nunc vero, quam sustineo, persona longe aliam mihi curam imponat, requirunt forte nonnulli, quid me commoverit, ut in edendo et lustrando libello nonnihil otii mei collocaverim, quem Grammaticus et Rhetor sibi meliori jure adseruisset. Eis, antequam de ipso disseram libro, quem nunc exire jubeo, satis esse faciendum opinor. Ali-

quot elapsi sunt anni, quum exemplum ejus manu exaratum dono mihi daret ex amicis aliquis, hac lege, ut, si quidem fieri posset, publici juris facerem. Recepi conditionem, sed non unius generis negotiis et molestiis impeditus, diu propositum exsequi non potui. Sacro vero, quo nunc fungor, muneri præter omnem opinionem meam admotus, dum chartas listro, minusque necessarias removeo, hoc Morhofii opusculum in manus incidit et promissi simul memoriam renovat. Neque tamen tum animus mihi erat, curare, ut continuo prodiret, eo quod occupationum mole non tam pressum, quam prope obrutum me cernebam. At quum ejus forte mentionem fecissem apud virum laude mea majorem, et Morhofianæ eruditionis cultorem eximium, is hortari non destitit, ut editionem maturarem, facileque auctoritate sua permovit, ut horarum, quas severioribus eripere possum meditationibus, nonnullas in hanc rem impenderem. Sufficiens hæc, spero, depellendis eorum vocibus, qui negotium me suscepisse fortassis existimabunt à rationibus meis valde alienum. Nunc de ipso libro, quæ scitu mihi videbuntur necessaria, breviter monebo. Aliquoties dum in vivis esset, librum de pura dictione promisit vir nunquam sine laude nominandus et sempiternum Cimbrorum decus, Dan. Georg. Morhofius (Libro de *Patarin. Liviana* et alias) ejus etiam testati sunt desiderium viri eruditissimi (vid. *Acta Erud.* A. 1684. p. 575.). Verum præmatura mors magni hominis uti multis aliis, ita huic etiam ejus consilio intercessit. Morti tamen vicinus, id quod non unus discipulorum ejus mihi affirmavit, ut quas de eo argumento relicturus esset chartas, hæredes colligerent, et cum omnibus communicarent, si non præcepit, certe permisit. Hi itaque jam anno superioris seculi nonagesimo quarto librum hunc expectari a se jusserunt publice, sed, nescio quibus de causis, ultra propositum haud processerunt. Ego post tot annos quod illis facere non fuit integrum, tandem cum multorum, uti spero, commodo perficio. Continet autem liber hic, præter observationes alias haud paucas, nec plane nullius pretii, regulas et præcepta, quorum ope Latinarum literarum studiosus ad rectam et veram eloquentiam, dictionisque castitatem pervenire queat. Itaque commode inscribi potuisset, *Institutiones Latine Linguae*: voce enim *purus*, id quod ex ipso patet initio, significatione latissima vir eximius utitur. Nobis minus justum visum fuit, quem libro suo dederat indicem auctor, rejicere et cum alio commutare. Cum his eloquentiæ præceptis, præclaro instituto et laudabili, notitiam conjungit criticam librorum et auctorum, ex quibus uberius rerum hauriri queat scientia; idque tanto facit apparatu et diligentia, ut vel hoc nomine opusculum magnopere commendari mereatur. Neque fortassis multum a vero aberravero, si eos, quorum est juventutem latinis erudire litteris, non male facturos esse dixero si ad ejus normam fidei suæ commissos inatuant. Habent hic materiam studiose congestam et dispositam, quam expolire, emendare, et locupletare sine magno labore poterunt. Notam ego rerum expertus sum, neque adeo veri negligens, ut vel mihi persuadeam, vel aliis persuadere cupiam, ad perfectionem proxime labantem hunc accedere. Fateor, ex eo satis patere, quod ultimam parent manum haud senserit: fateor, ab eo tempore, quo exaratus est, multæ ad hoc genus pertinent, a viris doctis scripta et excogitata esse

quorum hic vestigia frustra quæsiveris: fateor partem eorum, quæ ad Historiam linguæ Latinæ litterariam, pertinent, in *Polyhistore* quoque expositam esse: fateor denique, puræ dictionis leges non raro negligere eum, qui puræ dictionis auctor aliis esse studet. Verum hæc omnia non prohibere contendo, quo minus uberem ex ejus lectione fructum percipiant, qui his rebus delectantur. Nævos facile excusabit præmaturus viri egregii obitus, qui, si ipsemet hunc factum edidisset, longe nobis alium exhibuisset. Ac licet quædam hic extent ab aliis clarius aut eruditius enarrata, multa tamen admista sunt, quæ aliorum aut diligentiam aut attentionem effugerunt, multa quoque, in quibus nemo ingenium et memoriam tentavit: qualia sunt, quæ de scriptoribus iudicium, Grammaticis et aliis copiose et erudite docentur. Sint et aliqua eorum, quæ hic leguntur, in *Polyhistore* jam enarrata, sunt tamen hæc pauca et multa pauciora illis, quorum nulla in *Polyhistore* reperitur memoria. Quamobrem supplementi instar spectari poterit hic liber ad ea, quæ parcius de rebus ad eloquentiam Latinam pertinentibus in *Polyhistore* disseruntur, aut penitus omittuntur.

Quæ vel illustrationis, vel emendationis indigere indicavi, ea in subjectis adnotationibus et illustravi, et emendavi. Si quis est, qui se maximi facere virtutes Morhofianas dicit, is me sibi prorsus consentientem esse sciat. Verum hoc studium tantum haud apud me potuit, ut propterea nefas duxerim, ab opinione doctissimi viri discedere, aut committendum mihi esse crediderim, ut auctoritate ejus in errorem minus cauti abriperentur. Sanctior mihi est veritas quam ullius hominis memoria. Hinc indè quædam addidi, quæ post scriptum hunc librum inter eruditos gesta sunt: locupletiora additamenta iis reliqui, ad quos harum rerum cura pertinet. Satis a me datum est his litteris, quas nunquam serio et ex instituto colere potui. Nunc majora me sibi totum vindicant, grande in primis *Sacrarum Antiquitatum Opus*, cujus me prodromum mox esse daturum spero. Vale. Dabam in illustri Juliad. XXVI.

Martii MDCCXXV.

The Table of Contents is as follows. We would direct the attention of the student to the 6th, 7th, and 13th chapters.

C. I. Quid sit pura Dictio?—C. II. De Characteribus externis puræ Dictionis.—C. III. De pura Dictione considerata Ratione Characterum interiorum.—C. IV. De Proprietate Vocum.—C. V. De Proprietate Vocum ex Usu æstimanda.—C. VI. De Nomenclatoribus.—C. VII. De Lexicorum et Indicium Scriptoribus.—C. VIII. De Phrasibus, earumque Selectu et Phraseologicis Scriptoribus.—C. IX. De Verbis et Phrasibus civilibus et Formulæ Latinæ Linguæ.—C. X. De Vocibus barbaris et Germanicis.—C. XI. De Observatione Puritatis instituenda.—C. XII. De translatis, quæ Loco propriorum adhibentur.—C. XIII. De Particulis, earumque accurata Observatione instituenda.—C. IV. De Particulis connectentibus expletivis, earumque Variatione.—C. XV. De Puritate Dictionis Ratione Formæ consideratæ.—C. XVI. De Sententia puri Sermonis.

An *Index Rerum et Auctorum præcipuorum* is added.

We have an excellent Note by J. L. Mosheim the editor.

Sermo urbanus, peregrinus, rusticus :

"Distinguebant illi nimirum sermonem *urbanum* a sermone *peregrino* et *rustico* : *urbanus* is erat, quo cogitationes illi effebant, qui Romæ degebant et aliquo erant numero : *rusticus* eor erat, qui in agro degebant, qui, quum in urbe lingua paulatim poliretur, ut fit, rudein et antiquum veterum Italiæ populi sermonem magnam partem retinebant : *peregrinum* denique gertribuebatur illis, qui provincias habitabant : eos etenim, qui Latinum addiscerent sermonem, semper aliquid cum eo conjunxisse, quod vernaculo sermoni proprium erat, observatum fuitestem eorum, quæ dixi, egregium Ciceronis locum dabo in *Oratore*, l. iii. c. 12. p. m. 139. *Quare quum sit quadam certor Romæ generis, urbisque propria, in qua nihil offendi, ni displicere, nihil animadverti possit—hanc sequamur : neque soli rusticam asperitatem, sed etiam peregrinam insolentiam fugediscamus.*" J. L. Mosheimius in *Not. ad D. G. Morhofii De pu Dictione Librum*, Hanov. 1725.

We extract the following high character of Julius Cæsar Scaliger, and his profound work *De Causis Linguae Latinæ*.

"Inter recentiores primo loco nominari meretur J. C. Scaliger qui opus eruditissimum *De Causis L. L.* scripsit, quo multa complexus est, quæ ad interiorem artem grammaticam pertinent, pluridaturus, si vastissimos *Originum suarum libros* (vid. Ægid. Menagius *Dedic. ad Origines suas Ling. Gallicæ*) in lucem edidisset illi vero ob vastitatem edi non potuerunt, et ipse quidem vivus editione eorum desperavit, cum ultra centum et viginti libros de e argumento compleverit : inter ἀνέκδοτα igitur et desiderata illi debent reponi, ex quibus, si prodissent, res grammatica multum accipere lucis potuisset ; erat enim ille in his studiis φιλοσοφικώτατος, et quamquam plus diligentiae operæque impendit in res philosophicas, tamen vel ex unico illo *De Causis L. L.* libro patet, eum secreta linguæ hujus ad fundum usque penetrasse ac filio suo Josepho longe in his studiis accuratiorem fuisse, secus ac vulg creditur : erat ipsi ingenium perspicacissimum, igneum, et summum iudicii vi omnia perrumpens, quod, in quamcumque etiam partem illud versaret, eximium semper erat, et filii ingenio, meo quidem iudicio, longe antefendum : sed obstitit nescio quæ fatorum injuria viri hujus conatibus, laborque ejus partim temporum in curia suppressus, partim a domesticis ei subreptus, intercidit : quod a filio ejus in hoc genere superest, id in *Conjectaneis ejus super Varronem et Festum* extat." D. G. Morhofii *Libër de pura Dictione Latina*, Hanov. 1725. p. 265.

In the 41st page are the following remarks made by Morhofius, and his editor J. L. Mosheimius, on the paucity of the English writers, who have written with any elegance, fluency, or correctness, in the Latin language. But they did not live to see the exquisite Latinity of Bishop Hare, Robert Sumner, and Samuel Parr, who have subsequently redeemed the character of our countrymen.

“ In Anglis ne unus quidem succurrit, qui puræ Latinae dictionis genium expresserit, infelices enim semper Angli fuere in eloquentia et natura sua feruntur in præcipitia, abditas et argutas sententias, quæ aures quidem titillant, animos non implent: unus in illis fuit Rogerus Aschamus, Elisabethæ reginæ a secretis, qui aliquid scripsit auribus accuratioribus non indignum, exemplo potissimum Sturmii incitatus, quem ille virum magni fecit, et in cujus disciplinam se totum tradidit, libros ejus semper legendo et in usum transferendo: in Scota gente plures fuere qui linguæ Latinae studiosiores fuere quam in Anglis: Buchananus omne fert punctum, tam in soluto, quam in ligato sermone, quod Scioppius, acerrimus alioquin censor, ipse fatetur et Barclaio longe illum præfert, qui plus ingenio suo tribuit, quam auctoritati antiquorum: phrasæ apud illum multæ confictæ sunt, metaphoræ audaces, sermo poeticus, etsi ingeniosus: plus quidem illi licuit ob argutum scriptionis genus, quod poeticum est: ita tamen etiam in illo genere scribere debuisset, ut a dictionis puritate non abiret.” J. L. Mosheim adds: “ Sunt qui inter Anglos Jo. Miltonum in primis a dictionis venustate et elegantia commendant, quibus ego non adsentior; quamvis enim ingenii et acuminis plena sit Miltoni oratio, scatet tamen multis vocabulis obsoletis et minus Latinis, ut de barbarismis et solœcismis taceam, quorum copiam quum ille Salmasio objecisset, extiterunt, qui nec ejus libros his maculis carere plauum fecerunt: hodie quamquam pauci Anglorum Latine curant eloquentiam, sunt tamen nonnumquam inter eos, qui ipsos ad certamen veteres provocare possint: exemplo esto elegantissima Jo. Gagnierii *Carolina seu Ecloga in Laudem Principis Walliæ*, cui Theod. Hasæus merito *Bibl. Brem.* T. IV. p. 11. p. 376. locum dedit: de Buchanano et Barclaio, quoniam in omnium ore manibusque versantur, cur aliquid moneam, nihil est: de hoc tamen, Barclaio nempe, ejusque stylo, legisse juvabit, quæ Baylius collegit, *Dictionnaire*, T. I. p. 445. Not. L.”

¹ If any of our readers will have the goodness to favor us with a transcript of this composition, or lend us any work, in which it is contained, we shall not fail to republish it in a future No. of the *Classical Journal*.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, VII. 125. occurred, under the signature of J. H. M. S., a query on the subject of the ימים or ימים of Gen. xxxvi. 24.—in XI. 34. a considerable article was inserted by M. S. M. in reply—XIII. 140. furnished a second short inquiry by the first-named correspondent; and a further Criticism appeared, XV. 25., from the pen of J. M.

Dissatisfied as I am with this war of the Mules and Giants, in which, as in the fabled fatality of the Dog and the Fox, (the one never to be escaped, and the other never to be overtaken) neither will, I think, gain the victory—may I call the attention of your readers to Note (3) XII. 322., which, from its *literæ minuscule* may very probably have hitherto been overlooked? It suggests after Bryant, that the word in question should, correspondent with the Syriac and the Vulgate versions,¹ be translated 'waters' reference being intended to the "peculiar sagacity" of the ass—here Sir W. D. will again attack me—in discovering springs of water, whether (as many animals are observed to be most delicate natural hygrometers) by snuffing up the air, and thence inhaling the moisture, or by discovering the little grassy oases² indicative of subterranean moisture, I affect not to decide. If Anah first remarked this valuable instinct—in the parched deserts of the East invaluable—and taught its useful application, he has much more abundantly deserved honorable record than the establishers of tanks and the diggers of wells, as the inventor of a general theorem exceeds the author of one of its solitary applications, and his name derived from מַנ, "a fountain," merely renders this conjecture not wholly improbable. A sense of utility was the great source of idolatry, whether lavished upon useful men, useful animals, or useful elements, by the erring gratitude of antiquity. But *satis digitum ad fontem intendisse*. F. R. S.

¹ So too fontem, Arab. 1. 2. as we learn from Dr. Holmes in *loc.*

² Thus Tacitus, Hist. V. 3. mingling with the fragments of true history a new unusual portion of legendary falsehood, observes, that Moses following a herd of wild asses, *conjecturâ herbidi soli largas aquarum venas aperit*: and Acidalius, one of his commentators, upon the subsequent passage—*quo monstrante errorem sitim depulerant*, suggests the substitution (perhaps, however, unnecessarily) of *arum* or *agorem* for *errorem*; as *pecus hac*, he adds, *AQUÆ VELUT INDEX ILLE* Brotier, indeed, as remarked by J. H. M. S., in his first paper, expressly refers to the Vulgate, Gen. xxxvi. 24.

EURIPIDIS SUPPLICES. Recensuit GODOFREDUS HERMANNUS. Lipsiæ, apud Gerhardum Fleischerum Jun. 1811. pp. xiviii. + 102. = 130. Small 8vo.

NO. II.

V. 713. Θάρσος δ' ἐνώρσει πάντι Κραναϊδῶν στρατῷ. *Libri Danaïdōn. Musgravius satis conjecturam suam firmasse mihi videbatur, ut, etiam si deesset exemplum, ubi Cranaiidæ vocarentur Athenienses, in textum recipi posset.* HERMANN. This is not the most judicious of Mr. Hermann's notes on this play. The generality of our readers will probably consider it as a sufficient objection to Musgrave's emendation, that no passage has been found, in which the Athenians are called Κραναϊδαι. Instead of endeavouring to untie this knot, we are disposed to cut it at once, by reading Κεκροπιδῶν. The common reading Δαναϊδῶν is probably a slip of the pen of the transcriber, if not of the poet himself. The substitution of one proper name for another is extremely common. Markland refers to Dorville's notes on Charito (pp. 606. 607.) for examples of this kind of error, and proposes to read Παρελίων. Κεκροπιδῶν, however, is a better emendation, as well for other reasons, as because the mind would more easily stray to Δαναϊδῶν from Κεκροπιδῶν than from Παρελίων. In these cases, the intellectual process which causes the error can frequently be traced. To give the first example which occurs to us, a letter is inserted in the Gentleman's Magazine for 1798 (p. 839.) with the following title: *An original Letter from Dr. Thomas Moore, of Norwich.* This letter is signed *Tho. Browne*, and appears to have been written by the celebrated Sir Thomas Browne. There is no resemblance between *Browne* and *Moore*, but the transition from *Sir Thomas Browne* to *Sir Thomas More* is extremely easy. In the same manner, although the names of Cecrops and Danaus are perfectly dissimilar, there is so much resemblance between the expressions Κεκροπιδῶν στρατὸς and Δαναϊδῶν στρατὸς, that the latter, as being the more familiar of the two, might easily supplant the former in the mind of the writer. We have in this tragedy Δαναϊδῶν στρατηλάται v. 1150. Δαναϊδῶν ὁρμᾶν στρατὸν v. 1219. So also στρατεύματα Δαναϊδῶν Phœn. 469. στρατὸς Δαναϊδῶν ibid. 1404. Δαναϊδῶν στρατηλάται Tro. 447. The reader must take care not to confound the Κεκροπιδῶν στρατὸς mentioned in this verse, with the παλαιᾶς Εἰρεχθιδῆς οἰκίτορες mentioned in v. 658. The Cecropidæ, like the Erechthidæ, are the Athenians in general. See Phœn. 862. Ion. 296. The Cecropians, who formed the right wing of Theseus's army, are the inhabitants of that particular district of Attica, in

which Athens was situated. We mention this distinction, not because it is curious and recondite, but because our emendation is inadmissible, unless it is made.

V. 718. Μόλις δὲ πῶς ἔτρεψαν εἰς φυγὴν πόδα. *Vulgatum* ἔτρεψαν *mutavi* in ἔτρεψαν. *Alia ratio est in Heraclidis* v. 841. Μόλις δὲ, πάντα δρῶντες, οὐκ ἄτερ πόνων 'Ετρεψάμεσθ' Ἀργεῖον εἰς φυγὴν δόρυ. HERMANN. We apprehend that Mr. Hermann does not intend to assert, that τρέψαι πολέμιους is not as good Greek as τρέψασθαι πολέμιους. See Thucydides, *passim*. Mr. Hermann probably means, that τρέψαι εἰς φυγὴν πόδα does not signify to put to flight, but to run away. If this be constantly the case, Mr. Hermann's emendation is absolutely necessary. At all events, we prefer it to the common reading.

V. 731. Νῦν τήνδ' ἄελπτον ἡμέραν ἰδοῦσ' ἐγὼ, Θεοὺς νομίζω, καὶ δακρὺ τῆς συμφορᾶς ἔχειν ἔλασσον, τῶνδε τισάντων δίκην. *Ita Scaliger, Heathius, Reiskius. Vulgo* τὰς συμφορὰς. HERMANN. *Servari poterat* τὰς συμφορὰς. *Comparari licet Hel.* v. 662. [660: Ἐμὰ δὲ δάκρυα χαρμονᾶν πλῆον ἔχει | χάριτος ἢ λύπας.] ADDENDA. We do not see how this passage in the Helena, in which the commentators have confounded χάρις with χαρὰ, can be interpreted or corrected so as to confirm τὰς συμφορὰς in the passage before us. We suspect that the true reading is, Ἐμὰ δὲ χαρμονᾶν δάκρυα πλῆον ἔχει, and that the genitive plural χαρμονᾶν is not governed by πλῆον ἔχει, but by χάριτος. Χαρμονᾶν χάρις is an expression which may be compared with v. 79. of the tragedy before us, Ἀπλυστοῦ δὲ μ' ἐξάγει χάρις γόων. The following passage in the Helena would have suited Mr. Hermann's purpose better than that to which he refers. V. 595. Μίθεις με. λύπας ἄλῃς ἔχων ἐλθλῦθα. The true reading, however, seems to be λύπης ἄλῃς ἔχων. There is a passage in the Electra of Euripides, which we believe to stand in need of a similar alteration. V. 237. *Hel.* Λόγον δὲ δὴ τίν' ἦλθες ἐκ κείνου φέρων; *OP.* Εἰ ζῆς, ὅπου τε ζῶσα συμφορὰς ἔχεις. The latter verse is thus rendered by Barnes: *Num vivas, et ubi vivens calamitate feras, quæsiturus.* The real meaning is, *To inquire whether you are alive, and, if you are alive, what your situation is.* For this sense of ζῶσα, see Soph. *Ced.* C. 999. Eurip. *Phoen.* 1611. We suspect that Euripides wrote, Εἰ ζῆς, ὅπως τε, ζῶσα, συμφορὰς ἔχεις. Compare *Hel.* 320. Πῶς δ' εὐμενείας τοιοῦτ' ἐν ἐσθμῇ ἔχεις; See Viger, &c.

V. 737. Ἡμῖν γὰρ ἦν τότε (αἰ. τότε) Ἀργος οὐχ ὑποστατὸν, Αὐτοὶ τι πολλοὶ καὶ νέοι βραχίσιον, Ἐπεικλείους τε σύμβασιν ποιουμένου, Μίτρη θάλλοντος, οὐκ ἐχρηζόμεν λαβεῖν. In the present edition, the first of these verses is thus represented, Ἡμῖν γὰρ Ἀργος ἦν τότε οὐχ ὑποστατόν. As Mr. Hermann takes no notice of this alteration of the order of the words, we suspect that it is an error of the kind mentioned in our remark on v. 328. The next line, Αὐτοὶ τε πολλοὶ καὶ νέοι βραχίσιον, when compared with the grey hairs of the speaker (v.

166.), may perhaps remind the reader of Falstaff's exclamation, *Ah! whorson caterpillars! bacon-fed knaves! they hate us youth.* We believe that this line is infested with the same error as v. 355. and that we ought to read, Ἀστοὶ τε πολλοὶ κ. τ. λ. Compare v. 442. Καὶ μὴν οὐοὺ γε δῆμος αὐλίντης χθονός, Ἐποῦσιν ἄστοις ἦδεται πνίαις. Mr. Hermann's punctuation of the last line, Μένρια, ἴλαστος, οὐκ ἐχρηζόμεν λαβεῖν, is a needless refinement. The sense is, μίτριά βέλοστος δοῦναι. Greek writers not unfrequently leave a word to be supplied in one member of the sentence from a word of a contrary signification in another member of the sentence. Another ellipsis of this kind occurs in the present scene. V. 699. Καὶ συμπατάξαντες μίσον πάντα στρατὸν, Ἐκτείνον, ἐκτείνοντο. καὶ παρεγγύον Κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ, Θεῖν', ἀντίρριδο τοῖς Ἐρεχθίδαις δόρυ. As these lines relate to both armies, the last verse is to be interpreted as if the poet had written, Θείη τοὺς Καδμείων, ἀντίρριδο τοῖς Ἐρεχθίδαις δόρυ. In consequence of missing this interpretation, Markland has applied the three preceding verses exclusively to the Theban army; and in consequence of this misapplication, has proposed to remove vv. 697. 698. from their present situation, and to place them after v. 706. See his note on v. 699. It appears by the two last lines of Swift's verses on his own death, that this kind of ellipsis prevailed in Dublin as well as in Athens. *That kingdom he hath left his debtor, I wish it soon may have a better.* He means, a better creditor.

V. 745. Οἱ τόξον ἐκτείνοντες ὡς καιροῦ πέρα. Sic MSS. in *Ald.* ἐκτείνοντες. HERMANN. The Quarterly Reviewer proposes, Οἱ τόξ' ἐκτείνοντες. There is no occasion for this alteration, as τόξον is the singular number is found several times in the remains of the tragic poets. See Soph. *Trach.* 266. Phil. 238. 1128. Eurip. *Bacch.* 1064.

V. 752. Ἐπὶ ταραγμὸς πόλιν ἐκίνησεν δορός, Πύλας διῆλθον, ἦπερ εἴησιν στρατός. *Fulgatum dorē in dorōs mutavi.* HERMANN. Read also εἴησι. Some vestiges of this form still remain in the writings of the scenic poets. I. Eurip. *Androm.* 26. Καὶ πόλιν μὲν ἐν κακοῖσι καμένην ὅμως, Ἐλπίς μ' αἰὶ προσῆγε, σαθέντος τέκνου, Ἀλκήν τιν εἴρειν, καπικούρυσιν (vulgo κάπικούρησιν) κακῶν. For ΠΡΟΣΗΓΕ read ΠΡΟΣΗΓΕ. II. Aristoph. *Plut.* 696. Ὁ δὲ θεὸς ὅμῳ οὐ προσῆν; ὠδέπω. The ὦ, which is wanting in Brunck's *membranae* and some other manuscripts, was added for the purpose of removing the *hiatus*, which was occasioned by changing the ancient form προσῆν, into the modern form προσῆμι. The reading of the Ravenna manuscript, προσῆμι γ', is another mode of accomplishing the same purpose. III. Antiphaneus *apud Athen.* p. 15. A. Φαίνοντα παίζαντες ἐν Φαινεστίῳ. Valckenaer (*ad Phœn.* 1082.) corrects, Φαίνοντα παίζαντες ἦν ἐς Φαινεστίου. Schweighäuser reads, Φαίνοντα παίζαντες ἦν ἐς Φαινεστίου. *Rectius fortasse facturus eram,* says Schweighäuser, si, quod Cusaebonus suaserat, ἦν ἐς Φαινεστίου scripsissem.

We suspect that in most places, in which the *meïre* would not admit *ῥει*, the transcribers have substituted *ῥηθε*. So *Aristoph. Plut.* 678. *μετὰ τούτο δὲ Περιῥη τοὺς βωαοὺς ἀπαντας ἐν κύκλῳ, εἰ που πόπανον εἴη τι καταλειμμένον. Ἐπειτα ταῦθ' ῥηγίζεν εἰς σακίῳ τινι.* The common reading is *περιῥηθε*, but *περιῥηι* is exhibited in a grammatical fragment published by Hermann at the end of his treatise *de Emendandu Ratione Græcæ Grammaticæ*, p. 356. *Περιῥηι* agrees much better than *περιῥηθε* with *ῥηγίζεν*. The relation of *περιῥηι* to *περιῥηθε* is exactly the same as that of *ῥηγίζε* to *ῥησι*. The most ancient form of this imperfect preterite was, *ῥια, ῥιας, ῥις, ῥιτην, ῥιμεν, ῥιτε, ῥισαν*. The Attics made no other alteration than the contraction of the two first syllables into one, *ῥα, ῥας, ῥητην, ῥμεν, ῥτε, ῥσαν*. See Photius and Suidas v. *Ἡα διουλλάβας* and the Etymologist vv. *Ἀπῆμεν, Εἰσῆμεν, Ηῖεν*. The later Greek invented a new form, *ῥειν, ῥεις, ῥει, &c.*; which, however, has not so universally supplanted the more ancient form, as to prevent us from finding *ῥια* or *ῥα* very frequently in our present copies of the Attic writers. See, for instance, Plato *Apol. Socr.* pp. 21. D. E. 22. A. C. &c. The second person singular, *ῥας*, appears to have been converted into *ῥσθα*, by the same process which converted *οἶδας* into *οἶσθα*. We find *ἐπεῖρησθα* in the *Euthyphro* of Plato (p. 4. B.), which is probably a corruption of *ἐπεῖρησθ*. The three persons of the plural number, *ῥμεν, ῥτε, ῥσαν*, are frequently confounded with the corresponding persons of the substantive verb, *ῥμεν, ῥτε, ῥσαν*. See Eurip. *Androm.* 1103. Cycl. 4. El. 775. Aristoph. *Eccl.* 490. *Plut.* 659. &c.

V. 763. *ΑΓ. Οὐδὲς ἐπίσθη τῷδε δοῦλος ὦν πόνω. ΑΓ. Φαίης δὲ, παρῆσθ', ὅτ' ἡγάπα νεκροῦς. Excidit Adrasti versus. Neque enim ausi cum Lobeckio ad Ajacem p. 228. versum 764. ut spurium deleat HERMANN. The Quarterly Reviewer is of the same opinion. Mr. Hermann. Instead of ὦν πόνω Mr. Hermann proposes to read ἐν πόνω.*

V. 772. *'Αλλ' εἰεν. αἶρω χεῖρ', ἀπαντήσας νεκροῖς, Αἶδου τε μολπὴν ἐκχέω δακρυρρόδους. Tragici nunquam scribunt ἄλλ' εἰεν, sed ἢ solum. Lego, 'Αλλ' εἴ, ἀναίρων (vel ἐπαίρων) χεῖρ', ἀπαντήσω νεκροῖς. MARKLAND. Mr. Hermann silently adopts ἀπαντήσω but defends ἄλλ' εἰεν in a long note, which contains nothing which is much to the purpose. In Attic prose, the future of ἀπαντῶ always ἀπαντήσομαι. See Thucydides iv. 77. vii. 2. 80. Xenoph. Hellen. I. 6, 3. Lysias pp. 96. 923. Demosthenes p. 104. Æschines pp. 163. 170. This fact, however, is not a decisive objection to ἀπαντήσαν in the passage under consideration. We read, *'Αλλ' εἰμ'. ἐπαρῶ χεῖρ', ἀπαντήσας νεκροῖς. Ἀπαντήσας is right because the action described by the words ἀπαντήσας νεκροῖς is supposed to precede that described by the words ἐπαρῶ χεῖρ'. The sense is, I will meet the dead bodies, and salute them. The following passage of the Alcestis, which is quoted by Markland, is the best**

commentary on the words *ἐπαρῶ χεῖρε*. V. 771. *Οὐδ' ἐξέτινα χεῖρ'*, *ἐπιμάζον ἐμὴν Δίῳποιον*. With regard to *ἀλλ' εἰμι*, if the reader will take the trouble of consulting the following passages, we believe that he will prefer our emendation to that of Markland. *Æsch. Agam.* 1392. *Choëph.* 779. *Pers.* 851. *Soph. CEd. C.* 503. *Trach.* 389. *Aj.* 654. *Eurip. Phœn.* 1016. *Alc.* 207. *Androm.* 89. *Heracl.* 678. *El.* 1132. *Aristoph. Pac.* 432. &c. The future *ἐπαρῶ* needs no illustration, after what has been said by Porson, *ad Med.* 848. In the next verse, Markland wishes to alter *ἐκχέω* into *ἐκχεῶ*. The future of *χέω*, like that of *γαμῶ*, *καλῶ*, *τελῶ*, and some other verbs, is the same as the present. We subjoin three examples of it, in which *χέω* is connected with other futures. I. Euripides *Theæto.* fr. 1. *Κάρα τε γάρ σου ξυγχέω κόμαις ὁμοῦ, 'Ρανὶ τε * δ' ἠμάρταλον, ὁμμάτων δ' ἄπο Αἰμοσταγῇ πρηστῆρες ῥύσσονται κάτω*. II. *Aristoph. Pac.* 166. *'Απολεῖς μ', ἀπολεῖς, οὐ κατορύξεις, | κάπιφορήσεις τῆς γῆς πολλὰν, | κάπιφυτεύσεις ἔρπυλλον ἄνω, | καὶ μύρον ἐπιχέεις*; III. *Plato Comicus apud Athen.* p. 665. C. *Τί οὐ τρέχων σὺ τὰς τραπέζας ἐκφέρεις; ἐγὼ δὲ Αἴτρον παζαχέων ἐρχομαι. κάγωγε παρακορήσω*.

V. 782. *'Εμοὶ δ' ἐμῶν παίδων μὲν εἰσιδεῖν μέλη Πικρόν*. Sic scripsi pro *ἐμοὶ δὲ τῶν παίδων*. HERMANN. The Quarterly Reviewer proposes, *'Εγὼ δὲ δὴ παίδων*. We prefer Mr. Hermann's emendation.

V. 811. *Προσάγετε τῶν δυσπότμων | σώμαθ' αἵματοσταγῇ*. *Ald.* *πρὸς ἀγῆ* ὡς *δυσπότμων*. *Cod. A.* *προσάγετε δυσπότμων*. *Marklandus* *πρὸς ἀγῆ* τῶν *δυσπότμων*. HERMANN.

Vv. 824—837. This epode, for so it is, affords the only conspicuous example to be found in this tragedy, of that antistrophic *mania*, which rages so violently in the north of Germany, but which has been prevented by the war from making its way into England. In Mr. Hermann's edition, these fourteen short verses are divided into three strophes and three antistrophes, besides the following little epode of three lines: *"Ερηνμά σ' ἄ πολύστονος | Οἰδιπὸς ὠμάτα λιπούσ' | ἤλθ' 'Εριννύς*. Mr. Hermann informs us, that it is to Mr. Seidler that we are indebted for this arrangement, which does not appear in his book *de Versibus Dochmiacis Tragicorum Græcorum*. Perhaps Mr. Seidler, when his hand was in, might as well have divided the preceding little epode into a fourth strophe and antistrophe, in the following manner: (STR.) *"Ερηνμά σ' ἄ πολύστονος Οἰδίπου (ANT.) λιπούσ' 'Εριννύς ἤλυθ' ὠμάτα*. The measure is Alcaic.

V. 833. *Πικρὸς ἐσεῖδες γάμους. | πικρὰν δὲ Φοῖβον φάτιν | ἔγχεας. ἑπλύστονος | Οἰδιπὸς ὠμάτα | λιπούσ' ἤλθ' 'Εριννύς*. The common copies differ from each other only in punctuation. Mr. Hermann places a full stop after *φάτιν*, and reads *ἔρηνμά σ'* for *ἔγχεας*, mentioning that Markland proposed *ἔρηνμα δ'*. Although it is dangerous to tamper with passages of which the metre is uncertain, we venture to propose the following arrangement of these words. To

the chorus we give the words, Πικρούς ἐπειδὴς γάμους, | πικρὰν ἢ Φοίβου φάτιν [ἤκουσας]. See our remark on v. 504. (*Class. Journ.* No. XVI. p. 438.) Adrastus answers, Ἐς ἡμᾶς ἀ πολύστους x. τ. λ. The words ἐς ἡμᾶς ἦλθε appear to mean *came to my house*. We may also read ἐρ' ἡμᾶς. So Or. 86. Σὺ δ' ἡ μακαρία, μακαρίης θ' ὁ σὸς πόσις, "Ἦκετον ἐρ' ἡμᾶς ἀδελῶς πεπραγότας. In a preceding passage of the Orestes (v. 60.), we find the words εἰς δῶμ' ἡμέτερον employed in the same sense.

V. 838. Μέλλων σ' ἐρωτᾶν ἡνίκ' ἐξήνταις στρατῶ, Γόους ἀφῆσιν τοὺς ἐκεῖ μὲν ἐκλιπῶν. Εἰς τὰ σά γε μύθους. νῦν δ' Ἀδραστον ἰστορεῶ. So Aldus. In the modern editions, the punctuation is as follows: Μέλλων σ' ἐρωτᾶν, ἡνίκ' ἐξήνταις στρατῶ Γόους, ἀφῆσω, τοὺς ἐκεῖ μὲν ἐκλιπῶν x. τ. λ. Mr. Hermann has a note upon this difficult passage, which does not throw much light upon it. Without dwelling on the objections to the common reading, we will propose our own correction. Μέλλων σ' ἐρωτᾶν, ἡνίκ' ἐξήντας στρατῶ, Γόους ἀφῆσιν, τοὺς ἐκεῖ μὲν ἐκλιπῶν. Εἴασσα μύθους, νῦν δ' Ἀδραστον ἰστορεῶ, x. τ. λ. *Being about to ask you the following question, when you came to meet the army for the purpose of bewailing the dead (v. 772.), I desisted from my intention, and omitted what I meant to say. But now, Adrastus, I ask you, &c.* The violence of Adrastus' grief probably convinced Theseus, that it would not be advisable to put him upon making an elaborate oration at that moment. The delay, too, would be advantageous in another respect, as it would enable the spectators to hear that oration. There are five things to be considered in our representation of this passage. I. ΕΞΗΝΤΑΙΣ for ΕΞΗΝΤΕΙΣ, is a very slight alteration. The edition of Brubach reads ἐξήνταις; a fact which is mentioned by Markland, but which was not present in our recollection, when ἐξήντας occurred to us. We must not dissemble, that this correction is liable to one objection, which is, that there is no authority as far as we know, for the compound ἐξήντας. The common form ἀπαντήσας occurs above, v. 772. We do not think, however, that this objection is very serious. Ἀπαξ λεγόμενα of this kind are very abundant in the tragedies. Unusual combinations of prepositions and verbs, and usual combinations in an unusual sense, give variety and novelty to the diction of tragedy, although they frequently render it obscure. II. Γόους ἀφῆσιν. Compare El. 59. Γόους τ' ἀφῆσιν αἰθὴρ εἰς μέγαν πατρί. In this sense ἰέναι is more commonly used than ἀφίεναι. In v. 1022. of the Orestes, ἀφίεναι γόους means *to leave off lamentation*: Οὐ σὶγ' ἀφείσα τοὺς γυναικείους γόους, Στράξις κ' κρηδόντ' ; In v. 111. of the play before us, this sense is expressed by the words πάρεξ γόνον. III. Perhaps the poet wrote, τοὺς ἐκεῖ μὲν ἐκλιπῶν. Ἐκείθεν frequently signifies ἐκεῖ. We have observed one instance of the corruption of ἐκείθεν into ἐκῆ μὲν, but we cannot refer to it at present. IV. We do not propose εἴασσα for εἰς τὰ σά γε with intire confidence, although we have no doubt that some

verb is concealed under the letters ΕΙΣΤΑΣΑ. We boldly reject the *υι*, as an interpolation made on account of the metre. The pleonasm *εκλιπών είασα*, in which the participle and the verb have nearly the same signification, may be compared with *ἀραις είς, ίρη λέγων*, &c. V. The words *νύν δ' "Αδραστον Ιστορω* have induced Reiske, Markland, and the present editor, to consider the preceding words as addressed to the chorus. It would be easy to propose, *νύν δ', "Αδραστ', ἀπιστορω*, or, *νύν δ', "Αδραστή, σ' Ιστορω*, if we were certain that the common reading is inconsistent with our interpretation. But the use of the third person instead of the second is common in Greek, as well as in most other languages. Compare Herc. 140. *Τὸν "Ηράκλειον πατέρα καὶ ξυνάρον, Εί χρέ μ', ίρωτῶ. χρεῖ δ', ἐπεί γε δεσπότης "Τμῶν καθίστηχ', Ιστορεῖν ἂ βούλομαι.* Before we leave this passage, we have to mention, that *σοφώτερος*, in the next line but one, means *σοφώτερος ἐμοῦ*. See vv. 928—931.

V. 857. *"Ακουε δὴ νύν (al. δὴ νυν). καὶ γὰρ οὐκ ἀκοντί μοι Δίδως ἔπαινον τῶν ἔγωγε βούλομαι Φίλων ἀληθῆ καὶ δίκαι' εἰπῶν περὶ.* Mr. Hermann is silent. If the reader wishes to know what Pierson, Markland, and Musgrave, have said concerning this passage, and more particularly concerning the use of *τῶν* for *ᾧν*, he knows where to find their annotations. We believe that it is now generally understood, that *τῶν* cannot be used for *ᾧν* after a consonant, except in the lyric parts of the drama. In the Basil edition of 1562. v. 858. is thus represented, *Δίδως ἔπαινον, τῶνδ' ἔγωγε βούλομαι.* The same reading is proposed by Markland. Perhaps Euripides wrote, *Δίδως ἔπαινον τόνδ'. ἐγὼ δὲ βούλομαι κ. τ. λ.* You commit this funeral oration to me.

V. 881. *'Ο δ' αὖ τρίτος τῶνδ', "Ιππομέδων, τοιοῦτδ' ἔρυ. Παις ᾧν ἰδέμεσθ' πύλῃς οὐ πρὸς ἡδονᾶς Μουσῶν τραπέσθαι, πρὸς τὸ μαλθακὸν βίον. "Αγροῦς δὲ ναίων, σκληρὰ τῇ φύσει διδούς "Εχαιρε, πρὸς τάνδρεϊον, εἰς τ' ἄγρας ἰών, "Ιπποις τε χαίρειν, τόξα τ' ἰνταίνων χειροῖν, Πόλει παρσηχῆν σῶμα χρήσιμον θέλων.* Reiskius non male πρὸς τὸ μαλθακὸν βίον. Et πρὸς τι jam alii, Barnesio teste. Bion autem cod. C. Vulgato respondet πρὸς τάνδρεϊον. HERMANN. Mr. Hermann is the first editor, who seems to have understood this passage. The expressions *πρὸς τὸ μαλθακὸν βίου*, and *πρὸς τάνδρεϊον*, are elliptical, and may be compared with *πρὸς βίαν, πρὸς εὐσέβειαν, πρὸς ἔχθραν, πρὸς ἡδονήν, πρὸς ὀργήν, πρὸς χάριν*, &c. Aesch. Prom. 212. *Ὡς οὐ κατ' Ισχυρὸν, οὐδὲ πρὸς τὸ κακτερὸν Χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατῶ.* The complete expression is *πρὸς τὸ κακτερὸν ἰόντες*, but the participle is suppressed. In the passage of Euripides, therefore, there is no occasion for the emendation proposed by the Quarterly Reviewer, *καὶ τὸ μαλθακὸν βίου*. The sense is, *πρὸς τὸ μαλθακὸν βίου ἰών*. In the same manner, the words *εἰς τ' ἄγρας ἰών* might be omitted without injuring the sense of the expression *πρὸς τάνδρεϊον*. Perhaps it may not be superfluous to observe, that the character of Hippomedon, as drawn in this passage, was afterwards expan-

ded by the poet into the Zethus of his Antiope, and contrasted with the opposite character in the person of Amphion. See the eighth chapter of Valckenaer's *Diatribæ*.

V. 888. Ὁ τῆς κυναγῶ δ' ἄλλος Ἀταλάντης γηγῶς Παῖς Παρθενokaῖος, εἶδος ἐξοχίστατος, κ. τ. λ. *Inerte legebatur Ἀταλάντη γόνος, Παῖς Παρθενokaῖος. Dignam judicavi, quam in textum reciperem, præclaram emendationem, qua Matthiæ hunc locum restituit.* HERMANN. *Defendi poterit vulgata eo, quod Æschylus hic vocatur, Βλάστημα καλλιπάρων, ἀνδρόκαϊς ἀνὴρ, Sept. ad Theb 539.* ADDENDA. The words παῖς Παρθενokaῖος mean, as everybody knows, the boy *Parthenopæus*. Æschylus having represented the son of Atalanta as a beardless stripling, in a tragedy which the Athenians knew by heart, Euripides has also thought proper to employ some word or expression significant of his youth both in the passage now before us, and in two of the other three passages in which he has occasion to mention him. See Phœr 147. 1160. Mr. Hermann's note on this passage ends with the following sentence: *Ceterum nescio an haud satis apte hic Atalanta mentionem fecerit, cujus quum nomen audirent, spectatores non poterant non oculos in chorum convertere, ut nobilem quondam venatricem, arcu sagittisque spoliata, inter grandævas dicum matres agnoscerent.* The truth is, that the poet represented the chorus as a kind of corporation of childless mothers, and never takes the trouble of considering the relation of particular individuals with the persons and events of the drama. Soon after the present passage, we come to the scene of Iphis and Evadne. (v. 980—1113.) Now although one of the persons of the chorus is the wife of Iphis and the mother of Evadne (v. 1037.), nothing said or done during the whole scene, which would not have been said and done, if the chorus had been composed of Æthra's waiting-maids. Without seeking for more information than we can derive from the play before us, let us consider who these seven Argive matrons are, who begin one of their songs with the words Ἰσπύβοτον Ἀργος, ὦ πατρίον ἐμὸν πέδον (v. 365.). Three of the seven captains, who fell under the walls of Thebes, were strange in Argos (vv. 136. 890.). The mothers of Tydeus, Polynices and Parthenopæus, could not very properly join in singing, Ἐμμάτερες, ἐπὶ κούρους | ἐγεινάμεθ' αἱ ταλαίπωροι | κλεινοτάτους ἐν Ἀργείοις (v. 963.). The mother of Amphiaræus, indeed, might be in Argive, but as Amphiaræus was swallowed up alive by the ear (v. 926.), his mother had no concern in the affair which brought her six companions to Eleusis. The mothers of Capaneus, Eteocleus, and Hippomedon, are the only persons of the chorus whom its constant language really applies.

V. 907. Φιλότιμον ἦθος, πλούσιον. φρονήμα δὲ Ἐν τοῖσιν ἔργοις, οὐ τοῖς λόγοις ἴσον. Mr. Hermann reads, Φιλότιμον ἦθος, πλούσιον φρονήματος, and alters the arrangement of the passage in son

respects. Musgrave proposes, Φιλότημον ἦθος πλούσιος, *full of affection*. Πλούσιος seems to be the true reading, but it ought to be separated from φιλότιμον ἦθος, and connected with the subsequent words. *He was wealthy, but he shewed a sense of his wealth in actions rather than in his conversation*. Compare what is said of Capaneus vv. 861—866. The difference between these two imaginary characters seems to be, that Capaneus, notwithstanding his high birth, was simple in his manners and frugal; whereas Tydeus was magnificent and liberal. The φιλότιμον ἦθος of Tydeus may be compared with the ἀψευδὲς ἦθος and the ἐμπροσθήγορον στόμα of Capaneus, v. 869. So we say in English, *he is an extraordinary character*.

947. Νικᾶς· μένειν χρητὴν τλημόνας. λέγει γὰρ εὖ Θησεύς· ὅταν δὲ προσῶμαι πύρρι, Ὅσατα προσάξισθ'. These words are addressed to the chorus. The verb προσάξισθε will best be understood by comparing v. 1100. Προσῆγετ' αὐτὸ στόματι, with v. 1159. Φέξ' ἀμφὶ ἐν ὑποβάλλω σπαδὸν [τίκτου]. The common interpretation, *conspires*, is very remote from the true sense.

961. Πλαγχτὰ δ' αἰσεί τις νεφέλα, | πνευμάτων ὑπὸ δυσχείμων. Sic agrippsi pro δυσχείμων. HERMANN. Δυσχείμων agrees better than δυσχείμων with the common reading of the corresponding verse in the antistrophe, χωρὶς δὲ τίνα τῶνδ' ἰσχυροῦσα μοῖραν. The manuscripts, however, exhibit ἔχουσα, and obviate this objection to Mr. Hermann's correction, of which we approve for two reasons. In the first place, by reading δυσχείμων we obtain a regular iambic hendecasyllable at the end of the strophe. Compare . Aj. 633. Phil. 1145. Eurip. Hec. 453. Heracl. 758. Secondly, we entertain a strong suspicion, that there is no such word σχεῖμος. The only authorities for it, with which we are acquainted, are the passage now before us, and another passage of the same poet: Bacch. 15. Βάκτριά τε τείχη, τὴν τε δύσχειμον Μήδων ἐπελθὼν, Ἀραβίαν τ' εὐδαίμονα. The modern editors, however, read δυσχείμους, from the emendation of Heath, in the following passage of Æschylus: Pers. 566. Θρήνης ἀμπεδιόρεις | ἡμέρους τε κελεύθους. Δυσχείμους, however, would produce a striking resemblance to the corresponding verse, Σουσιῶδες φίλος, and occurs twice in the remains of the same poet: Theb. Εἰρήνην νεοσσῶν, ὡς δράκοντα δυσχείμον. Choëph. 183. Ἐξ ἡμῶν δὲ οἵσι μοι πίπτουσι μοι Σταγόνες; ἀφραστοὶ δυσχείμου πλημμελίδος. by no means immaterial to the present question to observe, Aldus and Robortellus convert a just *senarius* into a hobbling *pentameter* by reading δύσχειμον in the former of these two passages. The same editors offend in the same manner by reading μελαγχχεῖ in the following verse of the same poet: Pers. 301. Καὶ λευκὸν πυκτὸς ἐκ μελαγχχεῖ. These facts seem to justify us in rejecting δύσχειμος altogether. If we proceed to inquire into the meaning of δύσχειμος, perhaps we shall find no Latin word which

expresses it so well as *horridus*. This epithet, according to Forcellini, *refertur saepe ad hyemem et procellus*. This remark is equally true of *δύσχιμος*. In four of the five passages which we have produced, it seems to be synonymous with *δυσχείμερος*, which has supplanted it in one of those four passages. In the fifth passage, the *δράκοντα δύσχιμον* of Æschylus may be compared with the *horridus anguis* of Virgil. In Stanley's translation, *draconem perniciosum*, the epithet seems to be chosen at a venture. The derivation of *δύσχιμος* is not very certain. The difference of the second syllables is not alone sufficient to prove, that *δύσχιμος* and *δυσχείμερος* are of different families. *Χίμετλον*, a *chilblain*, which is manifestly of the same family as *χείμα* and *χειμών*, has, like *δύσχιμος*, a short vowel instead of a diphthong. Before we leave this passage, we must observe, that it is not mentioned by Porson in his note on *ἄισσα*, *ad Hec.* 30.

V. 966. Καὶ νῦν αἰκας, αἰκνος, | γηράσκει δυστηνότητος, | οὐτ' ἐν τοῖς φθιμένοις, | οὐτ' ἐν ζῶσιν ἀριθμουμένη, | χαρὶς δὲ τίνα τῶν ἰσχυοσάμοιραν. Instead of *δυστηνότητος*, οὐτ' ἐν ζῶσιν, ἰσχυοσα, Mr. Hermann reads, partly after former critics, *δυστηνοτάτως*, εὐ ζῶσις, ἔχουσα. Each of these alterations demands some animadversion. We believe that only one adverb of the same form as *δυστηνοτάτως*, is to be found in all the remains of the Attic writers. Soph. Œd. C. 1579. Ἄνδρες πολῖται, ξυτοματάτως μὲν ἂν Τύχοιμι λήξας Οἰδῖπουν ὀλωλότα. The scholiast seems to have read *ξυτοματάτως*. His annotation is as follows: Ἄνδρες πολῖται, ξυτοματάτως. ἀπὸ τοῦ συντόμως. Adverbs of the comparative degree ending in ΩΣ, which are sufficiently common, afford no authority for *δυστηνοτάτως*. The true reading is *δυστανοτάταν—μοίραν*. To proceed to the second alteration, we do not believe that *ζῶσις*, *alive*, is an Attic word. *Ζῶν*, *an animal*, is indeed an Attic word, but it seems to be a true and proper substantive, and is more correctly written ζῶν. The following words occur in an inscription, which we had occasion to mention in the tenth Number of the Classical Journal, p. 335. ΤΟ ΔΕ ΛΟΙΠΟ ΕΡΓΟ ΠΑΠΑΝΤΟΣ ΕΓΚΥΚΛΟΙ ΑΡΧΕΙ ΗΘ ΕΛΕΤΣΙΝΙΑΚΟΣ ΛΙΘΟΣ ΠΡΟΣ ΗΟΙ ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ ΕΠΙ ΤΟΝ ΕΠΙΣΤΑΤΟΝ ΤΟΥΤΟΝ. In modern orthography: Τῷ δὲ λοιποῦ ἔργου ἅπαντος ἐγ κύκλου ἀρχεὶ ὁ Ἐλευσινιακὸς λίθος, πρὸς ᾧ τὰ ζῷα, καὶ ἐτέθη ἐπὶ τῶν ἐπιστατῶν τούτων. Instead of ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ, Chandler absurdly reads ΤΑ ΖΟΛΑ ΚΑΙ ΕΠΙΘΕ. To return to Euripides, we suspect that οὐτ' ἐν ζῶσιν ought to be retained, although the MSS. read οὐτ' ἐν ζῶουσιν, and that Musgrave is nearly right in considering *ἀριθμουμένη* as a gloss for *κρινομένη*. We hesitate between *κρινομένα* and *κρινομένην*. In the last line, ἔχουσα is the reading of the manuscripts, as we have already observed. Lastly, we apprehend that we ought to read τᾶνδ' instead of τῶνδ'. See Elmsley *ad Heracl.* 544.

V. 984. Κλεινὴν τ' ἄλοχον τὴν τοῦ φθιμένου | τοῦδε κεραυνῷ πέλας Εὐάδην. Sic scripsi ex emendatione Erfurdii *ad Ajaxem* p. 620.

προ κλεινὴν τ' ἄλοχον τοῦ καταφθιμένου. HERMANN. Eurip. El. 1298. Πῶς οὔτε θεῶ, τῆσδ' ἔ τ' ἀδελφῶ | καὶ καταφθιμένης, | οὐκ ἤρε-
σεν (l. ἔρεσάντην) κῆρας μιλάθοις; Instead of καὶ καταφθιμένης,
Erfurdt proposes κατὰ φθιμένης. He does not notice the following
passage of the Rhesus, in which the metre requires καταφθιμενον
to be scanned as a word of four syllables: V. 377. Ἀλλὰ νιν ἄδε
γὰ | καταφθιμενον Θρηκὶ μόρω | φίλτατον ἄχθος οἶσι. In these three
passages, we believe that καταφθιμενος was pronounced, and per-
haps written, καθφθιμενος, in the same manner as κατάσχεσι is
written and pronounced κάσχεσι, Hom. Il. A. 701. Καθαίνειν is
almost the only other contraction of this kind, which occurs in
the writings of the Attic poets; who, if we mistake not, never
make use of the uncontracted form καταθαίνειν. The uncontracted
form καταφθιμενος seems to be exhibited by Euripides El. 201.
Οἶμοι τοῦ καταφθιμένου, | τοῦ τε ζῶντος ἀλάτα. Perhaps, however,
the poet wrote, Οἶμοι τοῦ τε καθφθιμένου.

Vv. 990—1008. 1012—1030. The monody of Evadne, in two
parts, is the most difficult portion of the whole play. We pass it
over without making any particular observations upon it, but not
without feeling a hope of being able to comment upon it with
more effect at some future time, than it is in our power to do at
present.

V. 1009. Καὶ μὴν ὀρεῖς τήνδ', ἧς ἐφέστηκας πέλας, Πυρᾶν, δῖης
θησαυρόν. *Legebatur Διὸς θησαυρόν. Recepi Musgratii conjectu-
ram.* HERMANN. Musgrave's conjecture is stark naught. We
suspect that the common reading is correct, although we cannot
explain why the funeral pile of Capaneus, who was killed by the
hand of Jupiter, is called Jupiter's treasure. The funeral piles of
the other captains are called ἀναθήματα, v. 983.

V. 1037. Ἐτέκλον εἰς τὴν πατρίδα ναυσθλάσαν νεκρόν. Mr. Her-
mann silently reads εἰς γῆν πατρίδα.

V. 1054. Ἰφ. Σκευὴ δὲ τῇδε τοῦ χάριν κοσμεῖς δέμας; ET. Θέλει τι
καινὸν οὗτος ὁ στόλος, πάτερ. Καινὸν scripsi pro κλεινόν. *Ita mox.*
r. 1057. Εἰς γὰρ τι πρᾶγμα νεοχμὸν ἐσκενιάμεθα. HERMANN:
Mr. Porson also read καινόν, and, if he had published an edition
of this play, would probably have read, οὗτος ὁ στολμός. See
Markland's note, and Beck's index v. Στολμός. We subjoin part
of Markland's note: *Negat vir summus ad Strabon. p. 245. ed.*
Amstel. vocem στόλος significare amictus. Sed refellitur hoc loco,
et Æschyl. 'Ικστ. 242. et Schol. ibi. et Andromach. 148. pro
στολμῶν vet. edit. habet στόλον. The passage from Æschylus is as
follows: Ποδάρον ὅμιλον τόνδ' ἀνέλληνα στόλον, Πέπλωσι βαρβάρουσι
καὶ πυκνώμασι Χλόντα, προσφωνοῦμεν; Schol. Ἀνέλληνα, τὸν οὐχ
ἔλληνα κατὰ στολὴν. This interpretation would justify a conjec-
ture that the true reading is ἀνέλληνα στολὴν. There is no occasion,
however, to read στολὴν, or to understand στόλον in any other sense,
than that in which it is used in vv. 193. 470. 496. 940. 951.

1038. of the same play. In all these verses the Latin translation has *catus*. The construction is, *Ποδαπὸς ὁμιλὸς ἐστὶν οὗτος ὁ στόλος*. A kind of pleonasm too frequent to need illustration. In the passage in the *Andromache*, which Markland mentions, the Aldine reading is, *Στόλμὸν τε χρωτὸς τῶνδε ποικίλων πέπλων*. The edition of Iascaris, as well as that of Brubach, which is Markland's *vetus editio*, reads *στόλον*. A gloss of Hesychius, however, which is quoted in Beck's edition, confirms *στολμὸν* beyond the possibility of doubt.

V. 1066. *Ω θυγάτηρ, οὐ μὴ μῦθον ἐς πολλοὺς ἐρεῖς. *Ες πολλοὺς *scripsi pro vulgato ἐπὶ πολλοὺς*, quod in ἐπὶ πολλῶν *mutabant Reis kius et Fulckenarius ad Hippol.* 213. HERMANN. Mr. Porson also reads ἐς πολλοὺς.

V. 1077. *Ἰὼ τάλας, | μετέλαχες τύχας Οἰδιπόδα, γέρον, | μέρο. καὶ σὺ, καὶ πόλις ἐμὰ τλαίμων. *Addidi καὶ metri indicio ante πόλις* HERMANN. The same addition is proposed in the *Quarterly Review*.

V. 1089. Εἰ δ' εἰς τὸδ' ἦλθον, κάξεπειράθην τέκων, Οἷον στέρεσθαι πατέρα γίγνεται τέκνων, Οὐκ ἂν ποτ' εἰς τὸδ' ἦλθον, εἰς δ' ὦν, κακοῦ. *Sic dedi ex Canteri et Marklandi conjectura pro κάξεπειράθην τέκνων* HERMANN. This is an emendation, of which we may say, in the language of Mr. Wakefield, *friget, vehementer friget*. When two contiguous verses end with the same word, and there is reason to suspect that word to be erroneous in one instance, the critic may be allowed to take a greater latitude of conjectural emendation, than has been taken in the passage before us. *Æsch. Theb.* 202. *Κεῖ μήτις ἀρχῆς τῆς ἐμῆς μεταίχμιον, Ἀνὴρ γυνή τε χ' ᾧτι τῷ μεταίχμιον κ. τ. λ.* This is the reading of Robertellus. If it had been the reading of all the copies, it would have been in vain to seek for the true reading (*ἀκούσεται*) of the first verse, among those words which resemble *μεταίχμιον*. So also *Choëph.* 769. *Ἄλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύη, *Ἀνωχθ' ὅσον τάχιστα γαθούσῃ φρενί. *Ἐν ἀγγέλω γὰρ κρυπτὸς ἐρβούται λόγος. So Porson, instead of the ancient reading, *κρυπτὸς ἐρβούται λόγος*. In our passage, the reader is at liberty to replace the first τέκνων by any word which appears to him to improve the sense. *If, says Iphis, I were now living my life over again, and had felt in my former life the misery which attends the loss of children, I should never have exposed myself a second time to the danger of incurring that loss.* Perhaps *κάξεπειράθην* τότε is the true reading. Τότε frequently signifies *formerly*, on a former occasion, in the same manner as *ἐκεῖ* frequently signifies in another place. *Τότε pro olim, says Markland on v. 551. We may also read πάρος.

V. 1097. *Ἡ πρὸς μέλαθρα τοῦδε Καταικίας μόλω; *Ἡμιστ'α' πρὶν γε εἴπωτ' ἦν καὶς ἦδε μοι, *Ἄλλ' οὐκέτ' ἐστίν, κ. τ. λ. *Legebatur, *Ἡδιστ'α', πρὶν γε εἴπωτ' ἦν καὶς ἦδε μοι. *Ἡμιστ'α' debetur Piersono Veris.* 1. 6. *Iē fortasse in γὰρ mutandum.* HERMANN. Perhaps Mr. Her-

man ought to have mentioned the emendation of Canter, Ἡδιστα πρὶν γε δῆθ', ὅτ' ἦν παῖς ἦδε μοι. Instead of Ἡδιστα πρὶν γε δῆθ', an expression destitute of authority, the Quarterly Reviewer proposes to read, Ἡδιστα πρὶν γ' ἰδεῖν, formerly delightful to behold. This emendation offends against the rule laid down in our observation on v. 303. As the third foot of the verse is contained in one word, ἰδεῖν, and as the following syllable, ὅτ', is capable of beginning a verse, the two hemistichs ought to be divided by an elision. So v. 764. Φαίης. ἄν, εἰ παρῆσθ', | ὅτ' ἠγάπα νεκρούς. Tro. 1181. Ὀδωλας, ἐψεύσω μ', | ὅτ' εἰσπύκτων πέπλους. El. 14. Οὐς ἔν θόρμις ἔλειφ', | ὅτ' εἰς Τροίαν ἔπλει. Our opinion of the passage before us is as follows. We conjecture that the words πρὶν γε were added for the purpose of completing the verse, by a transcriber who found in his copy, Ἡδιστα δήποτ' ἦν παῖς ἦδε μοι. If this conjecture is allowed to pass, we have little doubt that the poet wrote, Ἡδιστα δήποτ' δῆθ', ὅτ' ἦν παῖς ἦδε μοι. The two syllables δῆθ' ζτ' were lost because the preceding syllable ends with the same letters. The expression Ἡδιστα δήποτ' ὄντα may be compared with Hec. 484. Πῶ τὴν ἀνασσαν δήποτ' οὖσαν Ἰλίου Ἐκάβην ἄν ἐξεύρημι, Τρωάδες κίχαι; So also Tro. 1277. Ὡ μεγάλα δήποτ' ἐμπνέουσ' ἐν βαρβάρους Τροία, τὸ κλεινὸν ὄνομα ἀφαιρήσει τάχα. We may also read, Ἡδιστα πρὶν ποτ' δῆθ'.

V. 1099. Ἄλλ' οὐκὲτ' ἔστιν, ἣ γ' ἐμὴν γεγενεῖα Πρῶσῆγετ' ἀεὶ στόματι, καὶ κάρα τόδε Κατεῖχε χεῖρι. πατρί δ' οὐδὲν ἦδιον Γέροντι θυγατρὶς. ἀρσένων δὲ μείζονες Ψυχαί, γλυκεῖαι δ' ἦσσαν εἰς θαπεύματα. We apprehend that few of our readers are unacquainted with Dr. Burney's correction of the third of these five verses, Κατεῖχε χερσίν. οὐδὲν ἦδιον πατρί. See the Monthly Review, August, 1799, p. 434. Mr. Hermann has a long note on this verse, in which, as on some other occasions, we observe rather an unwillingness to adopt the emendation of a contemporary critic, than a real attachment to the received text. Κριτικὸν γάρ ἐστ', οὐ φιλόφρον ἀλλήλων γένος. He ends with proposing to read, καὶ κάρα τόδε Κατεῖχε. πατρί δ' οὐδὲν ἦν πάλαι Γέροντι θυγατρὶς. In the following words, ἀρσένων δὲ μείζονες, Mr. Hermann justly censures Markland for wishing to change δὲ into γὰρ, δὴ, or μέν. The construction is as follows: Οὐδὲν [μέν] ἦδιον πατρί γέροντι θυγατρὶς. ἀρσένων δὲ μείζονες [μέν] ψυχαί, γλυκεῖαι δ' ἦσσαν εἰς θαπεύματα.

V. 1112. Οὐς χρεὶν, ἐπειδὴν μηδὲν ὠφελῇ πόλιν, Θανόντας ἔρβειν, κάπνοδων εἶναι νέοις. Libri ὠφέλουν πόλιν. In codd. A. B. notatur γρ. πόλιν. Plutarchus ὠφελῶσι γῆν, quod quum memoriter citantur, vulgata autem lectio ab exquisitiore fonte manasse videtur, ὠφελῇ πόλιν repositui. Sic supra v. 453. Τερπνὰς τυράννοις ἦναι, ὅταν θέλῃ. Vide Heindorfium ad Plat. Gorg. p. 105. Protag. p. 499. HERMANN. So Alc. 356. ἧδὺ γὰρ φίλους Κανὺν κτλ. λίσσασιν, ὅτιν' ἂν παρῇ χρόνον. The common reading is φίλους. In the passage before us, we are not without suspicion, although

we are not prepared to discuss the point, that ὠφέλουν agrees better with χρεῖν, than ὠφελῇ or ὠφελῶσι. If we retain ὠφέλουν, we must read ἐπειδή.

V. 1114. Τὰδε δὴ παίδων καὶ δὴ φθιμένων | ὅσῳ φέρεται. λάβει, ἀμφιπόλοι | γραιάς ἀμενοῦς (οὐ γὰρ ἔνεστι | ῥώμῃ παῖδων ὑπὸ πύθους) κ. τ. λ. In Mr. Hermann's edition, as well as in all the other modern editions which we have seen, there is a comma after ἀμφιπόλοι, which totally destroys the sense of the passage. The sense is, *Take the bones, ye handmaids of the feeble old woman.* The common translation is, *Prehendite, famula, anum infirmam.* This interpretation requires λάβετε, which was accordingly proposed by Dupont, and rejected on account of the metre by Barnes.

V. 1118. Πολλοῦ δὲ χρόνου σώσεις μέγα δὴ; | καταλειβομένης τ' ἄλγος πολλοῖς. So all the editions before Markland, who changes σώσεις into ζώσας on the authority of the three Parisian manuscripts. Two Florentine copies examined by Matthiæ read ζώσης. Mr. Hermann reads, Πολλοῦ τε χρόνου ζωᾶς, μέγα δὴ | καταλειβομένης ἄλγος πολλοῖς. *Reposui*, says Mr. Hermann, *quod ultro se offerebat, ut mirum sit, criticis non in mentem venisse.* Without pausing to inquire whether there is any Attic authority for ζωᾶ with the first syllable long, we read with the assistance of Musgrave, Πολλοῦ τε χρόνου ζωῆς μέγα δὴ, Καταλειβομένης τ' ἄλγος πολλοῖς. If the reader prefers the Doric forms ζώσας and καταλειβομένης, we shall not contest the point. These genitives agree with γραιάς ἀμενοῦς, v. 1116. The whole passage is correctly pointed in Markland's text. Mr. Hermann does not notice Musgrave's correction, μέγα for μέτα. The same variety occurs in v. 1548 of the Helena, where the true reading was first restored by Reiske *ex ingenio*, and afterwards discovered in a manuscript by Musgrave.

Vv. 1123—1163. Mr. Hermann, as well as the Quarterly Reviewer, divides this beautiful ode between the mothers and the children of the defunct leaders. As it would be difficult to mark Mr. Hermann's arrangement understood, without transcribing the whole ode, we content ourselves with referring the reader to the book itself.

V. 1131. Παπαί, παπαί. | ἐγὼ δ' ἔρμος ἀβλίου πατρὸς τάλας, κ. τ. λ. Instead of παπαί, παπαί, why may we not adopt the reading of the manuscripts, ἀπαῖς, ἀπαῖς, adding the proper spirit, and changing the accent? The sense is, Σὺ μὲν ἀπαῖς εἶ, ἐγὼ δ' ἔρμος κ. τ. λ.

V. 1134. Ποῦ δὲ πόνος ἐμῶν τέκνων: A very learned person proposes ἐμῶν τέκνων. So Phoen. 30. ἢ δὲ τὸν ἐμὸν ὠδίνων πόνον Μαστοῖ ὤρετο. Med. 1031. Στεφύδας ἐνιγχεύσ' ἐν τέκνῳ ἀλγυδόνας. Suppl. 920. Πόνους ἐνιγχεύσ' ἐν ὠδίσιν. The common reading, however, is right. So Med. 1261. Μάταν μόχθος ἔρει τέκνων.

V. 1147. *Al αἱ, γόνυ ἄλῃς τύχας, | ἄλῃς δ' ἀλγέων ἐμοὶ πάρεστι.*
Ald. et vulgati ἄλῃς ἀλγέων πάρεστι μοι. Addidi δ', et scripsi ἐμοὶ
παρεστιν, quum codd. A. B. et uterque Florentinus μοι πάρεστι
habeant. Alioqui non displiceret πάρεστι δὴ μοι. HERMANN.
 Mr. Hermann's emendation is preferable to that of the Quarterly
 Reviewer, *ἄλῃς τῶνδ' ἀλγέων πάρεστι.* We do not well understand
 the preceding verse, *Al αἱ, γόνυ ἄλῃς τύχας.* We should prefer,
Al τύχας, ἄλῃς γόνυ. So *ἰὼ ἰὼ τύχα, Or. 1537. ἰὼ μοι τύχας,*
Alc. 394. ἰὼ τᾷς σᾶς τύχας, El. 1184. &c. In the first and
 second of these three passages, we suspect that the true reading is,
ἰὼ ἰὼ τύχας.

V. 1149. *Ἐτ' ἄρ', ἔτ' Ἀσωποῦ με δέξεται γάνος. Ille versus*
mutulus erut, ita scriptus in libris, στάσω. ποῦ με δέξεται γάνος.
Praeclare Tyrwhittus, 'Ag' ἰσθ' οτ' Ἀσωποῦ με δέξεται γάνος, sed
poterat hoc et ad litterarum similitudinem lenius, et ad sententiam
fortius corrigi, si sic scriberetur, ut a me factum est. HERMANN.
 Mr. Hermann's reading is preferable to Tyrwhitt's on another
 account. The antistrophic odes of this tragedy contain thirty-two
 trimeter iambics, including the verse now before us, and v. 1159.
 which also has lost a foot. If the reader will examine these six-
 teen pairs of verses, he will find that the *senarius* of the strophe
 always exactly resembles that of the antistrophe, with one excep-
 tion, which will be removed in the next note. In the verse now
 before us, Tyrwhitt exhibits a spondee in the first place. *Ἄρα* at
 the beginning of a sentence always has the first syllable long. The
 corresponding verse (1142.) has an iambus: *Πάτερ, σὺ μὲν τῶν*
(ὃν μόντοι Hermannus ex em. Porsoni) σῶν κλύεις τέκνων γόους.
 Perhaps, however, neither of these verses is a *senarius*. We are
 half inclined to believe that the words *σὺ μὲν* are an interpolation
metri causa, and that we ought to read interrogatively, *Πάτερ,*
τίς σῶν κλύεις τέκνων γόους (al. λόγους); The sense of v. 1149. re-
 quires no addition to the words, *Ἐτ' Ἀσωποῦ με δέξεται γάνος.*
 The metre is, $\cup - - | - \cup - | \cup - \cup - |$. Compare vv. 600.
 603. 610. 613. 620. 629.

V. 1150. *Χαλκίους ἐν ὅπλοις Δαναῖδων στρατηλάταν. Legebatur,*
Χαλκίους ὅπλοις Δαναῖδων στρατηλάτων. Cod. A. Χαλκίους. Ἐν
ὅπλοις Marklando, qui etiam σὺν ὅπλοις conjecit, debetur. Ac
multo et simplicius hoc est, et venustius, puerum ut ipse armatus
al optare, quam ut armatorum dux. Στρατηλάταν Musgravii
emendatio est, et prius Heathii. HERMANN. Mr. Hermann,
 who excludes the Doric dialect from the trimeter iambics of the
 choral odes, ought to read *στρατηλάτην.* See his note on *κόρας,*
Hec. 416. [417.] If he reads *στρατηλάταν,* he ought also to read
Δαναῖδων. With regard to the former part of the verse, we are not
 certain that we rightly understand Mr. Hermann's note. We sus-
 pect that *Ac multo* is an error of the press for *At multo*, and that
 he rejects *σὺν ὅπλοις,* as affording a less convenient sense than *ἐν*

64 Notice of Hermann's *Euripidis Supplices*.

ἔπλες. If this is his meaning, we apprehend that οὐδ' ἔπλες is no inconsistent with his interpretation. Compare Hec. 112. Οἷοι ὅτε χροστίεις ἔσαν ζῶν ἔπλες. We object, however, to both Markland's emendations, as well as to the common reading, on account of the spondee in the third place. See the preceding annotation. We read, Χαλκίεις πλεῖσι, ἀπαυδῶν στεγυλάτῃ.

V. 1167. Τούτῃς ἐγὼ σε καὶ πόλις ὑπερώμεθα. If the reader will compare the speech of Theseus, in which this verse occurs, with the third and fourth verses of the speech of Minerva, which follows almost immediately, he will see reason to suspect that οὐ ought to be changed into σε.

V. 1179. Τί τίς τίς ὑμῖν ἀλλ' ὑπερωγῆσαι με χοί; *Male vulgo: ὁ γὰρ πρῶτος.* Non quid aliud dicit, sed ecquid aliud. HERMANN. If this alteration had been made by Mr. Wakefield, we should have reminded him, that the enclitic τι, in common with every other enclitic, cannot begin either a trimeter iambic or a sentence. The same rule, as is well known, applies to αὖ, ἀν, γὰρ, ἐν, ἐ, ἔστι, μὲν, μήν, οὖν, and a few other particles. As Mr. Hermann cannot be unacquainted with this rule, we must consider his alteration of the present verse as made in defiance of it. In his book *de Emendanda Ratione Græcæ Grammaticæ* (p. 95.) he has treated two verses of the Choëphori of Æschylus (112. 632.) in the same manner as the verse now before us. If Mr. Hermann had ever heard the words *who bids* in the mouth of an auctioneer or the words *who buys* in the mouth of a barrow-woman, he would not have altered Τίς ἔδειν into Τίς ἔδειν with the following remark: *Ibi manifesto interrogat Orestes, an aliquis intus a non quis sit intus.*

V. 1210. Τιμὴν δ', ἴν' αὐτῶν σώμαθ' ἱγνίσθη πυρὶ, Μίδης τε αὐτὴν τρέιδον Ἰσθμίας θεοῦ. *Ex Marklandi emendatione ἱγνίσθη dedi pro ἀγνίσθη.* HERMANN. The Quarterly Reviewer compares Iph. A. 349. Ταῦτα μὲν σε πρῶτ' ἐπύλθον, ἵνα σε πρῶτ' αἶψ' (εὖρον Reiskius et Marklandus) κακόν. In both passages the transcribers mistook the adverb ἵνα, *where*, for the conjunction ἵνα, *in order that*. We subjoin two other instances of the same error. Soph. Trach. 1159. Σὺ δ' οὖν ἀκούε τοῦτο γον. ἐξήκεις δ' ἱφανίς ὅποιος ὦν ἀνὴρ, ἐμὸς καλεῖ. Brunck remarks: *Perperam libris φανῆς, unde interpres ἵνα pro ut finali accepit.* Eur. Herc. 425. Δρόμων τ' ἄλλων ἀγάματ' εὐτυχῇ | διῆλθε, τόν τε πάλαι ἔαυρον | ἔπλευσ' ἐς Αἴθαν, πόνων τελευτὰν, | ἥ' ἐκπεράνη τάλας | βίτον, οὐδ' ἔβα πάλιν. The true reading, ἵν' ἐκπεράνῃ, was first suggested by Heath. It is to Heath also that we owe ὁδοῦ instead of τοῦ in the passage before us.

P. E.

INQUIRY
 INTO THE
 CAUSES OF THE DIVERSITY OF HUMAN CHARACTER
 IN VARIOUS
 AGES, NATIONS, AND INDIVIDUALS.

By the late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. IV.

SECT. IV.

*In what respect the Passions differ from Man's affections,
 appetites, or desires.*

If we deduct from the list of the passions those principles of action in man already treated of under the names of appetites, desires, and affections, the analysis of the passions will be greatly simplified, and is perhaps sufficiently well accomplished in what Dr. Reid calls "a common division of the passions, which has been mentioned almost by every author who has treated of them, and needs no explanation." (Essay 3. on the active powers. c. 6.). According to this division the human passions may be arranged under desire and aversion, hope and fear, joy and grief.

Passion, as already stated, consists in a strong emotion, or perturbation of the mind, which is excited by the lively conception of some good or evil. If the good or evil be immediately present to us, or, as it were, within our reach, the passions of desire or aversion will be excited by its lively conception. If the good or evil be distant or only existing in expectation, it will rouse the passions of hope or fear; and if the good or evil be already experienced, joy or grief will be the natural consequence.

Man, as has been already repeatedly stated, though a rational being, is powerfully prompted to act by other principles than by reason: hunger prompts him to supply the wants of his body, curiosity to store his mind with knowledge, compassion to relieve the sufferings of his fellow creatures. In like manner the natural impulse of his soul leads him irresistibly to *desire* whatever is good in itself, to *wish* or *hope* for its enjoyment, and to *rejoice* in its possession; while he has a like natural *aversion* to whatever is evil, a *fear* at encountering it, and a *sorrow* on having experienced it. By the strong influence of these principles he is much more powerfully urged to seek or good, and to avoid evil, than if he had no other monitor to this conduct than the calm dictates of reason. It appears to me that here is this important distinction between the passions and those other active principles of man which we have yet considered, namely, that the object of the passions is good or evil generally contemplated, and not any precise or particular species of good or evil: whereas

each of the other active principles has its exact and definite object. The object of hunger is food ; and nothing but food : the object of curiosity is knowledge alone : the object of compassion is confined to the relief of the distressed. But with the passions the case is very different. Fear may be excited by the prospect of any kind of evil ; by the apprehension of pain, the prospect of poverty, or the risk of losing a friend. Joy is raised by a sudden access of fortune or of fame, by the acquisition of a friend, or the birth of a child : and so in the case of the other passions. I would, therefore, call the passions a kind of mental emotions or energies which nature has implanted in us, as strong incitements to pursue every thing that is beneficial, and to avoid whatever is hurtful to us, on account of the lively pleasure which the attainment of the first, and the pain which suffering the last, are sure to produce. They scarcely ever exist unmixed, or unaccompanied with some of the other active principles of our nature ; but may be considered as a kind of auxiliary incitements which nature occasionally calls forth in aid of our more important affections and desires ; of friendship, gratitude, pity, resentment, curiosity, emulation, &c.

Passion, when strong, produces the most powerful effects upon the body, as well as upon the mind, of man. It agitates the countenance, changes the voice, and occasions gestures of the most peculiar kind. Strong passion will incite a man to make exertions of bodily strength of which in his cooler moments he is altogether incapable ; but which are usually followed by that exhaustion of frame, which is the natural consequence of so great efforts. At other times, the effects of passion are in the highest degree depressive and weakening. Extreme terror generally overcomes the strength both of the body and the mind, and reduces the unfortunate person, who is under its influence, to the most abject and pitiable state.

Seneca has admirably delineated the indications of excessive anger. "Ut autem scias non esse sanos quos ira possedit, ipsorum illorum habitum intueri. Nam ut furentium certa indicia sunt, ita et iraculentium. Flagrant oculi, et multus ore toto rubor. Labia quatuntur dentes comprimuntur, horrent ac subriguntur capilli, tumescunt venæ, concutitur crebro spiritu pectus, parum explanatæ voces sunt, comploduntur sæpius manus, pulsatur humus pedibus, totum concutitur corpus : ita ut nescias utrùm magis detestabile vitium sit an deformis." (*De ira*.)

The external indications of passion are a language understood by all mankind. It is from them that the human countenance derives its chief beauty, as well as occasionally much of its deformity. The indications of passion then form a primary object of study for the painters ; as its language and natural tones enter largely into the peculiar charms of poetry and music.

But the passions likewise produce effects of a more lasting kind upon our corporeal frames. So strong is the agitation, which sometimes accompanies them, that they may be the means of restoring or impairing health, of producing disease, or even of occasioning death itself. The salutary influence of the gentler passions upon the human frame, the balm of hope, and the exhilaration of moderate joy, have

asionally been experienced by all ; nor are the deleterious effects of anger, revenge, and fear, or the fatal influence of excessive grief, less generally known. We are apt to ascribe wonderful effects to the imagination or fancy, both in curing and causing diseases : it would, perhaps, be more strictly proper to ascribe these effects to the passions, which the imagination has sufficient power to raise, and of which the salutary or deleterious influence is sufficiently known to us. When the imagination is disturbed by fancied danger, fear, and sorrow, with their concomitant evils, will naturally arise in the mind ; and when it exhibits a more flattering picture, the soothing influence of hope and joy will naturally be felt. In this way we are enabled to explain, and to ascribe to their proper causes, many miraculous cures which are upon record, and which cannot be accounted for by the natural operation of medicine ; and in this way we can explain how quackery sometimes produce important effects upon the human frame, and how it fulfil its vaunting pretensions. The history of animal magnetism, and of some later impositions of a like kind, affords satisfactory illustrations of this fact ; and ought to convince physicians that, although mesmerism is a contemptible imposture, yet the proper management of the human passions is a subject highly deserving of their minute attention.

Various instances are upon record of sudden death having been occasioned by extreme terror, rage, or grief. History likewise furnishes us with examples of death having been occasioned by sudden and excessive joy, but always, according to Dr. Cogan, when the mind was instantly preceded under the influence of great anxiety. Such are the well known examples of Chilo the Lacedæmonian dying, upon finding that his son was declared a victor in the Olympic games, recorded by Pliny (l. 7. c. 7.) : of the aged matron, mentioned by Virgil, who, being in the depth of distress on the tidings of her son having fallen in battle, died in his arms from the excess of joy upon his safe return (l. 22. c. 7.) : of Sophocles the tragedian, who, according to Valerius Maximus, died in consequence of a decision being pronounced in his favor (l. 9. c. 12.). If such facts are true, they show the necessity of caution in communicating good tidings, as well as in imparting those of an afflictive nature. I have been informed by a very eminent physician that instances of madness occasioned by sudden and excessive joy are much more frequent than those of the derangement produced by extreme grief ; a fact which may give rise to interesting speculations concerning the natural effects of these two opposite and powerful passions.

If the influence of the passions is very important upon our corporeal frame, it is not less so upon our minds. They are the springs and stimulants by which the dormant faculties of man are roused, and by which he is led to the performance of whatever is arduous or desirable, as well as to the perpetration of base and detestable actions. "The passions," says Dr. Reid, "when kept within their proper bounds, give life and vigor to the whole man. Take away the passions, and it is not easy to say how great a part of mankind would resemble those frivolous mortals, who never had a thought that engendered

ged them in good earnest. It is not mere judgment or intellect ability that enables a man to excel in any art or science. He must have a love and admiration of it bordering upon enthusiasm, or a passionate desire of the fame, or of some other advantages to be obtained by that excellence. Without this, he would not undergo the labor and fatigue of his faculties, which it requires. So that, I think we may with justice allow no small merit to the passions, even in the discoveries and improvements of the arts and sciences. If the passions for fame and distinction were extinguished, it would be difficult to find men ready to undertake the cares and toils of government, and few, perhaps, would make the exertions necessary to raise themselves above the ignoble vulgar." (Essay 3. on the Active Powers, c.

"The effects of passion upon the human mind," says he again, "are not less remarkable. It turns the thoughts involuntarily to objects related to it, so that a man can hardly think of any thing else. It gives often a strange bias to the judgment, making a man who is sighted in every thing that tends to inflame his passion, and to justify it, but blind to every thing that tends to moderate and allay it. The sentiments of a man under its influence will appear absurd and ridiculous not only to other men, but even to himself, when the storm is spent and succeeded by a calm." (Ibid.)

"Les passions," says the lively Helvetius, "sont dans le moral que dans le physique est le mouvement: il crée, anéantit, conserve l'âme tout, et sans lui tout est mort: ce sont elles aussi qui vivifient le monde moral. C'est l'avarice, qui guide les vaisseaux à travers les déserts de l'Océan, l'orgueil qui comble les vallons, applanit les montagnes, s'ouvre des routes à travers les rochers, élève les pyramides à Memphis, creuse le lac Mœris, et fond le colosse de Rhodes. L'ambition a taillé, dit-on, le crayon dessinateur. Dans un pays où la révélation n'avoit point pénétré, ce fut encore l'amour qui, pour flatter la douleur d'une veuve, explorée par la mort de son jeune époux, lui découvrit le système de l'immortalité de l'âme. C'est l'enthousiasme de reconnaissance qui mit au rang des Dieux les bienfaiteurs de l'humanité; qui inventa aussi les religions, et les superstitions, qui toutes n'ont pas pris leur source dans des passions aussi nobles que l'amour et la reconnaissance. C'est la passion de l'honneur et le fanatisme philosophique qui pouvoient seuls au milieu des supplices engendrés par la Pythagoricienne Zimicha à se couper la langue avec les dents, empêcher de se point s'exposer à révéler les secrets de sa secte. Ce sont, en effet, les passions seules qui, portées à ce degré de force, peuvent exciter les plus grandes actions, et braver les dangers, la douleur, la mort, le ciel même." (De L'Esprit dis. 3. c. 6.)

But let us also reflect that the passions, when allowed to reveal themselves uncontrolled, produce the most serious mischief, and occasion the most deplorable confusion in the moral world. From unrestrained and unchecked aversion degenerating into malevolence, have arisen much of the vice and enormity with which the page of history is deformed. The overthrow of cities, the revolutions of empires, the destruction of whatever is venerable or sacred, spring chiefly from the baleful influence of headstrong passion; and the misundert-

ineries of private life, which are not less acutely felt than of empires, have generally no other source.

when it produces these remarkable effects, can seldom be st in an unbiassed or simple state. It unites itself with the e principles of man, and imparts to them its powerful and ergy. In fact, man can seldom be said to be actuated by ose principles of his constitution, which we have been ana- a pure and unmixed state; they become blended and com- an endless variety of ways, and thus give rise to principles arently new and distinct kind. Desire and aversion, hope by turns lend their energy to the most powerful of man's ciples, and according as the one or the other predominates, behold actions which excite our admiration, or call for our censure. Hatred, that baleful affection of the human ry be said to spring from a union of resentment and aver- y is formed of the same ingredients, with the addition of a tion of fear and desire: despair is formed of a gloomy aversion, fear, and sorrow. Language seldom affords ap- names for the compound affections, which we approve, t generally discriminates those which we censure: but we some attention analyse the former as well as the latter. may say that the true *patriot* is at once animated by the *love* the *desire* of benefiting his fellow citizens, and the *hope* ing a lasting reform in the constitution of the state.

assion is raised in a slight degree only, and goes off without any remarkable effect, it is called an *emotion*. Such at e meaning assigned to the word emotion by Lord Kaimes, I think is more agreeable to common usage than that in . Cogan employs it, viz. to denote the violent and extreme passion. According to the first sense, emotion is a degree which does not lead to action, and goes off without any t than producing a certain agitation of mind. It is this passion which is generally raised by mere narration, or composition; and when not carried beyond this moderate e powerful passions themselves become productive of a d of pleasure; hence the reason that terrific descriptions, of odious characters, and sorrowful catastrophes, are so introduced into the pages of fiction.

m emotion seems likewise properly to belong to some othe- tations of the mind, which nature calls forth on certain and which by their agreeable or disagreeable effects are to raise us to act as the particular case requires. The most e of these feelings is *surprise*, or the agreeable agitation by whatever is new or uncommon; an energy of the mind t writers have classed along with the passions, but which to be nothing more than the pleasurable feeling which attached to the gratification of curiosity; and by which we ted to seek continually for new acquisitions in every kind of

e appears to be the appropriate term for this emotion in its

simple and unmixed state. When roused to a higher energy, and combined with a certain portion of *desire*, this emotion becomes *admiration*, and when *fear* is added to surprise, it gets the name of *astonishment*. That fear is really an ingredient in this last emotion, may fairly be inferred from the original signification of the term, which comes from the French *étonnement* and the Latin *attonitus*; and when moderate, even this sort of surprise should be agreeable, may be understood by the observations just made upon emotions in general.

From what has been said concerning the powerful influence of the passions on human conduct, may naturally be inferred the propriety of duly regulating and controlling these impetuous incitements to action. It is of the greatest consequence to human characters and intimate concerns human happiness, that desire and aversion, hope and fear should be directed towards those objects by which they ought to be excited, according to a just estimate of the relative value of things that we should desire only what is really good in itself, and shun only what is really evil; and then will our joy and our sorrow have a rational and not a fanciful foundation.

An irritable or irascible temper is a strong obstacle to the attainment of happiness, and it deserves the more to be attended to, as it is a fault not unusually found in characters otherwise affectionate and generous. If left uncontrolled, it is apt to degenerate into misanthropy, and a gloomy discontent at the course of human affairs. But by keeping a rein over the headstrong sallies of resentment, and cherishing candor with respect to the conduct and intentions of other men, much may be done in overcoming this unamiable propensity of the mind. The very restraint of the external signs of anger or of discontent, has a considerable effect in calming the tumultuous agitation of the mind. For so intimate is the connexion between mind and body, that the suppression of the external sign of any strong emotion has a tendency to allay the feeling which is indicated by that sign; just as the imitation of the expression has a tendency to excite the emotion itself.

SECT. V.

Of the moral principles of action in man.

I divided man's active principles into three classes, the selfish, social, and moral. Having examined as minutely as is consistent with the plan of this work, the two first classes, I come to treat of the third, which is doubtless the most important of the three, and is that which confers upon man his peculiar character and dignity. For if we can discover among the various tribes of animals some traces both of the selfish and social active principles; if we can find clear indications of their being prompted by appetites, desires, affections, and passions; there is nothing observable in the lower animals that deserves the name of a *moral* principle of action; nor can we ever ascribe to their conduct the characteristics of *virtuous* or *vicious*.

All nations, even the most rude and uncivilized, make a distinction

their estimate of human conduct, and characterise some actions as *fit*, and others as *wrong*. In every language, terms corresponding meaning to these are to be found, and epithets of praise are added to the first, while the last are uniformly censured. This amounts to a complete proof that men are somehow or other led to notions of good and evil, merit and demerit, virtue and vice; concerning the manner in which these notions are formed, a very great diversity of opinion has prevailed among those who have been to investigate this important subject.

The ancient moralists seem to have bestowed less of their attention this investigation, than on the equally important study of the secular branches of moral duty. The sayings of those venerable sages of Greece, emphatically called wise men, the precepts of Socrates, Plato, Aristotle, Cicero, and Seneca, contain the practical rules of morality generally pure and unsophisticated, without minutely inquiring into the foundation of those rules, or the sanctions by which they are naturally enforced. Such inquiries, however, were not altogether unknown to the ancient moralists. Thus we learn that Protagoras maintained that virtue is a mere matter of arbitrary opinion, or that man is himself the arbiter or measure of all things.¹ Socrates, on the other hand, as we find by the *Theætetes* of Plato, maintained that virtue is not an object of sense, but of the understanding; that it is not of an arbitrary, but of an absolute and immutable nature.²

This inquiry has occupied much of the attention of modern moralists, and has given rise to a great variety of systems, or theories, as they have been called, of morals; some of the most noted of which will be necessary to mention, in order to form a rational foundation on which moral sanction rests.

Mr. Hobbes was one of the first among modern writers, who may be said to have proposed a new theory of morals; and to have led the way in this fruitful field of controversy. The theory he proposed is no means calculated to give us an amiable opinion of its author, though his character was known to be irreproachable; for it represents man as a ferocious being, actuated neither by the love of his neighbour, nor a regard to virtue: inclined to accomplish his intended views by violence, oppression, and injustice; and only restrained within those bounds, which the very existence of civilized society requires to be maintained, by the positive institutions of law, and the sentence of rewards and punishments. According to Hobbes, therefore, right and wrong are the mere creatures of convention and convenience, and precisely the same with obedience or disobedience to the

Πάντων χρημάτων μέτρον ἄνθρωπος.

Μαί δεαυτί οὐδ' εἶναι τοιοῦτον οὐδὲν τοῖς ἀρχαίοις ἴδιον ἀλλ' αὐτὴ διὰ τὴν ψυχὴν τὰ κοινὰ μοι φαίνεται περὶ πάντων ἐπισκοπῆς—ὅμως δὲ τοσοῦτον προβέβαιον οὐκ ἐστὶ μὴ ζητῆν αὐτὴν (ἐπιστήμην) ἢ αἰσθῆσαι τὸ παράπαν· ἀλλ' αὐτὴ τῷ ὄνματι, ὅτι ποτ' ἔχῃ ἡ ψυχὴ ὅταν αὐτὴ καὶ αὐτὴν πραγματικῶς καὶ περὶ τὰ ὅσα.

laws. He is the most virtuous man who gives least offence to the civil magistrate, and we approve his conduct from the direct perception we have of its tendency to promote our own interest.

So unfavorable a view of human nature was not likely to meet with general approbation; and the system of Hobbes, as was naturally to be expected, met with many opponents. Among these the most conspicuous, both for learning and ingenuity, was undoubtedly Dr. Cudworth; who has very clearly pointed out the fallacy of Hobbes's doctrine, and the absurdity of placing the foundation of moral duty in mere obedience to positive laws. "If," says Cudworth, "there be a law formed concerning human actions, the observance of which is a matter of indifference in itself, then it cannot be said that it is either right or wrong to observe that law. But if there be a law formed, the observance of which is not a matter of indifference, but is right and its violation wrong, then it must follow that a knowledge of right and wrong is inherent in human nature before the formation of the law, otherwise it cannot be accounted proper to observe this law, and improper to neglect it." (See his *Eternal and immutable morality*.) In his *Intellectual System*, he thus also expresses himself on the same subject. "But though it be true, that, if there be natural justice, covenants will oblige; yet upon the contrary supposition, that there is nothing naturally unjust, this cannot be unjust neither, to break covenants. Covenants, without natural justice, are nothing but mere words and breath (as indeed these Atheistic Politicians themselves agreeably to their own hypothesis, call them); and therefore can they have no force to oblige. Wherefore these justice-makers are themselves at last necessitated to fly to laws of nature, and to pretend that to be a law of nature: that men should stand to their pacts and covenants. Which is plainly to contradict their main fundamental principle, that by nature nothing is unlawful." (p. 894.)

If then the notion of right and wrong is not to be derived from human institutions, but is founded in human nature, it remains to determine to what principle in the constitution of man it is to be referred. According to Dr. Cudworth, this distinction is immediately perceived by reason, or that faculty of the human mind, which distinguishes truth from falsehood. This doctrine he combined with the Platonic tenet, that all knowledge was a kind of reminiscence, and consisted in the perception of those eternal truths or *ideas*, which are always present in the divine mind, whence all human minds originally proceeded. The mind, according to Cudworth, contains in itself virtually, (as the future plant or tree is contained in the seed) general notions or exemplars of all things, which are exerted by it, or unfolded and discover themselves as occasions invite, and proper circumstances occur. Among these general notions, the distinction between right and wrong is one which is therefore an eternal and immutable distinction.

This doctrine of Cudworth, which refers the perception of moral distinctions to the faculty of reason, when freed of the mystery of the Platonic philosophy, has very considerable plausibility, and seems to the rest sacutions of morality upon the firmest foundation. It is

ngly been very generally received among the soundest moralists. Like, in apparent conformity to this doctrine, places virtue in according to the fitness and congruity which appear in certain is in nature; Mr. Wollaston, in acting agreeably to the truths, according to their proper nature; and Lord Shaftsbury, in maintaining a proper balance of the affections.

when we come to examine this system a little more nearly, we at it is involved in considerable difficulties. If, by reason, we hat power by which man is enabled to deduce accurate conclusions just premises, or to arrive at new truths by an inductive or strative process, founded upon those already established, much ty will ensue on resting the foundations of morality upon the re of this faculty. It will then follow that moral judgment is immediate act of the mind, but presupposes a mental argument stigation, concerning the true nature or relation of things. m investigation would in most cases be a matter of difficulty. o the ingenious and well-informed; while the greater part of d would be altogether incapable of it; so that in general, we find men completely in the dark as to the conduct which the les of morality required them to procure. But, on the contrary, orious, that however frequently men may stray from the right is scarcely ever from ignorance of what duty requires of them. te respectable writer on morality, Dr. Price, who is inclined udworth to derive the sanctions of morality from the evidence on or the understanding, appears fully aware of the difficulty ted; and to obviate it refers the notion of right and wrong, a deductive process of the understanding, but to immediate n. "There may be occasion for observing distinctly," says he, he two acts of the understanding being intuition and deduction, in view the former." *Review of the principal questions in* (ch. 1. 1. 2.) The principal objection that occurs to this view of ject, is the indefinite sense in which the term reason or under- g is employed. According to Dr. Price, the understanding is aculty within us that discovers *truth*, and that compares all and ideas, and judges of them;" (*ut supra*) and he assigns faculty as their immediate source, the notions we form of , *inertia, substance, duration, equality, causation, power, &c.* which differ widely from each other, as well as from the of moral distinction.

various faculties of the human mind have by degrees been analysed, and accurately examined, both by philosophers who sceeded, and some who have followed, Dr. Price. The notions ich they furnish us, have been compared and scrutinised, and to the same or to different origins, according to the similarity ity, that could be discovered among them. By this means, rent powers of the human mind come to be detected, and the human thought are by degrees reduced to their simple and : principles.

uniformity with this view of the subject, various moralists have it necessary to refer the origin of our ideas of right and

wrong to a peculiar faculty or principle of human nature. Dr. Hutcheson, in his *Inquiry into the Original of our Ideas of Beauty and Virtue*, which was published in 1725, refers the origin of those ideas to what he calls the *moral sense*. It was his doctrine, that "all the ideas or the materials of our reasoning or judging are received by some immediate powers of perception internal or external, which we may call senses;" and that "reasoning or intellect seems to raise no new species of ideas, but to discover or discern the relations of those received." He therefore assigns a sense for the discernment of beauty: a sense for the discovery of utility, and a sense for the knowledge of right and wrong.

In illustrating the operation of the *moral sense*, Dr. Hutcheson repeatedly compares the perceptions it communicates to the sensations which we derive from the organs of smell, sound, or taste, and thus reduces its action to the level of a mere feeling. As the ear is delighted with an agreeable sound, or the palate with an agreeable relish, so, according to this doctrine, is the moral sense gratified by the contemplation of a virtuous action, and led to approve its author. This manner of considering the subject afforded a plausible argument, against the immutability of moral distinctions, of which the sceptics very readily availed themselves.

If virtues be nothing but an agreeable sensation produced in the mind by certain actions, it has nothing certain or permanent in its nature. Sensations are exceedingly arbitrary, and are not always excited in the same degree by the same causes. What at one time we relish as sweet, at another time we shall condemn as bitter: and in like manner, what at one time we approve as virtuous, at another we shall disapprove as vicious. Sensations merely relate to the mind in which they exist, and have no permanent connexion with external objects.

These sceptical conclusions concerning the absolute nature of moral distinctions, are more clearly stated by Mr. Hume, than by any other writer. "The distinction of moral good and evil," says that philosopher, "is founded on the pleasure or pain, which results from the view of any sentiment or character; and as that pleasure or pain cannot be unknown to the person who feels it, it follows, that there is just so much vice or virtue in any character, as every one places in it, and that it is impossible, in this particular, we can ever be mistaken." *Treatise of Human Nature*. Vol. III. p. 154.

Mr. Smith's celebrated doctrine, which derives our notion of morality from sympathy, or fellow feeling with the persons concerning whom we judge, and in whose situation we suppose ourselves to be placed, is not very different from Mr. Hume's view of the subject. In both systems, moral approbation is reduced to a mere sensation; and cannot be said to have any higher origin than the arbitrary constitution of man: so that, as Mr. Hume expresses it, "there is just so much vice or virtue in any character, as every one places in it."

It ought to be observed, that these consequences do not necessarily flow from Dr. Hutcheson's doctrine of the moral sense. That author nowhere states the decisions of this faculty to be arbitrary, and alto-

gether dependent upon the peculiar constitution of the individual. On the contrary, he has assigned to it a supreme authority, and calls it "the directing principle within us, destined to command all our other powers;" and expressly says "that the desire of moral excellence is the supreme determination or affection of our minds, and different from all our kind affections." (See his system of Moral Philosophy, vol. i. p. 61. &c.) At the same time it must be acknowledged that Hutcheson's doctrine is but too obnoxious to the sceptical conclusions which have been drawn from it. This philosopher in almost all his illustrations reduces moral approbation to the level of a mere agreeable feeling, and states it as the result of no higher faculty, or mental energy, than a mere internal *sense*. It is easy to discover that he was led to adopt this kind of language, and to speak of a *sense* of the beautiful, a *sense* of morality, and so on, from an implicit adherence to Mr. Locke's doctrine concerning the origin of all our ideas, viz. from the two sources of *sensation* and *reflection* only: a doctrine which was then very generally prevalent, but which has been productive of more than one material error, in the philosophy of the human mind.

It was, no doubt, a latent regard to the same system, that partly influenced those philosophers who have ascribed the origin of our ideas of right and wrong to a certain process of the reasoning faculty; admitting, with Mr. Locke, that it is the province of *sense* to furnish us with ideas, and of *reason* to perceive their agreements and disagreements. Actuated apparently in part by this view of the subject, Dr. Clarke represented virtue to consist in acting according to the congruity and fitness of things, and Mr. Wollaston in acting agreeably to the truth of things. Another system, somewhat similar, which has also had its adherents, is that which resolves virtue into general advantage or utility, which evidently can only be discoverable by a process of reasoning. This system has been defended by Hume, Helvetius, Mandeville, and other advocates of low principles, who find it a matter of no great difficulty to annex the character of *utility* to whatever gratifies the selfish propensities, the appetites, and inordinate desires of human nature. It may further be urged against this system, that we daily behold many characters whom we know to be eminently useful, but whom we should never dream of calling virtuous: such are the industrious artisan, the laborer, or the mechanic, whom all allow to possess the character of utility, though none talk of their virtue.

So highly impressed have some moralists been with the fallacy of real systems of morality, and the danger of resting the sanctions of virtue on so precarious foundations, or of at all resorting to the feeble light of reason for the discovery of the immutable distinction between right and wrong, that they have chosen to rest our approbation of virtue and detestation of vice on the immediate dictates of the divine will. Such is the system of a late esteemed writer on morals, Archdeacon Paley: as it was likewise the system of some of his predecessors in the English Church. But the difficulty immediately occurs by what means is the divine will made known, independently of the light of special revelation? and how are men who have never enjoyed the

aid of this transcendent benefit, guided in their moral concerns with one another? In fact, one of the principal tests by which a system that arrogates to itself a divine origin can be tried, and its genuineness confirmed, is its due correspondence with those principles, which, as the light of nature teaches, ought to govern our moral conduct. So that the admission of a revelation of the divine will, as certain and genuine, presupposes an innate knowledge of moral sanctions.

When so various, contradictory, and unsatisfactory, have been the theories of morals, we cannot wonder at a decision concerning this department of the science of man, which was given by one who had an excellent opportunity of fairly appreciating it. In Mr. de Luc's letters on Religious Education, (published in 1800) a conversation is detailed between the author and the celebrated Physician, Sir John Pringle, who had formerly been Professor of Moral Philosophy in the University of Edinburgh. Mr. de Luc was talking of a new work on the subject of Morality founded upon nature, which had just been published, and which he offered to procure for Sir John's perusal. This, he says, the Baronet refused in a tone which could not be expressed, "I have been," said he, "for many years Professor of this pretended science, I had ransacked the libraries and my own brain to discover the foundation of it, but the more I sought to persuade and convince my pupils, the less confidence I began to have myself in what I was teaching them, so that at length I gave up my profession, and returned to Medicine, which had been the first object of my studies. I have, nevertheless, continued from time to time, to examine every thing that appeared upon this subject, which, as I have told you, I could never explain or teach, so as to produce conviction: but, at length I have given up the point, most thoroughly assured that without an express divine sanction attached to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time I have never read any work upon morality but the Bible, and I return to that always with fresh delight."

The conclusion of Sir John, that there is an express divine sanction attached to the laws of morality, seems strongly corroborated by the futility of all the attempts which we have detailed, to resolve the laws of morality into any more general consideration. This divine sanction, however, is derivable from the light of nature; otherwise the greatest part of mankind must have been ever ignorant of it. The safest conclusion then seems to be, that the perception of moral distinctions is an ultimate fact in human nature, or that *right* and *wrong* are discernible by a *peculiar faculty* or energy of the mind, whose decisions we are so constituted as to receive implicitly, and believe intuitively on their own proper evidence. Philosophers for a long time amused themselves in inquiring why they believed in the testimony of their senses: much ingenuity was displayed in assigning reasons for admitting the evidence of sense, as well as for rejecting it; at length the more rational among metaphysicians are content, with Dr. Reid, to admit the testimony of the senses upon its own proper grounds, and

allow that it is equally impossible to reject the evidence of sense, and to assign any other reason for admitting it, than the original constitution of human nature. In like manner it appears to be wisest, to rest the immutability of moral distinctions upon the peculiar evidence of the moral faculty, which we are so constituted as to admit as certain, without the aid of any other evidence.

This view of the foundation of moral sanction, appears in a very unexceptionable form in the sermons of Dr. Butler, which were first published in the year 1726, nearly about the time that Hutcheson's "Inquiry into the original of our ideas of Beauty and Virtue," appeared: see particularly, Sermons I. II. III. The same excellent author in his dissertation "On the Nature of Virtue," subjoined to his "Analogy," published ten years afterwards, thus states his sentiments concerning this important principle of human nature.

"It is manifest great part of common language, and of common behaviour over the world, is formed upon supposition of such a moral faculty; whether called conscience, moral reason, moral sense, or divine reason: whether considered as a sentiment of the understanding, or as a perception of the heart, or, which seems the truth, including both. Nor is it at all doubtful in the general, what course of action this faculty, or practical discerning power within us, approves, and what it disapproves. For, as much as it has been disputed wherein virtue consists, or whatever ground for doubt there may be about particulars; yet, in general, there is in reality an universally acknowledged standard of it. It is that which all ages and countries have made profession of in public; it is that, which every man you meet puts on the show of: it is that which the primary and fundamental laws of all civil constitutions, over the face of the earth, make it their business, and endeavour to enforce the practice of upon mankind: namely, justice, veracity, and regard to common good."

The same doctrine has been ably illustrated and confirmed by Dr. Reid, in his third Essay on the Active Powers of Man, who thus concludes his reasonings on this highly important subject. "The sum of what has been said in this chapter is, that, by an original power of the mind, which we call *conscience*, or the *moral faculty*, we have the conceptions of right and wrong, in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions, and that, by the same faculty, we perceive some things in human conduct to be right, and others to be wrong; that the first principles of morals are the dictates of this faculty; and that we have the same reason to rely upon those dictates, as upon the determinations of our senses, or of our other natural faculties." (c. 6.)

When we contemplate the moral faculty under the aspect of guiding and controlling our own conduct or as performing the important functions of *Conscience*, the independence and supremacy of its nature become more clear and indisputable. It will be difficult, by any ingenuity of argument, to resolve the admonitions of this faculty into any operation of reason; or to show by what process of the reasoning power it is that men, even the most uninformed, are stung with remorse, and suffer all the terrors of a *guilty conscience*, when unfortu-

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When we contemplate the moral faculty under the aspect of guiding and controlling our own conduct or as performing the important function of *Conscience*, the independence and supremacy of its nature become more clear and indisputable. It will be difficult, by any ingenuity of argument, to resolve the admonitions of this faculty into any other notion of reason; or to show by what process of the reasoning faculty it is that men, even the most uninformed, are stung with remorse, and suffer all the terrors of a *guilty conscience*, when unfortu-

nately stimulated to the perpetration of crimes. The voice of conscience will occasionally make itself be heard, in spite of all the delusions of sophistry, and amid all the tumult of vicious indulgence. It may for a time be stifled, but can never be totally subdued; and the unfortunate criminal who succeeds for a while in eluding its admonitions, fails not afterwards to suffer ten-fold agony, when he can no longer be deaf to its expostulations.

Conscience too not only exerts its authority in the human breast, but tells us in language not to be misunderstood, that its authority is supreme. To the control of conscience every appetite, desire, or affection, the indulgence of which is inconsistent with its dictates, must implicitly yield. "Τὸ μὲν ὀρθόν (says Plato,) νόμος ἐστὶ βασιλεύς." (Minos.) The more we sacrifice to this supreme principle of our nature, the purer and more lasting is our gratification; and we never fail to be self-condemned, if we yield to the suggestions of our inferior principles in opposition to this supreme rule of our conduct. From this it is sufficiently plain that nature intended man to be a moral as well as a rational agent; to improve in virtue and goodness, as well as in wisdom and in knowledge; and to allow no inferior considerations to interfere with his progress towards the attainment of moral perfection, the highest attribute of his nature.

"Ut ad cursum natus est equus, ad arandum bos, ad indagandum canis; sic homo ad duas res natus est, intelligendum, et agendum convenienter naturæ, id est rationi: in quo positum est honestum, et quod proprium atque unicum est in terris hominis bonum." (Cicero de fin. l. 2. n. 39.) "Non enim refert ad felicitatem ejus quantum agrorum aret, à quàm multis salutetur, quàm pretioso lectu cubet: sed quàm bonus sit. Bonus autem est, si sit in eo ratio ad naturæ voluntatem accommodata et perfecta, quæ virtus et honestum vocatur." (Seneca Ep. 76.)

If it be asked, what are the particular actions, which the moral faculty approves, and the line of conduct which it admonishes us to pursue, it will perhaps be safest to refer for an answer to the immediate dictates of the moral faculty itself. Nearly the same errors have arisen in the science of morals, from the attempts which have been made to reduce the sanctions of the moral faculty to some one general principle, as from the endeavours to explain these sanctions themselves by the operation of some other power of the mind. The systems already hinted at which endeavour to resolve moral sanction into considerations of self-interest, of utility, or the like, are the most liable to this objection; and the system of Hutcheson and Shaftesbury, which includes the whole of virtues in benevolence, is obnoxious in a great degree to the same censure. If benevolence comprehended the whole of virtues, it is not easy to understand the necessity of such a faculty as the moral sense; since the kind affections of man of themselves sufficiently provide for the exercise of this amiable qualification when allowed to act without interruption.

But benevolence, however pure and unadulterated, falls short of the character of complete virtue. Benevolence would induce us to heap benefits on all men without any discrimination of their merits, or any

rd to the means by which the benefit was produced. Benevolence
efore makes no provision for the virtue of justice, any more than it
ides for the virtues of veracity, of honesty, of gratitude, or of
. Virtue does not consist in giving the lead to any one class of
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lates for the sake of temporary benefit, we are conscious that we
fice a greater for a lesser duty. "So far, therefore," as is re-
ed by Dr. Clarke, "as men are conscious of what is right and
g, so far they are under an obligation to act accordingly; and
requently that eternal rule of right, which I have been hither-
escribing, it is evident, ought as indispensably to govern men's
as, as it cannot but necessarily determine their assent." (*Evi-
es of natural and revealed religion.*)

hen the belief in the existence of a supreme power is established
be light of reason, it is the language of the moral faculty, that duty
ired us to pay homage to that adorable being; to study his nature
r as our capacities admit, and to reverence his will as far it is
e known to us. Hence results an important class of moral duties,
h are indicated by the light of reason, and the moral faculty,
are much more clearly made known by revelation, namely, our
s to God. The most perfect enumeration of duty or virtue,
h we have yet received, adds to this class two others, namely, our
s to our fellow men, and our duties to ourselves. It is not my
ition to enter into the analysis of these several classes of duty.
ct, the particulars are best to be gathered from the examination of
various, unsophisticated principles of action in man, which has
attempted in the preceding pages. In cases where the line of
appears doubtful, it is generally much safer to trust to the ge-
e dictates of the moral faculty itself, than to rely upon the aid
abstract and argumentative discussion, which is but too apt to
ilder the judgment in the inextricable mazes of casuistry.

has been remarked by most of those writers, who have treated of
moral faculty, that its exercise is accompanied with an agreeable
ation, or strong mental gratification. As Butler remarks, there is
aded in it both "a sentiment of the understanding, and a perception
he heart." It is impossible to behold a virtuous action without
riencing a sentiment of affection and esteem towards the author
: so that the contemplation of virtue is of itself a source of high
yment. "*Placet suapte natura virtus,*" says Seneca. The beauty

of virtue, and *deformity* of vice have been topics largely expatiated upon by ancient, as well as modern moralists. Those of the Socratic school conjoined in their designation of virtue the *καλόν* with the *ἀγαθόν* from whence came their peculiar appellation for virtuous conduct *καλοκαγαθία*. In the moral treatises of the Romans, the *pulchrum* is constantly conjoined with the *honestum*, and sufficiently serves to indicate their belief in the attractiveness of moral excellence.

The following lines of Akenside make a successful appeal to this high source of mental gratification.

———“ Is aught so fair
In all the dewy landscapes of the spring,
In the bright eye of Hesper, or the morn,
In nature's fairest forms, is aught so fair
As virtuous friendship? as the candid blush
Of him, who strives with fortune to be just?
The grateful tear, that streams for others' woes?
Or the mild majesty of private life? ”

Pleas. of Imag. b. 1.

“When we contemplate a noble character,” says Dr. Reid, “though but in ancient history, or even in fiction; like a beautiful object, it gives a lively and pleasant emotion to the spirits. It warms the heart, and invigorates the whole frame, like the beams of the sun, it enlivens the face of nature, and diffuses heat and light all around. We feel a sympathy with every noble and worthy character, that is represented to us. We rejoice in his prosperity, we are afflicted in his distress. We even catch some sparks of that celestial fire, that animated his conduct, and feel the glow of his virtue and magnanimity.—But the highest pleasure of all is, when we are conscious of good conduct in ourselves. This, in sacred Scripture, is called the *testimony of a good conscience*; and it is represented, not only in the sacred writings, but in the writings of all Moralists, of every age and sect, as the purest, the most noble, and valuable, of all human enjoyments.” (Essay 3d on the Active Powers, c. 7.)

No writers have more amply illustrated the pleasing feelings connected with virtuous conduct than Lord Shaftesbury and Dr. Hutcheson, and in doing so, they have doubtless rendered an important service to the cause of morality. Lord Shaftesbury has the merit of being among the first to clear the science of morals from that scholastic and tiresome formality with which it had been too long loaded, and which arose in a great measure from the absurd notion of treating that science after the manner of a system of jurisprudence. He has rendered the study of morality attractive, and its practice amiable; yet he cannot be acquitted from the censure of having too much overlooked the supreme obligation of the moral faculty, and of having treated of virtue rather as a matter of feeling than as a matter of duty. He

“ Ipsa quidem virtus pretium sibi, solaque late
Fortunæ secunda nitet, nec fascibus ullis
Erigitur, plausu petit clarescere vulgi,
Nil opis externæ cupiens, nil indiga laudis,
Divitiis animosa suis.”

Claudian.

neglects, as Dr. Butler observes, the *authority* which belongs to virtue, and limits it too much to the cultivation of mere benevolent affection; and it must ever be lamented that his deistical opinions have added so much to defeat the good purposes, which his works might otherwise have answered.

Dr. Hutcheson is liable, though in a less degree, to the same censure for exhibiting virtue, rather as a benevolent feeling than as a supreme rule of conduct. Yet occasionally we find, even in these authors, unexpected testimony of the paramount authority of moral sanction. Thus Hutcheson, as already quoted, says "that the desire of moral excellence is the supreme determination, or affection of our minds, and different from all our kind affections." Shaftsbury writes, "others may pursue different forms, and fix their eyes on different species as all men do on one or other; the real honest man, however plain he appears, has *that highest species*, honesty itself, in view." (*Character*. vol. 3.) And Mr. Smith, though he wishes to resolve our moral faculties into a mere sympathetic feeling, observes that "they run along with them the most evident badges of this authority, which note that they were set up within us to be the supreme arbiters of our actions, to superintend all our senses, passions, and appetites, and to judge how far each of them was either to be indulged or restrained." (*Theory of Moral Sents*. vol. 2.)

CONCLUSION TO PART I.

Thus have I endeavoured to ascertain the most important of those great principles which nature has implanted in the mind of man, as a guide and rule of his conduct; following the opinions of the most renowned writers upon this important branch of human nature, where they have appeared to be supported by just reasoning and sound induction. I have also endeavoured to point out the relative importance and duration of dignity which these principles possess; and to ascertain the true value of the gratification which nature has attached to their respective exercise. The natural impression which results from such survey, certainly is; How bountiful is the provision which nature has made for the mental enjoyment of man; how many sources of pure satisfaction has it prepared for him, and how greatly do the amiable, benevolent, and the virtuous principles of the human constitution exceed those that are naturally malevolent, vicious, or depraved! If we will but listen to the voice of nature; if he will cultivate kindness, and good will towards his fellow-creatures; if he will improve those faculties by which useful knowledge can be acquired; if he will be moderate in the indulgence of appetite, the thirst of power, the love of fame, and if he will sedulously endeavour to practise justice, honesty, veracity, and piety; nothing can be wanting to complete the sum of felicity. Fortune may frown on his industrious exertions, adversity may take from him the comforts and conveniences of external assistance: but it is not in the power of the most untoward events to deprive him of that internal tranquillity, that steady mental compla-

cency which arises from the consciousness of acting according to the dictates of propriety, reason, and virtue.

The most important of all inquiries to a rational being is doubtless the examination of the true sources of his happiness; or by what line of conduct may he expect to attain the greatest enjoyment of which his nature is capable. This important question, as was naturally to be expected, has been much agitated by all those who have made the principles of human nature their study; and it has given rise to a greater variety of opinions, than perhaps any other question connected with the knowledge of man. Varro, an ancient writer of good authority, has reckoned no fewer than three hundred different opinions concerning human happiness, entertained by the ancients, and perhaps an equal number could be added from the systems of the moderns. The chief reason of so great a diversity of sentiment on this interesting subject appears to be, that human nature has been contemplated under too limited an aspect, and some of its principles have been allowed an undue preponderance in the scale of rational enjoyment. It was from such a partial view of the constitution of man, that Epicurus was led to place all happiness in the enjoyment of bodily pleasure; and it was likewise from a partial view of the human constitution that his opponents, the Stoics, were led to exclude such pleasure entirely from the rank of rational gratification.

If we wish to ascertain the true ingredients of human felicity, we must carefully analyse human nature itself, and detect those principles of its constitution to which enjoyment is naturally attached, and those which on the contrary tend to disturb its repose and interrupt its satisfaction. By such an inquiry only can we attain any thing like certainty concerning the true foundation of the happiness of man—I know not any where that this important task is more successfully executed, at least if we consider the result of the investigation, rather than the analysis on which it rests, than in a small, but well known, French performance called “*Théorie des sentimens agréables.*” The author of that work having taken a cursory view of the various sources of human enjoyment, finally arranges them under the following heads. 1. The pleasures of activity. 2. The pleasures of sense. 3. The pleasures of taste. 4. The pleasures of the benevolent affections: and 5. Those of virtuous conduct, which are justly represented as the highest and most lasting of all.

In the course of the preceding inquiries I have been led to take some notice of all these sources of gratification, unless those which form the third class, viz. the pleasures of taste, which, as they belong to a contemplative part of the human constitution, could not form a part of our present subject. But that the exercise of taste is a source of much gratification,—that the contemplation of the sublime, the beautiful, the surprising in nature or in art, is productive of much real delight, may at present very safely be taken for granted; especially when it is considered that this class comprehends within it all the pleasures which are derived from poetry, painting, music, and the other fine arts. To this class of pleasures, however, ought to have been subjoined another, which does not at all appear in the arrangement of

hor, viz. "the pleasures of the understanding," or those which issued from the exercise of our intellectual powers, in the pursuit of rational knowledge, whether practical or speculative. These pleasures, which may be ascribed partly to the useful employment of contemplative powers, partly to the exercise of the active principles of human nature, to which pleasure is attached by the original constitution of human nature, seem to deserve a higher rank in the scale of pleasures than the pleasures of taste.⁴

Let this class of rational pleasures be annexed to the preceding class; and if the succession be regulated by the true and natural gradation of dignity in the sources of our gratification, the enumeration of man's rational enjoyments, should, I think, stand as follows. 1. The pleasures of sense. 2. The pleasures of taste. 3. The pleasures of the understanding. 4. The pleasures of the benevolent affections: and 5. The pleasures of virtuous conduct.

The pleasures of sense ought to occupy the lowest rank in the scale, because gratification is momentary, and is productive of no satisfaction, when they cease to be felt. If we indulge in them to excess, this reflection, instead of being agreeable, becomes painful; it is not in our power to derive any lasting source of enjoyment from this source. The pleasures of activity, by which I chiefly mean those derived from the various kinds of bodily exercise, such as riding, hunting, fowling, and the like, claim rather a higher rank in the scale than those of sense: because they may be made to employ more of our time, and are not reflected upon with pain unless carried to a very blameable excess: they likewise promote bodily health, to which sensual gratification is highly pernicious. But as they have no influence on the mind, their enjoyment is succeeded by a languor, which calls aloud for more lasting sources of gratification.

The pleasures of taste are amply supplied by the pleasures of taste, and still more by those of the understanding, which may be made to occupy a large portion of our time, and to call forth the utmost energy of the mind. We may likewise gratified while busied in intellectual pursuits by a constant reflection upon our own powers, and by the conviction of our mind usefully employed. Yet such pursuits must not be allowed to fill up the whole of our time, or the reflection will forcibly obtrude upon us that we do not fulfil the great end of our being. The heart requires social intercourse; for friendship, mutual affection and benevolence; and how greatly the exercise of these contributes to our happiness.

"*ut animorum ingeniorumque nostrorum naturale quoddam quasi paucis consideratio contemplatioque naturæ: et iudagatio ipsa rerum magis occultarumque habet oblectationem.*" (Cicero, Acad. 4. 127.)
 id de Pythagorâ et Platone loquar, qui indicaverunt veniendum sibi ubi aliquid esset quod disci posset, tantas regiones barbarorum transierunt, tot maria transmiserunt? Quid de Democrito, qui dicitur oculis se, ut animus quàm minimè abduceretur à cogitationibus, qui patriam neglexit, agros incultos deseruit?" (De fin. l. 5.)

ness, is, I trust, by this time, sufficiently proved. Last of all, and highest in the scale of rational enjoyment comes the exercise of the moral faculty, and the practice of virtue. The consciousness of performing our duty, or the *testimony of a good conscience* is that which, as Dr. Reid remarks, "is represented, not only in the sacred writings, but in the writings of all moralists of every age and sect, as the purest, the most noble and valuable of all enjoyments." The exercise of the benevolent affections renders a man amiable, the exercise of virtue renders him an object of respect and of admiration. "*Vu bonus, quod honestè se facturum putaverit, faciet etiamsi laboriosum erit: faciet etiamsi damnosum erit; faciet, etiamsi periculosum erit. Rursus quod turpe erit, non faciet, etiamsi pecuniam afferet, etiamsi voluptatem, etiamsi potentiam. Ab honesto nullà re deterrebitur, ad turpia nullà spe invitabitur.*" (Seneca epist. 76.)

If the most perfect sources of human enjoyment be the exercise of the benevolent affections and the practice of virtue, it is plain that happiness is not confined to any particular rank or station of men; that it is within the reach of the poor, as well as the rich, of the humble, as well as of the exalted. Even those enjoyments, which might at first sight appear to be the exclusive property of men of cultivated and refined minds, are not in reality so much as in appearance beyond the reach of every class of men; I mean the pleasures of taste and the pleasures of the understanding. Were this true, it would follow that those favored individuals had a great advantage over the bulk of the human species, in the extent of their means of gratification. But the fact appears to be that men of all ranks derive much occasional pleasure from those sources, as well as the man of a cultivated mind, or refined imagination. The vulgar have their popular songs and airs, which they listen to with rapture, and they enjoy as much delight in gazing on a coarse daub of painting, as is felt by the connoisseur in examining a master-piece of the most celebrated artist. For it is to be observed, that a cultivated taste, while it enhances the delight which we derive from the view of the superior productions of genius; yet on the other hand, narrows our sources of gratification by the disgust which it attaches to all works of the inferior kind.

Again the exercise of the understanding is by no means limited to matters of science, but is called forth, perhaps in a more useful and gratifying manner, by the ordinary occurrences of life. The peasant and artisan, in their several avocations, have constant occasions for the employment of their judgment; and in this way may experience more gratification than the philosopher does in the discovery of abstract truth, as the usefulness of this exercise of judgment is more immediately apparent.

"The waste of human genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it. Among the multitude of books of which it is composed, how few engage any one's attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colors and interesting situations, and the very few that give genuine descriptions of nature in any of her forms, or of the useful and elegant arts, are read and admired. But

the far more numerous volumes, profound systems, and disquisitions of philosophy and theology are neglected and despised, and remain only as monuments of the pride and impotency of human understanding. (Gregory's *Comparative View* sect. 2.) It is remarked by the same writer, that we are but just beginning to discover the proper subjects on which to exercise our intellectual faculties. The ancient philosophers, occupied in the sublime but fruitless inquiry into the origin and essence of all things, disdained to descend to the common objects of life. Hence the science of agriculture, and according to Dr. Gregory, that of medicine also, two of the first importance to the human species, are still in their infancy; and with others of the useful arts, just beginning to receive any real improvement from the labors of scientific men.

The remarks which I have been led to make on the subject of human enjoyment tend to establish the truth of two positions with which Archdeacon Paley closes his investigations on this important subject; and of which he remarks that, though found in most books of morality, they have seldom been supported by any sufficient reasons. The first is, that happiness is pretty equally distributed amongst the different orders of civil society. The second, that vice has no advantage over virtue, even with respect to this world's happiness. (See his work on *Moral Philosophy*.) Another inference to which the same remarks obviously lead is, that happiness will not be most readily attained by him who makes it an object of pursuit for its own sake. The man who acts according to the dictates of a sound judgment, an affectionate heart, and a good conscience, will find happiness without searching for it; while the idle, the dissipated, the hard-hearted, and the vicious, will ever pursue it in vain.

If then the means of happiness are so amply provided for us by the author of our nature, and if we have within ourselves inexhaustible sources of the most diversified enjoyment; how comes it to pass that we find but little apparent felicity in almost every region of the globe? If the active principles of human nature seem benevolently contrived to exalt man to the most dignified station among created beings, and to supply him with the most desirable pleasures, whence is it that we seldom find him either worthy of our respect, or exciting our envy? In whole regions of the earth, nay even over entire quarters of the globe, we find men sunk to the lowest state of intellectual and moral degradation by the oppressive influence of political slavery: roused only to active exertion by the inordinate impulse of sensual appetite, or the selfish passion of private gain: blind to the dictates of moral obligation: unmoved by the finer sway of feeling, imagination, or taste, and ignorant of the value of personal independence, and political safety. We find the greatest portion of the immense continent of Africa, Asia, and America covered by wandering and savage hordes, whose chief employment it is to contend for the dominion of the woods with their scarcely more savage inmates: who are ignorant of the enjoyments, as they are of the refinements of civilized life; and who view other tribes not as brethren, and as objects of affection, but as enemies whom it is lawful, on every occasion, to attack, plunder, and destroy.

Even if we cast our eyes on the more civilized and cultivated nation of Europe, how rarely do we find the people in that condition which reason teaches to be productive of rational enjoyment? How generally are they oppressed by arbitrary laws, and absurd institutions either of government or of religion, which tend to repress every generous sentiment, and to foster grovelling and vicious propensities. Do we not see the fruits of these lamentable perversions of human nature in the unheard of crimes which revolutions produce, the treacherous cruelty, the malevolence which break forth, when the iron chain of oppression are shaken off, and a free scope is given to the mind which before had been taught only to obey and tremble? Nor are the happier countries where equal laws, a mild government, and a rational religion prevail, entirely exempt from the same reproach; for the also, by far the greater number of citizens are sunk in ignorance and prone to depravity: placing much more of their happiness in vicious indulgence, than in rational and virtuous conduct.

Such is the impression which a cursory survey of the condition of mankind throughout the various regions of the earth, is calculated to excite. The general aspect of the picture, doubtless, is gloomy; and it is not what an analysis of the principles of human nature would lead us to expect. A nearer survey may perhaps tend to dispel some of the gloom of the first impression; and to discover gleams of enjoyment, which are not obvious on a cursory view. At any rate it cannot but be interesting to investigate the causes which tend to pervert and counteract the benevolent principles of human nature, and to make man appear so different a creature, from what apparently might have been. This will lead us to ascertain the circumstances which materially affect human character, and cause it to assume so great a diversity among the various tribes and individuals of the species, and this is the object which I have proposed to myself in undertaking the present work, however diffident I may be of my ability to execute it with success.

The causes which materially affect human character, may most naturally be divided into two classes, the *physical*, and the *moral*. Under the first class I comprehend the diversified effects of climate, whatever they may be: and this shall form the first object of our inquiry. Under the second class I include the influence of education, government, religion, manners, and a variety of similar causes, which next demand our serious investigation; and it will then remain to be shown, how much of the diversity of human character is to be ascribed to original constitution, and peculiar natural conformation,

LATIN POEM.

Insuper propius adeundi metus erat.

CALLIS in anfractu sinuosi, plurima textit
 Ulmus obumbratam quâ spatiosa viam,
 Paganus vafer, agrestem ludibria turbam
 Ut faceret, cautos instruit arte dolos :
 Excavat immanem rapum ; dein cortice fingit
 In tenero simulans ora setata viri.
 Stat frutici affixus ; fauces huic complet hiantes—
 Quæ tremulum mittat viva lucerna jubar.
 Et quia recessus dulcis, quia janua vici,
 Assiduum hic noctu vulgus agebat iter.
 Hic, simul ac vesper processerat udus Olympo,
 Venit in amplexus fida puella proci ;
 Sistit oberrantes monstrum ; modò fervidus alget
 Nunc amor, et juveni corda soluta tremunt ;
 Nec semel urgenti fugiens terrore Creûsam
 Respicit ; at tardum linquere malit onus ;
 Callis ad extremum, nec enim dementia cepit
 Orpheæ huic animos, impiger usque volat.
 Mox adeunt pueri ; puer illinc quisque recurrens
 In gremio matris vult operire metum.
 Mox adeunt vetulæ ; quæcûs nil mortale videri
 Hæc sua prodigium verba sonora docent—
 "Collectumque premens volvit sub naribus ignem,
 Igniferosque oculos rubra Chimæra rotat."
 Altera pars equidem sic nugas garrit aniles,
 Altera sollicitas mussat in ore preces.
 His super accedit, quem omnis vicinia vatem,
 Quem rudis agresti laude caterva colit ;
 Ille, novum docto monstrum scrutatus ocello,
 Terrigenis summum cernit adesse diem.

H. H. JOY.

Ettonæ, 1804.

 REMARKS ON THE GREEK FATHERS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AMONG those writers of Ecclesiastical Antiquity, who, from fashion, or prejudice, or ignorance, are now universally neglected, and almost universally unknown, may be ranked Methodius. He

was a Bishop of the primitive Church, and suffered martyrdom about the end of the third century. Of the various works, which he composed, not one has come down to us entire, if we except his Banquet of Virgins. In this work, a company of virgins are supposed to assemble together, in the garden of Arete, or Virtue, where they severally discourse on the excellence of the unmarried state. The diction is uniformly clear, elegant, and flowing; but it is sometimes too gorgeous and Asiatic, and, from its extreme redundance, is occasionally feeble. The following passage I have translated, not only because it affords a pleasing specimen of this author's style, but because there is reason to believe that Milton made some use of it in his description of the Garden of Eden.

Pleasant was the spot, and beauteous, and almost seemed unearthly, replete with every thing which might lure us to repose. The air, which was spread around it, with beams of the purest light was blended, and its gentle breath was harmony. In the midst a fountain murmured, smooth as the smoothest oil, and distilling the sweetest beverage; whose clear, unpolluted waters were multiplied in rills, and the rills, swelling into rivers, refreshed the smiling paradise. There bloomed innumerable trees, surcharged with autumnal riches, and glorying in their golden fruitage, which depended amiably (*καρπῶν ἀπαιωρουμένων ἱλαρώς*). There too were meadows, green with perennial verdure, and diversified with flowers; flowers of unnumbered hues, and of unrivalled fragrance. Approaching a lofty and majestic tree, we rested beneath its foliage; for ample were its spreading branches, and genial and inviting was its shade.

The reader, to whom Milton is familiar, besides noticing the general similarity, will be struck with the exact resemblance of one particular passage in the above, to these words of the English Poet:

Others whose fruit, burnished with golden rind,
Hung amiable.——

Synesius, also, is a writer who deserves to be more generally known. Ten of his Hymns have come down to us, which although they were composed nearly four hundred years after Christ display a purity of style, and a harmony of versification, which would have done honor to a politer age. I acknowledge that there are some passages in them indifferent, those especially in which he interweaves the jargon of Platonism with the truths of Christianity; but there are others which breathe the genuine spirit of poetry, and burn even with Pindaric fire. His ninth hymn is pre-eminently splendid and magnificent, both in its diction and its imagery; and every one will, I think, be convinced on the perusal that Milton had thoroughly digested it. Being fully sensible that any translation of mine would fall short, both of the spirit, and the grandeur, of the original, I have not presumed to make any. The following attempt, however, on a less sublime, but equally pleasing, passage, may communicate to the English reader some

idea of the style and manner of Synesius. It is the opening of his second hymn.

Again Aurora's purple beams
Are playing on the Eastern streams ;
Again the mists have fled away,
Chas'd by the radiant car of day.
And thou, my soul, awake again
Thy matin hymn, thy wonted strain ;
That God adore, whose puissant might
Cloth'd the young morn in robes of light ;
Who gave the stars their wondrous birth,
And bade them dance around the earth.

There is, unfortunately, no word in our language, which can adequately convey the idea contained in the last line of the original. The word *dance* has nothing in it of dignity, nothing of grandeur, but is light and frivolous. How different from this, and how elegant is the Greek!

ὅς ἔδωκεν ἄστρα νυκτὶ,
περικοσμίαν χορείαν.

Some of the Greek fathers, also, have very exquisite expressions, when speaking of the stars. St. Chrysostom, in his second homily on the Incomprehensible, thus writes : ἴδε τὸν οὐρανὸν πῶς καλῶς τῆς μέγας· πῶς τῇ ποικίλῃ τῶν ἀστέρων ἐστεφανῶται χάρος. And in another of his Orations, ποικίλος ἀστέρων καταλάμπει χάρος. St. Gregory Naz., in his beautiful description of the Spring, speaks of the Chorus of the Stars ; νῦν ἀστέρων χάρος καθαρώτερος. And St. Basil, in one of his Homilies on the Hexaemeron, (I forget whether it be the fourth or fifth) has a very beautiful metaphor—τῆς ἰστοῦς ἀνθεσι τοῦτοις διαποικίλας τὸν οὐρανόν ; I confess the passage would have been more gratifying to my taste, if the flowers had been enriched with some such epithet as χρυσαύγης or χρυσαυαύγης; and Chrysostom would most probably have thus written.

H. S. BOYD.

Nov. 30, 1813.

Mr. B. seems to think that this metaphor is peculiar to the Greek Fathers, but it was a favorite idea of the Ancient Classical Poets, as might be proved by numerous examples. We shall content ourselves with producing the following :

Risit chorus omnis ab alto

Astrorum.

Statius, *Achill.* i. 643.

Censor in *Thea. Ling. Lat.* under *chorea* has these words: "Varro apud Non. vi. 16. vocem ad sidera transtulit, quæ certâ lege et quasi ad harmoniam moventur,

Repente noctis circiter meridiem,
Cum pictus aer fervidis late ignibus,
Cali choreas astricas ostenderet.

Eodem modo Manil. i. 69.

Et quinque averso luctantia sidera mundo
Exercent varias naturæ lege choreas."

EDIT.

The following scarce and valuable Tract, consisting of 7 Letters of which we insert 3 in our present and reserve the other 4 for a future No., is reprinted by the recommendation of very distinguished Scholars, who has obligingly favored us with the loan of the Pamphlet.

REMARKS

ON THE

MISCELLANEOUS OBSERVATIONS

UPON

AUTHORS, ANCIENT AND MODERN

IN SEVERAL LETTERS TO A FRIEND.

O! miseros Scriptores, vel potius, O! misera scripta tot excellentium Poetarum Oratorum, Historicorum, et aliorum, nisi frenis, nisi catenis furiosa ista auda comperescatur. Quid enim in illis saluum et incolume tandem manebit? Quod integrum, quid impollutum, Posteris nostris relinquetur, si cuilibet quæcumque assequi non potest, ea formare transformareque pro arbitrio conceditur?

H. Steph. Ep. p. 333. Hist. Steph.

1731.

TO THE READER.

THESE Letters, at first written for private satisfaction, are now made public, in order to stop the career, and to curb the insolence of those *Goths* and *Vandals* the minor critics of the age, the *Marklands*, the *Wades*, and the *Observers*. If haply he can gain this point, the Author thinks he shall do no small service the republic of learning.

B. Ep. 17th 31.

LETTER I.

My dear Friend,

YOU ask if I have seen the *Miscellaneous Observations upon Authors ancient and modern*; I have: And yet I cannot think that this Answer I have given full satisfaction to your question; for intimacy of that friendship which is cultivated betwixt us, the freed of our Correspondence, and the usual interpretation which we are wont to put upon the like interrogatories, make me deem myself obli

to lay before you that private judgment, which I have formed within myself upon the Work.

But tho' I own myself sufficiently bound for these reasons to do it, yet I hope this obligation will suffer no detriment or diminution, should I say, that I have likewise a further view in it, and that I purpose hereby to purchase your opinion also; for the gaining of which I shall always gladly expose my own, and think I come by it at an easy expence.

The undertaking, according to my slender acquaintance with the *Historia Literaria*, is the first in its kind; this is the first time that ever Criticism was ever retailed at Sixpence an ounce, and that in a monthly sale; where all comers and goers, school-boys, apprentices, and chamber-maids are welcome to buy, may all read in their mother's tongue, a Critique upon ancient authors both *Latin* and *Greek*. Boys, down with your satchels! away with the needle, Girls! A fair trader from *Parnassus* sells the *Belles Lettres* a lumping pen'worth. Όρος πρὸς ἰούρα.

As to the Author, who he is, that by the help of the Goddess, first struck out the thought, is not so easy to say. The footsteps by which we are to investigate him are very perplexed and uncertain; the Advertisement speaks of the *Editors*, but the whole tenor of the book is singular. The work is a piece of Criticism; the preface is intended to be a defence of that sort of learning, and in the first page of it he ranks himself amongst the critics, and yet, if you'll take his own word for it, he is no critic; *I have said enough in favor of Criticism; too much perhaps, considering how little it concerns me to stand up for it.* And afterwards, *But I pretend not to the title of a Critic.* So that all the idea I can at present form of him is very confused; all that I can be certain of, is that

None but himself can be his parallel.

Time, which discovers all things, may perhaps clear up this matter more fully; should an embryo *Claudian*, after that the *Papinian* bottoms are wound up, fall a sacrifice to this more favorite offspring, we shall then be able to unravel the mystery, and to know this Author, who, it seems, so little knows himself, as to be ignorant that he's a pretender to the title of a Critic, even tho' he publishes a critical work.

Having mentioned the *Preface* as an essay upon Criticism, I beg leave to enter a remark or two upon it. His design here is to pave the way, and to bespeak a favorable reception, for the work that follows, and consequently, to justify critical learning against all sorts of adversaries, humorous, or grave; and yet with the first he plainly takes part, and, as I conceive, no less with the second. 'Tis objected, that the Critics treat those uncivilly from whom they differ; now in answer to this, instead of shewing that the objection lies not against the study itself, but some of its Professors, he says not one word about it; he shows indeed, that this, and that, and t'other is not uncivil; but how does this remove the charge? This, and that, and t'other, may not be uncivil, and yet Criticism may be an unmannerly study; and that it is so, two of his instances out of three unluckily prove. 'Tis objected again, That it is trifling and useless; he replies, That it pleases and instructs; alluding, I suppose, to the *Utile dulci*. Now how does it

profit? Why, first, it does not make a man more virtuous; Secondly it is not beneficial to the commonwealth: Thirdly, it brings home but little profit to those who spend their time in it. This is a most wonderful way of proving that Critical learning is profitable and instructive but however, he boldly concludes upon it, that he has said enough in favor of Criticism; too much, perhaps.

P. 2. he says, *It is not uncivil to take Notice of an author . . . especially if the author be dead; if he be living, 'tis another case: I should not then care to find fault with one whom I could not also justly commend.*

Now in my notion of things, 'tis much more generous to attack a living, than a dead adversary, whilst the man is able to plead his own cause, to right and defend himself. But excuse his pusillanimity;

—Nulli gravis est percussus Achilles.

and so for fear of losing a correspondent in *Lincolniensis*, tho' he thinks fit to reject four of his observations out of five, he pays him a most absurd compliment, and says, *He hopes he has a design of obliging the World with an edition of Virgil.* I can assure the lovers of humanity, that this Author is already in much better hands, and I heartily wish the learned professor at *Leyden* may enjoy a better state of health, than he has lately done, whilst he goes through with his undertaking; But are we then to grant an act of toleration to consummate ignorance? Shall pure and genuine nonsense go unpunished, whilst we assail the man of character?

Dat veniam Corvis, vexat censura Columbas.

Unless the Observator says this to screen himself, he must allow, that they, who are in other respects justly commendable, have the most right to favor.

P. 3. Critical learning, he says, *may be placed beneath those Studies which tend to increase the Wealth and Strength of a Nation; that is, your mercantile studies; and so the observation of the ingenious reflecter upon learning is at last verify'd: The bounds of Learning of late are wonderfully enlarged, and, for ought I know, Mr. H's Trade Papers may pass in time for a Volume of Learning.*

In short, my Friend, the only excellence of this Rhapsody of a Preface is, that it's consistent with what follows, a proper doorcase to such a structure; for the work is

rudis indigestaque Moles,

quite crude and unconcocted: and for the truth of this, I appeal in general to the many Retractations *pro* and *con*: They may call them instances of Modesty and Candor, if they please, but surely they are the tokens of Greenness and Immaturity. But as this is a very foul charge, I shall endeavour more particularly to support it in some future epistles, and to prove it experimentally in two sets of their observations, those upon *Virgil* and *Minucius Felix*. In the doing of this, as I intend to deviate as little as possible, I shall likewise almost wholly confine myself to Emendations, many of which, so far as relates to *Virgil*, have gained, it seems, the approbation of *Lincolniensis*.

In the mean time, I tenderly beg of you to take care of your health,

and to remember that you live for your Friends as well as yourself : I take it for granted, that I shall never want a Friend in you, and after having done it so often already, I don't need to give you any further assurances that you'll always find the like in me.

Your most obedient Humble Servant, &c.

LETTER II.

My dear Friend,

THE *Observer* sets out with *Virgil* and *Minucius Felix*, namely, the two authors to whom I proposed to confine my remarks; and I cannot but think, he has been a little unhappy in the opening of the scene; for tho' these are both great names in the republic of Letters, both of them favorite writers, and above all praise, and so might possibly be thought by him to reflect a lustre upon the undertaking, yet standing at the head of this work, they rather bespeak the prejudice than the favor of a reader. The acknowledged correctness of the former makes us diffident and morose, superstitious and scrupulous, nice and suspicious; and that unbounded liberty, which his Editors from time to time have taken with the latter, has already so satiated and disgusted us, that conjectures upon him are little better than cabbage often heated.

But the allowed excellence of this noble brace of Authors, perhaps, appears in nothing so much, as in the large number of Editions, which the learned of all nations have procured of them since the restoration of learning; and with regard to *Minucius*, a surprizing number indeed! considering, that they are all derived from a single fountain, that one copy presented by *Leo X.* to *Francis* the First. The faultiness of this copy, partly evinced by the frequent attempts of the Critics, but chiefly by *Rigaltius's* collation, has opened a large field to conjectural criticism in every age; and as the unfledged critic generally tries his *εὑρίσκειν* in *Hesychius*, an Author of one exemplar likewise, and counts himself nothing, unless he has carried away some few baskets of dung out of that stable of *Augeas*: So here, there is scarce one Editor of *Minucius* that has not proceeded almost to licentiousness in altering, transposing, striking out, putting in; in short, in every species of guess-work and hariolation. Insomuch, that tho' *Virgil* is the second in his kind, and perhaps, is second to none; and tho' *Minucius* be, if not the most ancient of the *Latin* Fathers, the next to *Tertullian*, and if not the most elegant of them, inferior to *Lactantius* only: Yet notwithstanding, these very great advantages, they do neither of them bring any recommendation to the present work.

MINUC. FEL. c. 2.

Ignitur post unum et alterum diem, cum jam et aviditatem desiderii frequens assiduusque usus impleisset, et quæ per absentiam mutuam de nobis nesciebamus, relatione alternd comperissemus, &c.

His reasoning here is very wonderful. We are to read *mutuo*, because this would be better. *Mutuam* it seems is tolerable, but not quite so good as *mutuo*. There is no end of such refinements as these, and if the common reading is tolerable, this licence is far from being so. This is to correct the authors themselves, and not the corrupted copies of them. What think you of ¹ *gaudere gaudium*, ² *ludere ludum*, ³ *pugnare pugnam*, ⁴ *ultimus finis*, and the like? Of *Mariturum adulteri*, Tertull. Apolog. c. 11. *Mira Miracula*, Min. Fel. c. 20. and Not. *per vices alternare*, Cypr. Ep. 5. Ed. Ox. ? Of ⁵ *ἀνδρων ἡρώων*, ⁶ *ἀνδρων τυτῶν*, *ἀνδρες δικασταί*, *ἀνδρες φίλοι*, so frequent with the *Athenian* Orators, and the similar locution in the *Acts*, *ἀνδρες ἀδελφοί* ? which, because our language would not receive the Letter, the Translators have rendered *Men* and *Brethren*, whereas in point of accuracy, they should have said *Brethren*. Of *eandem emensi viam rursus versis vestigiis terebamus*, Minuc. c. 3. ? But fullness or redundancy is a characteristic of this author. See *Heraldus*, Not. 10. pag. 28. of *Davies*'s 2d Edition. So p. 3. *Neque hoc obssequii fuit, aut ordinis, aut honoris*. p. 31. *Repudiariis alterum, alterum comprobatis*; and again, *Si mihi quasi notus aliquis, et quasi ignarus partis utriusque considas*. See also Not. 5. p. 32. Not. 2. p. 64. Not. 6. p. 97. and forty other places. So *Virgil*,

*Rursus ad orac' lum Ortygie Phabumque remenso
Hortatur pater ire mari*— Æn. 3. 143. ⁷

But to say all in a word, *Mutuo* makes as great a Tautology as *mutuam*. For *Minucius* and his Friend, having been absent from each other for some time, were no doubt *mutually* ignorant of each other's concerns. As to any epistolary correspondence, 'tis plain there was none; every thing of this kind is excluded by what follows, *Relationi alternâ comperissemus*: For then there had been no occasion for this *mutual* inquiry.

But this Observation is quite unlucky; for upon his own principles, *remensi* cannot stand.

MIN. FEL. c. 3.

Sed uti cundi spatium satis justum cum sermone consumpsimus, eandem emensi viam rursus versis vestigiis terebamus.

Nay, *Remensi* makes a most insufferable tautology; The passage produced above out of the 3d Æn. is nothing like this. It will indeed justify *eandem viam rursus versis vestigiis terebamus*, but not *eandem remensi viam rursus versis vestigiis terebamus*. But *Virgil*, it seems, has used the word *remensus* Æn. 3. 143.

Well, and so he has elsewhere, and so have other Authors; but what then? The truth is, that neither *emensi* nor *remensi* have an

¹ Cic. Ep. Famil. ² Terent. Boeth. ³ Nep. Hannib. ⁴ Hor. O
⁵ Erasm. Adag. ἀνδρων ἡρώων τίκωα πῆματα.

⁶ Aristoph.

⁷ Is *mutua absentia* a greater Pleonasm than that of *Isocr. Panegy. τ. πρώτους τῶν λόγων ἀρχομένους*? Or than that of a contemporary Orator, *ἰσθῶς οὐδ' ἀπῆλτα δοκίμῃ αὐτῶν καὶ μὴ ἰσθῶς μνηστῶν*. See also *Blackw. S. S. Classic. V. 1. p. 18.*

thing to do here. *Emensi* is either by some blunder repeated from above, or is a gloss upon the less frequent expression *terebamus viam*. This latter I am the more persuaded of, because real glosses are oft-n found in our Authors, *Dav. ad Cic. N. D. p. 33. Mauri. et Herald. ad Minuc. p. 94.* But, perhaps, at the time of writing this, the Observer might have an eye to that passage in the inimitable Scriblerus,

Divide and part the sever'd World in two.

But the Observer is again unfortunate in having made this emendation; because allowing this way of arguing, *prospectus inanis* cannot subsist.

Georg. II. 285.

*Non animum modo uti pascat prospectus inanem ;
Sed quia non aliter vires dubit omnibus æquas
Terra-----*

Every Prospect is *inanis*, from whence the Expression arises. *impedire prospectum, Cæs. B. Gall. II. 22. Inanis animus*, on the contrary, is *animus curis solutus*. But the context implies a regular open prospect without an epithet; and the passage admits of his version without his emendation: A certain sign, methinks, that there is no occasion for it. 'Tis true, *Virgil* has said *pictura inanis* emphatically and beautifully, but he has no where said, *prospectus inanis*. And the two cases are far from being parallel, for neither are the circumstances the same, nor does *inanis* in both places convey the same idea.

But at last you'll say, perhaps, that all this is unfair, and that I have used all along the same argument against his emendations, which I before condemn'd in him against *Minucius*. It is true I have; for tho' this kind of reasoning will not support a conjecture against a *Ms.* yet it will defend a *Ms.* (and in *Virgil's* case a number of *MSS.*) against a conjecture; and this the Observer himself must allow for the sake of his own annotation on

Æn. XI. 405.

Amnis et Hadriacas retro fugit Aufidus undas,

where he defends the reading against *Tanaquil Faber* upon this very principle; and where, by the way, please to observe, that his *Amnis Tiberinis, Nilus amnis, Indus flumen, &c.* do all corroborate *absentiam mutuam*: Inasmuch, that his remark here upon *Faber*, howsoever just, is intirely *mal à propos*, considering that the very next he makes, is that upon *Absentiam mutuam*.

And upon this footing of rejecting conjectural emendations, incumbered with tautology, I cannot but think that a most monstrous alteration, which I meet with in the new *Horace*.

Od. I. 2, 31.

Nude candentis humeros amictus.

The Editor asks, "*Quis augur iste Apollonisi Sol?*" Why the Deity himself. The Poet did not think that the Sun would be seen

from his chariot, and assume the person of *Augustus*. Again, he "Quare tandem?" and replies, "*Quia scilicet jam totum istum a Caesaris mortem insecutum, non nisi perpetuis nebulis Sol amictu rat;*" still alluding to the sun in the Heavens, and forgetting that of the author, who is not desiring the sun to break out in his splendor, but to come amongst them in *Augustus's* form; and other the compliment would be lost. *Tandem* therefore is, *Now at last after the civil combustions are ceased.*

Nudus is unquestionably the same as *nudus amictus*. And whether the Editor can support *nudus amictus*, by any authority or not, I cannot assent to it, because it makes a tautology; and for the same reason I am equally averse to what the Observer offers on

Virg. Georg. IV. 405.

Verum ubi correptum manibus vinculisque tenebis;

where even allowing that the common reading may do very well, yet so unreasonable as to put *manicis* upon us, and to persist in it. p. 126. *Manicis*, he alleges, is used on the same occasion, v. 439

Occupat ——— manicisque jacentem

Occupat ———

and that these two words are joined, Æn. II. 146.

Ipse viro primus manicas atque arta levare

Vinclâ jubet Priamus ———

As also in *Ovid* are *laqueis vincloque*, where a story is told just like in *Virgil*. I answer, that *vinculum* is a general word, including every kind of fetters, *manica*, *pedica*, *laquei*; and this I shan't need prove. *Manicis* therefore, 439, is explanatory of *vinclis* here, according to that of *Ovid* upon this occasion;

Decipiat ne te versis tamen ille figuris,

Impediunt geminas vincula firma manus. Ovid. Fast. I

And again, *Pervenit ad ratem Juvénis, resolutaque somno*

Alligat æquoræ brachia capta Senis.

Id. ib. v

on the same occasion still. Consequently where *vinculum* is, there occasion for any other word; at least conjecture cannot support other, even tho' *manicis* and *vincula*, *laqueis vincloque*, may suit in the authors. And for my part, I cannot apprehend how *Pr* could be bound well without hands. The author joins *vis* with *cula*, v. 399.

——— vim duram et vincula capto

Intende ———

and speaks of tightening the bonds, v. 412.

——— magis contendere tenacia vincla.

and so again, v. 418. *Atque habilis membris venit vigor* ———

And *Homer*, Od. δ. 415. talks of,

——— κάρτος τε βίη τε,

and 422, *Καὶ τότε δὴ σῆσθαι τε βίης, λῦσαι τε γέροντα.*

and particularly v. 454.

Ἡμεῖς δ' αἰψ' ἰάχοντες πεσόμεθ' ἀμφὶ δὲ χεῖρας

βάλλομεν ———

But unless the Observer will allow of *manibus* here, I don't see how his animadversions upon *Servius Georg.* IV. 415. can possibly stand. Where he writes, "it should be, I think, *vincendi*, or *vinciendi numinis oper.* She anointed him to give him strength to struggle with *Proteus*," and which he then confirms by v. 418.

Atque habilis membris venit vigor. —

But to conclude this tedious Epistle, I am very shy on this account likewise of admitting that Criticism produced in p. 113. of these observations; but as I propose to give you my thoughts at large in a subsequent Letter, I shall take leave of you for this time, by only subscribing myself,

Your most assured Friend, &c.

LETTER III.

Good Sir,

I shall make no manner of apology for keeping my word, but without any more to do shall enter upon the Defence of

Georg. III. 37.

Invidia infelix furias amnemque severum

Cocyti metuet, tortosque Ixionis angues,

Immanemque rotam, et non exsuperabile saxum.

An eminent hand has attempted this place, and is so sanguine in the matter, and so conscious of the infallibility of his remark, that he proposes it as a test, and as an undoubted specimen of the faultiness of *Virgil's* copies; as a clencher, and a capital observation, which shall singly convince the world, that there are incorrect places in *Virgil*, and that even though all the other the many Essays of these *Observers* should prove in vain; he reads,

—— — *tortosque Ixionis orbes,*

The reading of the Roman Code, in spite of fifty other manuscripts, and as many Editors. His reasons are, that no *Mythologer*, *Poet*, or *Scholiast* ever mentions angues as part of *Ixion's* punishment; that all they say is, that he was fastened to a wheel which was perpetually in motion; and then he produces sixteen passages to prove this.

As to *orbes* making an hendiadis here, *orbis* and *rota*, he says, are different things, for *rota* is the machine, and *orbis* the *volutus* or motion thereof; that *Virgil*, even supposing the tautology, would yet bear it out himself, saying in another place,

Atque Ixionii vento rota constitit orbis.

Georg. IV. 484.

And as to

—— — *tortosque sinistra*

Intentans angues —

Æn. VI. 570.

there *Ixion* is not mentioned. And as to

—— — *Et manibus prohibet contingere mensas*

Exturgitque facem attollens, atque intonat ore. *Æn.* VI. 606.

though *Ixion* be mentioned, yet *angues* is not. And so he most triumphantly concludes, And thus we are got rid of a blunder of 1500 years standing.

Now it is very certain, that whoever shall dare to appear in behalf of the received reading, labors under very great disadvantages. He has an *eminent hand* to deal with, a great deal of learning and quotation to encounter, a world of sufficiency, self-evidence, and certainty. So that all he can propose to do, is to play the gentleman's artillery a little against himself, and if he should miscarry, as to be sure he must, to comfort himself with the thoughts, that

——— *Cum illo certusse feretur ;*

and that in vindication of a Lction 1500 years old.

It is a rule amongst the critics, to prefer, when the manuscripts differ, a recondite and less usual reading, before a more obvious one, and that because the probability of corruption lies much the strongest on the part of the latter. And so this gentleman says himself in a like case, p. 174. *Nor had the Librarii ever mistaken words so trite and common : and then he adds, I am confident Avienus wrote protollere. And so again, p. 177. Cassa, n short, was a word well enough known to the copyists : so that I suspect the Poet wrote Casca.* And this rule must then be allowed very good and certain, when a large number of manuscripts are on the side of the former, against one and no more. In the case before us, *angues* being new, and out of the reach of the scribe, he substituted into its place a word more frequent upon the occasion, plain and obvious, and what might reasonably shoot into his head, either from

Georg. IV. 484.

Atque Ixionii vento rota constitit orbis ;

Or, Æn. XII. 481.

Haud minus Æneas tortos legit obvius orbes ;

Or from *Propertius, Ovid, Seneca, or Severus.*

So that what the gentleman says of the passage being altered by a *Monk*, p. 178, is certainly very right ; but then, on the contrary side, by a *Monk* the gentleman means the barbarous ages, when learning lay chiefly in the hands of this set of men, and then I'm afraid 'tis no better than an *Anachronism*, to talk of a Monkish alteration before the days of *Servius*.

But further, I apprehend the author meant here two distinct punishments, though of the same person, or two parts of his punishment, and this appears from the tenor of the whole three lines, *i. e.* from the shortness of the narration, being as it were only in subserviency, and *ἡ παράδεισος*. So that though *orbis* may be *volutus*, and *rota* the machine itself, yet making use of but one and the same punishment, and the hendiadis and tautology nevertheless subsisting, we cannot in so short a narration admit them both. None of the poets or mythologists ever intimate that *Ixion's* wheel stands still, for then why was it a wheel rather than a rock or a post? What becomes of the morality of the story? No ; though perhaps they may only mention the wheel, yet the notion of revolution always goes along with it, as an inseparable concomitant. And so says the gentleman himself ; *Ixion was fastened to a wheel which was perpetually in motion.* But this is plain from very many of the citations. So that whether *Pierius* is to be reproached for his cowardice or not, in not daring to admit *orbes*, yet he is most certainly in the

right, in saying that it would make an hendiadis, and whenever it was admitted, must be admitted upon that footing. So *Juvenal* XIII. 51. calls it *rota*, and *Ovid. Metam.* x. 42. *orbis*, from whence it appears, that *orbis* and *rota* are evidently tantamount, and make a tautology. But does this gentleman think that *Pierius* knew not that *orbis* was *volutus*? *Pierius* knew that as well as he, but was apprehensive of the hendiadis notwithstanding. As to

Georg. IV. 484.

Atque Ixionii cento rota constitit orbis,

only one thing is there meant, namely, *Ixion's* wheel is expressed in a paraphractical and poetical manner; and so in those passages of *Seneca*, *Severus*, and *Tibullus*, where those two words, or equivalent ones, are jointly used. And upon this principle the reading of Mr. *Markland* is to be rejected,

— *tortosque Ixionis axes.*

And lastly, upon this principle *angues* is the word, and no other; for this alone makes no tautology or hendiadis; *tortos angues* is every whit as proper as *tortos orbes*. So *Seneca, Thyest.* 96.

— *Et tortos feror*

Minaris angues —

So

Nec serpens habitare torta possit,

is a just and beautiful emendation in that passage of *Martial, Obs.* p. 32. But above all, *Virgil* himself has

— *torvosque sinistra*

Intentans angues —

Upon which the observer writes, or rather *tortosque*, as if this was an emendation of his, founded upon conjecture; whereas *Pierius* expressly gives notice of its being in *antiquis aliquot exemplaribus*. But more directly,

Ixion was tied to the wheel; though the gentleman might have spared the pomp of sixteen testimonies, (and yet afterwards he very formally adds a seventeenth) to prove what every one would have granted him, namely, that *Ixion* was fastened to a wheel which was perpetually in motion. Yet what he has done serves to prove this, if it wants proof, and so I shall only refer you to his citations. But the gentleman himself allows he was fastened. Now as to the materials with which he was tied, *Servius* upon the place says it was with *serpents*; and so again, *ad Æn.* VI. 601. *Ab irato Jove ad inferos trusus est, et illic religatus ad rotam circumfusam serpentibus*: from whence *Nat. Com.* VI. 16. writes, *Hic rota ferrea fuit alligatus, circa quam angues complures convolvebantur*. See also *Furnab. ad Senec. Herc. Fur.* III. These serpents were therefore a part, as I suppose, of his punishment; and if so, here are two punishments or parts of punishment actually alluded to, and all Hendiadis or tautology saved. The gentleman seems plainly to have overlooked *Servius*, (and yet I don't know from whence he could come acquainted with the antiquity of this reading, but from him) for otherwise he could never have said, that no mythologist or scholarist ever mentioned *angues* as part of *Ixion's* punishment; nor could he ever have started those two objections from *Æneid.* VI. 570. 606. for both of them only lie upon supposition that by *angues* are here meant the

snakes of the Furies, the contrary of which he might have quickly seen and been undeceived, had he peeped into *Servius*. The objections are no objections. I'll freely give them him both. And yet I don't think he has removed either of them: for though in the first case *Ixion* not mentioned, yet the Furies are made by the mythologists to attend those that are punished. See *Æn.* VI. 601. *seq.* where *Ixion* is named among the rest. So *Juren.* XIII. 51.

*Nec rota, nec Furia, nec saxum, aut vulturis atris
Pana*

And as to the latter, though *angues* be not named, yet they are the *insignia*, the appendages of the Furies, and always are where they are just as before revolution was made part of the very essence of *Ixion's* wheel.

I know of but one objection to these snakes of *Ixion* (for the silence of authors I take to be little or none. In mythology and fiction great liberties are taken, and most authors have their peculiarities, as *Philestratus* in the case before us) namely, that of *Apollonius Rhod.*

Λυσόμενος χαλχέων Ἰξίωνα νέσθι δεσμῶν.

Now though it be very true, that *Virgil* has made good use of this author,¹ (which, by the way, is no discovery of his; for both this observation, and that just before, concerning the Scholiast of *Apollonius* he has taken from *Mattaire's* Lives of the *Strophians*, p. 389.) yet it appears at first view, that he used him not here, any farther than that they both agree, as most others do, concerning the *δεσμοί*, namely, that *Ixion* was tied and bound to the wheel. *Apollonius* says, the ligatures were brazen, whereas *Virgil* says they were serpentine. What shall I say to this? Why *δεσμοί* here does not barely denote the ligation, but the whole wheel by synecdoche, as *Propertius* speaks, *vincula rota*, i. *rota*; and this wheel then being to last for ever, it might well be made of brass, or iron, as *Nat. Comes* has it. But perhaps there is no occasion for this refuge, for *χαλχέως* is no more than *στεννός*, *ισχυρός*, &c. I shall not need to prove this sense of it in many words, especially you, and so shall briefly refer you to *Suidas*, *Phavorinus*, *Virgil* &c. V. 198. *Serv. ad l.* and *Hor. ubique*, &c. These *δεσμοί*, therefore, even though they were serpentine, were brazen no less, in this sense of brass that is, were strong ones.

And now to make an end; supposing *angues* to be a blunder, as *Servius* asserts it to be, yet the *Roman* code delivered us from it before he did unless he will more modestly say, that he was the first that recommended and restored the reading of the *Roman* code; and yet he cannot justly even assume this to himself, seeing that *Pierius* long ago said just as much for its reception as he has done, viz. that if admissible at all, was by the figure hendiadis; for upon the face of the note it does not appear, that *Pierius* preferred either of the readings to each other,

¹ This matter of the Snakes would probably have been cleared up, had *Æschylus's* play been extant; and 'tis not unlikely that *Virgil* and *Servius* might follow him for their Author. See *Plutarch. de Audiendis Poetis*.

² See *Fabric. Bibl. Gr. tom. 2. p. 524, 526. Serv. ad Æn. iv. 1. Hoelmei Proleg. ad Apollon. & Matt. Hist. Steph.*

es not appear, that he postponed *orbes* to *angues*; he leaves us and just representation of the matter of fact, to judge for ourselves according to his usual custom. See him above *ad Æn.* VI. 570. V. 415, 416. *Æn.* XI. 708. and so *Servius ad Æn.* XI. 708. whole, he cannot, I am sure, charge *Pierius* fairly with *strikeres*, for it never was in: he cannot say that by his means only, of the manuscript and *Pierius*, we are got rid of the blunder, posing it to be one.

Your most affectionate Friend, &c.

[To be concluded in the next No.]

ITUS ILLUSTRATED AND EMENDED.

Notes to Correspondents subjoined to the XIIIth Number *Classical Journal*, p. 237*. occurs the following passage:—
 Every student would feel much obliged to any gentleman, who gives an explanation of the following passage from Tacitus, 1. c. 61. *Prima Vari. castra, lato ambitu, et dimensis is, trium legionum manus ostentabant.* What is the signification of *prima*? Was there any other camp besides this? It follows from the extent of the *principia* that there were three

What space of ground did an army of three legions when encamped, supposing them to have their full supply according to Vegetius?"

I am happy to have it in my power partly to oblige "the young" who would not have found much difficulty in understanding the meaning of *prima*, if he had attended to the subsequent

unt mæstos locos, visuque ac memoria deformes. Prima castra, lato ambitu, et dimensis principiiis, trium legionum ostentabant: dein semiruto vallo, humili fossa, accisæ jam consedissee intelligebantur: medio campi albertia ossa, ut t, ut restiterant, disjecta vel aggerata.

Prima then does not imply the first of two camps, but refers to the circumstance to be noticed in 'surveying the melancholy upon which the eye could not dwell without horror.'—*dein*, says Tacitus. But *prima* is obviously a corrupt form for *primò*, which will then correspond with *dein*, as it does, and does in other passages.

As to the other question about the space of ground occupied by the legions, I must leave the problem to be solved by the gentleman, by the rule and compass.

E. H. BARKER.

The elegant and classical author of the Defence of Public Schools has, in our last No. observed that Wales has furnished but a small proportion of illustrious Scholars. We hail the omen given by the proposer of this prize, and hope that the stimulus will be continued, and produce still more successful exertions. Although this composition is not faultless, although the imitations of Virgil are in some parts too servile, yet wishing to preserve the memorial, and encourage the repetition, of so meritorious a plan, we have not hesitated to present it to the candid reader.

MORS NELSONI. POEMA

AUREO DIGNATUM NUMISMATE,
Quod ex judicio dedit Gul. Turton, M. D. Swansea, Valliæ,
Sub auspiciis GEORG. AUGUSTISS. VAL. PRINC.
A. D. 1806.

AUCTORE R. T. A. M. COLL. DIV. JOHAN. CANT.

— quæ, Tiberine, videbis
Funera, cum tumulam præterlabere roentem?
— VIRG.

SEGNIVS insigni venalem funere laurum¹
Aggredior celebrare, et mœsto condere versu
Immatura nimis miseræ ludibria famæ!
Exitio qui victor obit, non carmine inani
Prosequar extinctum: sat sese Patria luctum
Solvit in assiduum, et veri monumenta doloris
Consecrat inferiis, tanto sed debita fato—
At non præcipiti² celebremus funeris horam
Carminè supremam—vetuit³ nam Cambria Musis
Præmia proponens, et novit Cambria Musas
Montanumque melos—novit melioribus annis!
Quippe ortus sacrâ referens ab origine Virtus
Explicat infanti ingenuas conamine vires,
Expertesque moræ divinos suscitât ignes;
Primus ubi vitæ calor, et florentis honores
Prima juventutis maturat gratia, in ausis
Emicat exultans melioribus; illa Penates
Nativosque focos circum indignata morari,
Donec inassuetos misus docuere pericla,
Inque reluctantem demisit vividus hostem

¹ Morte venalem petiisse laurum.—HOR.

² Nelsoni vitam à primis annis repeti voluit, qui hæc præmia proposuit, neque pauciores quàm vers. 400 componi jussit.

³ Ibid.

Impetus—hostilique juvat raptare lacerto
Tela suæ fabricata neci; seu fama superstes
Exhilarat, seu nobilitat Victoria mortem.
Haud aliter (patriis surgunt ubi amata Camœnis
Ardua Snodeni, seu Phalimmonia rupes
Nativis nimbis quam circumscidit opaca
Majestas scopulorum, atque alti verticis horror)
Haud aliter sociata Jovi, flammæ arbitra diæ
Ales ibi primo linquit conamine nidum,
Montanumque Larem—vim vis nativa ministrat;
Infantemque juvat volucris libramina pennæ
Prima novis mandare Notis, sociæque procellæ,
Vere suo; luditque cavis emissæ juvenus.

Quid memorem nullâ imbutam formidine mentem?
Expertumque animum trepidisque exercita rebus
Pectora, cum teneris heros pubesceret annis?
Quid memorem Syrtea,¹ turbantibus æquora ventis,
Et caligantem² nigrâ formidine pontum?
Quid memorem fluctus montanâ mole ruentes?
Vel quâ spumiferâ gurgis sibi tortilis undâ
Instruit insidias; vel quâ latet abdita arenis
Rupes, funereumque caput vix tollit ad auras?
Quid memorem hæc superata tuâ, Nelsone, sagaci
Sæpe manu? nam særvat iter magnetis in alto
“Subtile iudicium, et cœlo cognata potestas;”
Seu pluvii rores, demissâ aut nabilia nocte
Incertam obscurare viam, lucemque diemque
Eripuisse volunt; notos tamen indice cursus
Fida comes monstrat, dubius nec fluctuat error,
Respectatque suas alio sub sole latebras.³
Quid memorem Zemblen, spectataque frigora Cauri:⁴
Nonne vides, quâ perpetuis succincta procellis
Bruma Larem jejuna tenet, camposque rigentes?
Oceani quippe in medio exitialia monstra⁵
Cernere erit, (neque enim diras Symplegadas olim
Cantatas toties, aut concurrentia saxa
Deprensas movisse legas tot funera nautis)
Tantam ubi dissolvère hyemem resoluta caloris
Vi subitâ insoliti glacialia flamina venti.
His porro in regnis exacto tempore blandæ
Ætatis (neque enim mutatâ mitigat annum
Temperie autumnus) longis obducta tenebris

¹ Nelsoni solertia in superandis maris periculis mira fuit. Vid. Whitg.
² et seq. ³ Ibid.

⁴ Philosophi opinantur flecti magnetem ad Norwegianos montes; ibi enim
divus materiam magna latet copia.

⁵ P. 23, White, et 26, et seq.

⁵ Glaciales moles.

More gemunt reduci infelicia sæcula noctem.
 Nec tua in his latebris virtus, Nelsonè, latebat,
 Nec tristi constricta gelu—meliora ciebant
 Omina, nec fato licuit procumbere acerbo
 Ignotas inter, ferali funere, gentes
 More ducis, quem mox lacrymâ¹ rorâsse fideli
 Contigit huic ævo, et circum mœrere sepulcrum.

En ubi nativis circumdata Bastia² nimbis
 Candescit longè, et victas dominatur in undas.—
 Immatura illic succisæ fata juventæ
 Deplorare datum est; cognata ut vulnera passi
 Procubere Duces; lætâ quos sorte triumphî
 Abstulit atra dies, et funere fudit acerbo.
 Insanam hic pompam fremitumque minacis Iberi,
 Qui toties victus pallescit morte futurâ,
 Qui toties terram, toties qui labra momordit
 Dedecori assuetus, patriâque labante superstes!

Nobiliora manent, et adhuc solennia paudit
 Gaudia Libertas; licet arva revisere cara
 Natalesque licet turres, patriumque tropæis
 Instaurare Jovem; fuso qui victor ab hoste,
 Qui patriam reparat sortem, natalia regna
 Corde videt memori, et notâ dulcedine valles.
 Sed graviora manent; toties celebrata, per undas
 Ardua quâ Hesperidum fulgent spectacula nautis,
 Saxea quâ candent Teneriffi³ culmina; Solem
 Quâ juvat occiduum demissâ luce morari;
 Hic Natura potens sua propugnacula in æquor
 Objice secreto firmat; dum verberat unda
 Littus agens turritum: at non temerata periclis
 Pectora Nelsoni—quid possit vivida virtus
 Experiare licet, duro spectata labore.
 Nunc etiam victrix⁴ sententia pendet ab ore:
 “Aut petiisse juvat laurum, patriumve sepulcrum.”—

O fortunati! reduces quos patria novit
 Materno mulcere sinu; seu munere functos
 Illustri lacrymæ sacrant mœrentis amici,
 Languentes fato; fati sive hora superstes
 Conspectu ponit dulcique in luce suorum.
 At non te, Nelsonè, gravi sub vulnere fustum
 Exitio stravere, et acerbo funere Parcæ,
 Te natum in meliora; ægri⁵ dum vulneris ictu
 Palleres, dubiâ et fluerent languedine venæ!

¹ Captain Cook.² White, p. 43.³ Ibid. p. 67.⁴ “Westminster Abbey, or glorious victory.” White, p. 62.⁵ White, p. 73.

Jam patrius freta insidiis et Marte fugaci
 Gallia (secreto servans sub tegmine portus
 Exitū fœctos, vastæ et molimina classis,)
 Horruit obducti ruituro turbine belli.
 Hos tecum tacitos casus sub corde volutans,
 Magna salus, servasti; haud segnior alite cursu
 Arboreosque lares latebrosaque tegmina nidi
 Accipiter linquit, cautâ et circumvolat arte
 Omnia perlustrans latè loca, donec in auris
 Versat præda vias, et non sua flamina tentat.
 Haud aliter naves fatis commisit iniquis
 Gallia, cui Britones solùm vitare, triumphus
 Semper opimus erat, nostrique incendia Martis.
 Nec mora; longinqui tardum maris æquor arandum
 Tentandæque viæ, longisque ambagibus ultro
 Seu vigili curâ circumvolitare carinis
 Hostiles latebras, puppi aut custode tuèri.
 Interea Italiæ¹ raduntur littora, et altè
 Nigrescunt ponto horrendi capita alta Vesevi,
 Culmine nimbo—classisque exosa Tyrannos
 Littora nota petunt Meletes,² quâ vividus ardor
 Heroum innatæ servabat semina mentis.
 Omine si simili hostiles fudisse catervas
 Contigerit, vesanæ et libertatis amantes
 Angliaco pressisse iugo!—frustrata meatus
 Nuncia fama silet—nullus latet hostis in orâ.
 Haud locus hic, dulces strepitus versante Camœnâ,
 Insignire animos fortes qui vulnere laurum
 Sacrârunt, dulci pro libertate labantes,
 Cum fuso ciuxit Solymanus Marte Valettam.
 Conspectu interea multæ telluris in altum
 Anxia vela dabant, longè candeat in undis
 Concelebrata suis olim Trinacria³ monstribus;
 Hic in secessu tuto locus: insula portum
 Efficit effusâ mole, hic molimine rupes
 In cælum, et ponto incumbens Ætnea minatur
 Objectu laterum, longinquæque incubat undæ,
 Obducto terrore, quietisque imminet oris;
 Fontani hic latices, vivo et libamine pœcla
 Dulcia præbebant ægris medicamina nautis;
 Scilicet incestat validas languedine vires
 Salsugo, fessosque salo contaminat artus:
 Jamque ubi dia salus morbo rediviva remoto

¹ White, p. 81.

² Ibid. p. 82.

³ Ibid. p. 83.

Languenti lætum revocabat lumen ocello,
 Volvisti tecum interea, dux inclyte, casus,
 Pendentemque tuis calcatum viribus orbem.

En mare velivolum! en famæ nova sarta Britannæ!¹
 Quid memorem ut dubio generosum fluctuat æstu
 Pectus, ut ancipiti fallentem prospicit hostem
 Oceano, et multâ vitantem ambage Britannos!

En ubi nunc pelago nox abstulit atra colorem,
 Undabat classis per amica silentia Lænæ
 Exspirans tacitè exitium; monet aura quietem:
 Sed brevis illa quies; tonitralia murmure belli
 Excidii præsaga sonant: mors sola Britannos
 Impavidos terrere nequit; spes acrior ignes
 Accendit; stimulosque imo sub pectore versat.
 Quid juvat Aonio undantes Carthaginis arces
 Expediam versu? ast iterum velut Actia bella,
 Niliacas oras instructâ classe videres.
 Hic, ope navali, Europæ spoliator opimo
 Ibat ovans luxu, et dirâ in caligine Noctis
 Latior immeriti explicuit vexilla Triumphi—
 Non impune tamen: ceu tempestate columbas
 Actas præcipiti notos mutare meatus
 Cogit hyems, densâque incumbens grandine turbo.

At vos antiquum (et nôtis mortalia, Musæ)
 Imperium Romæ, et navali cæde superbos
 Carmine sacrâstis dominos rerumque potentes;
 Nectite (et urget opus) capiti nova sarta Britanno.
 Clementes fortuna juvat; Clementia² laurum
 Vindicat ipsa suam! viden' ? ut deferbuit omne
 Murmur et obductæ tristissima mortis imago!
 Per fluctus, interque natantia fragmina classis,
 Cernere erat miseros, iterum quos nostra remisit
 Gratia in alterius vitæ et luminis auras.
 En ubi Navigii³ per aquas jam flammea moles
 Incepit longis aperire vaporibus ignem!
 Exitium fovère Noti, percussaque flamma
 Turbine, quæque latens summi fastigia mali
 Ascensu superat tardo exitioque sequaci
 Navigium involvens, inter tabulata volutans,
 Ad cælum undabat—subter formidinis ora
 Inclusorum intus, venturâ et morte paventum
 Insanus pallor—casus licet obruat hostem

¹ White, p. 88.

² Ab exitio nostri nautæ multos hostium eripuerunt. White, p. 103.

³ L'Orient. Ibid. p. 104.

Cognato tanget clementia pectora luctu.
Sed nec adhuc, tandem posito certamine, cessat
Dirum opus ; ultricesque ciet lux ultima mentes !
Et jam sublimi perfudit lumine classes,
Funerea et diras ornavit luce tenebras
Luna ; ut spectabant tacito terrore cohortes
Mortis opus ; subito disrupto turbine fulmen
Intonuit—surdasque tremor diverberat aures !
Atque odia oblita stupuere alterna vicissim
Attonitæ classes—quantos heu stragis acervos
Attulit una dies ! quantos meliora merentes
Funera, letali cita mors immersit in undâ !
Nec grave cessat opus : reduces sed Marte furores
Ingeminant cæco—anne audis resonantia longè
Fulmina misceri, et miserum increbrescere murmur ?
Et fors Nelsoni quæ sint jam fata requires,
Quisquis eris, fidæ testans conamina Musæ :
Vulnere¹ languentem, et Britonum fortissima frustra
Funera plorantem exhilarat Victoria signo
Nuncia sublato. Haud epulæ clangorque tubarum,
Non canor insultans hosti, non læta triumphum
Jam vox præcinit ; sed religione serenat
Summa Ducis mentem pietas, quem læta decorat
Ante alios, sacrâ mulcens dulcedine sensus.
Postera lux cædes, et vasta silentia belli
Pandebat, veterique ibat jam lætior undâ
Nilus—“ Cæsareas venisti victor ad oras
“ Nobilior, miseri præbens solamina rebus !
“ Omnis et Ægyptus celebret vexilla salutis,
“ Omnis² Arabs.—Olim Italiæ spoliator ad oras,
“ Julius, et pavidis fidens Antonius armis,
“ At non Marte suo : jam libertate labante
“ Et patriâ amissâ, dominis parere superbis
“ Sub juga misit opes assuetum, (inhonesta merentum !)
“ At tibi, Dux Britonum, victricique ordine Classi
“ Gratulor ! hæc nörunt olim penetrabilia Musæ,
“ Quæque tuum vel adhuc sacrant modulamine nomen.”
Hæc dedit antiquo se tollens gurgite Nilus
Grandævus pater, argenteamque recondidit undis
Canitiem, et glaucâ nituere aspergine vultus.
En, Nelsone, tuo pacatos Marte Calabros,
Sicelicosque sinus, quosque in sua regna remisit

¹ Nelsonus in hæc pugnâ navali vulnere ictus fuit.

² White, p. 110.

Italiæ reges tua vindex Gloria, reddunt
 Arva tuâ reparata manu, atque insignia sumunt.
 Rura nova, et luxu segetum qui floret opimo
 Dives ager Brontes,¹ veteri non degener ævo;
 Brontæumque tenet ductum de fulmine nomen;
 Fulmine in Ætneis olim nascente latebris.
 Quid memorem festas, perfuncto Marte, choreas
 Arte triumphali, et solennis munera pompæ?
 Quid memorem, Galli pulsus ultricibus iris,
 Sceptra tuâ donata manu: monte undique curvo
 Parthenopes,² conspersit ubi Natura racemis
 Textilibus colles, nectuntque umbracula sylvæ
 Nativa—antiquam et retinentia mœnia pompam
 Horrescunt—viridi hic dives consurgere dorso
 Campus amat, glaucas vel in umbras scena recedit—
 Sive ruinarum nigrâ succincta coronâ
 Obruta procumbunt veterum palatia regum,
 Non inhonesta situ—desideriique reposcit
 Flebile vectigal (cinis heu nunc!) pristina virtus!
 Quid vel opes memorem³ Eoas, victricia regum
 Dona, aut gemmarum pretioso flore comantes
 Artifices formas, partæ monumenta salutis?
 Quid memorem absenti sacrat quæis patria nomen
 Accumulans donis?—patriæ te munera gratæ
 Præsentem majora manent—facundia vultûs
 Eloquentur tacita—et solvit tibi lacryma grates!
 Sed nec clara diu positis felicibus armis
 Languebat virtus, patriæve amplexibus hæsit:
 Scilicet insidiis secretum accendere bellum
 Teutones⁴ et Boreæ linquentes frigora gentes
 Incipiunt, pavidum et junxerunt fœdere Martem.
 Non tulit hoc Britonum, quæ fulmine fœdera sancit,
 Majestas malè læsa—at amantes otia pacis
 Advolat ipsa suas ales Victoria Classes.
 Est locus aggeribus⁵ quâ se protrudit in æquor
 Pondere fixa suo, vastâ et molimine Turris,
 Obvia bellantûm furiis—fulgentia longè
 Fulmina, et ultrices emiserat irrita flammæ
 Funeream expirans noctem navalis Enyo.
 Quid memorare artes veterique ignota Camœnæ
 Arma Jovis nostri valet? ocyor ille phalanges

¹ White, p. 149.

² Descriptio sinûs Neapolitani.

³ White, pp. 134, 135, 136.

⁴ Northern Confederacy. Ibid. p. 163.

⁵ Cronbergiæ arx. Ibid. p. 167.

"Perculsasque metit tonitrali murmure turmas
 "Lugubre flammato jaculatus turbine fulmen."
 Sæpe etiam ut campos instructo Marte videbam,
 Erigitur nigrans bellum—tonitruque tremiscunt
 Ardua terrarum artifice, glomerantque sub aurâ
 Fumiferam noctem commixtis igne tenebris :
 Fulmineique¹ orbes cœli in regione serenâ
 Per sudum rutilant : quo maximus intonat aer—
 Parte aliâ, cœlo labi noctisque per umbram
 Flammarum longos videas albescere tractus.
 Scilicet internæ rabies, chausæque latescunt
 Cædes, exitii fœtæ, ultricemque sub imo
 Occultant animam claustris ; mox tempore certo
 (Ut jubet ars belli, et casu solertia major!)
 Erumpunt cavæ, atque effusa miserrima clades.
 Sæpe etiam cùm incauta petit munimina classis
 Volvuntur vivis flammantes ignibus orbes :
 Qualia nec Siculis unquam Cyclopes in antris
 Fulmina, nec rapidis videre Ceraunia telis
 Fervere—non illo quisquam me tempore ad urbes
 Victricem muris moneat propellere classem.
 Nec non in cædes acuens mortalia corda
 Per varias artes miseros extundere casus
 Sors belli docet—in mare propugnacula duxit
 Et placido fluitare freto, molemque profundam
 Oceani lassare docet—firmataque transtris
 Bella vomit, dirum murorum imitantia Martem.
 Nec te,² qui resides animos irasque tuorum
 Irritus ardebas generoso accendere sensu,
 Præteream indecorem ; fas est et in hoste Camœnæ
 Insignes mirari animos ; insignia Musæ
 Semper amant—vidit quoque te Nelsonia virtus,
 Æmula tunc licet ; et meritæ præconia laudis
 Ingenio insignita suo donavit, ut ora
 Pubescens primâ lanugine vestiit ætas.
 Nec mora, et hostiles decorant insignia Muros
 Anglica—nigrantes illic splendere Leones,³
 Hostilemque⁴ aquilam minitautem vana videres.
 Quo, Nelsone,⁵ ruis vulgi dum pectore sensus
 Vertuntur varii ? nec fas te credere muris,
 Cum nec⁶ adhuc cecidit fragor, ægrasque excitat iras

¹ Bombs."

² Villmoes. White, p. 205.

³ Anglica.

Hosticâ Vexillorum insignia.

Incautè Nelsonus victæ gentis populo se immiscuit. White, p. 207.

Ibid.

Confusæ sonus urbis, et illatabile murmur,
 Cum nec ¹ adhuc sopiti animi—comitatur euntem
 Majestas excelsa Ducem, et formidine cingit
 Nilivæ victorem ora! trepidantia corda
 Tanta tropæa ducis subeunt—labentis imago
 Et patriæ indecores animi! sublimior extat
 Nobilis insigni veniens in corpore virtus.

Singula sed memorare piget: æmulari juvabit
 Labentes animos Galli, Nelsonæ, sub ictu
 Sæpe tuo, et rapido prostratum fulmine liberam.

Grande opus aggredior, cæmæu vocat ultima cura—
 Cynæum melos extremâ dulcedine fundit
 Musa libens, invita; ipso de fonte decoris
 Surgit amari aliquid—grandes testata Triumphos
 Ardua Traductæ cerno—concedite luctus,
 Pierides, rursum, ² Abramæ quas culminæ sacro
 Fors vel adhuc luisse juvat, Volsique favillam
 Quæ vel adhuc colitis, cineri solatia inani!
 Quid loquor?—ecce procul naves dum cæca volutant
 Murmura, præsagique nitent jam funeris ignes!
 Quid memorem Galli pavidos in prælia sensus,
 Frendentemque animis, et vana minantis Iberi
 Extructam pompam? quique ut solet æstuat imo
 Corde pudor victo, mixtoque insania luctu;
 Hostium adhuc vultus faciesque simillima fate
 Advenisse diem, longum quæ tradet in ævum
 Anglica facta, monet; nec nostrâ pectora labi,
 Æternamve metu sensit corrumpere famam
 Ista dies, fastis semper servanda Britannis!
 Nonne vides vel adhuc belli eum fluctuat ordo,
 Ut tacito ³ fulget victrix sententia signo?
 “Quemque suo expectat functurum patria Marte.”
 Et jam prospicitur nitidis incautior armis
 Stans celsâ in puppi virtus Nelsonia; Vestem
 Lætior ars lautam multo discreverat auro,
 Gemmantesque orbes, multi monumenta Triumphæ.
 At non ille virum (monuit præsagia mortis
 Dira Comes!) ⁴ curat facunda hortamina; in ipsis
 Vicit! jucundumque mori succurrit in armis!
 “Non me longa dies nec inutilis auferat ætas,

¹ Incautè Nelsonus victæ gentis populo se immiscuit. White, p. 207.

² Abramæ in culminibus victoriam gratulatus cecidit Volsius.

³ “England expects every man to do his duty.”

⁴ Scott.

“ Nec patrias victas remeabo inglorius oras.”
Talis in arcano sedit sententia sensu.
Demessam primo ploravit flore juventam,
Plurima quæ patrios urgebat flebilis ignes,
Nec men¹ or occulti² venientis ab æthere teli
Ingreditur: subito extremam perlata³ papillam
Hasta volat, sacrumque hærens bibit acta cruorem,
Dum vis letalis sibi sufficit; abditaque intus⁴
Spiramenta animæ funebri vulnere rumpit.
Et jam venturo labuntur frigida leto
Membra: diu dubiâ vitæ nunc fluctuat ægræ
Lux rediviva morâ; qualis flamma ultima lambit
Fessam abitura facem; nigrescant omnia circum.
Sic vetuit patrias vincentem cernere sedes,
Sic finem fortuna dedit! te clarior hora
Abripuit, neque enim canis aspersa senectus
Te manet, aut quasso languebunt corpore vires!
Nec fuit in fatis luctu tibi condere Soles!
Te non Oceani magna illætabilis unda
Gurgite sub vasto pulsat: (sed plurima functam
Exul ibi jacet umbra Ducum)—jactare favilla
Hæc juvat insigni, tristis solatia casus!!
Et jam⁴ vernus honor, visit qui senior agros,
Purpureum spargit redivivis floribus æonum—
Pectore sed mæsto languescunt gaudia, honore
Indelibato; et sordent mihi munere inani.
Quid si per vacuas moduletur carmina sylvas,
Et reducis præana levem suspiret amoris
Turba querens avium?—non illis florens annui
Arridebit honos, illis qui nocte sepulcri
Lethæum ducunt per sæcula longa soporem
Torquentes animæ! nunquam nos dulce juvenitæ
Et ver floriferum vitæ revolubilis ordo,
Nativum in solem, aut vitales reddet in auras,
Cum semel occidimus leto, lumenque perenni
Nocte cadit, longâ obductum caligine fatis!
Audin’ sacra gravi resonat quæ Nenia pulsu,
Funereumque melos?—dum sinistra jubentia luctus

¹ Quod ob velocitatem non sentitur.

² Etsi hæc à Virgilio adumbrarini, medicorum narrationibus consentiunt quam accuratissimè.

³ Ibid.

⁴ Hosce versus à Grayi nostratis fragmento adumbravi:
 “In vain to me the smiling mornings shine,” &c.

Per Thamesim currunt ; ibat qui tristior undis,
 Seguior undantem dum volvit funere fluctum,
 Ipsa ut grassatur majestas nigra sepulcri,
 Tarda trahit longam, solemique ordine, pompam.
 At te sacra manent regali splendida luxu
 Atria defunctum ; grandesque piacula manes
 Placârunt vel adhuc : signamus funera saxo
 Tanta pio, et lauto jam surgit pondere moles.
 Quid si Pyramidum venerandâ mole quiescunt
 Funera in indigno recubantia mausoleo,
 Regifici cineres ? veniet felicior ætas,
 Quâ jam nulla fides tumultum monstrantibus illum,
 Cùm memor Historiæ sæclis mansura futuris
 Vis tradet nomen, nuper quod palluit orbis,
 Et fama in fidi vivet dulcedine sensûs
 Laude recens, memoresque iterum revirescet in annos.
 Haud aliam ob causam media inter fulmina belli
 Projecere animam pro libertate libentem
 Dura cohors Boreæ, manserunt quos pia Odini
 Atria : fusi epulis dum libant vina deorum,
 Quæ functorum umbris veneranda Geira ministrat,
 Ambrosio heronum instaurans convivia luxu !
 Quid si felici exponens imitamine vitam
 Pictura argutos ducat, post funera, vultus ?
 Te casu nullo, nullo delebile sæclo
 (Dum morietur opus nostri post tempus Apellis)
 Te manet Aonio monumentum munere ; in annos
 Æternos comitem trahet : aut in corde Britannum
 Nobilius condetur opus ; neque fama peribit,
 Mœsta licet, mœstive abolescet gratia facti.
 Qualis ubi Æolio tangens modulamine chordas
 Et varia eliciens queruli suspiria venti
 Suspensam movet aura chelyn—tractum illa susurreo
 Temperat argutos numero, liquidosque tumescens
 Labitur in cantus, atque æthera carmine mulcet :
 Sic pia mens animi, longoque exercita luctu
 Consensus ciet, arcanâ dulcedine, tristes,
 Committens citharis mœstæ discrimina vocis.
 Sat verò in luctum resoluta est nœnia ; tardum
 Hæret opus—tamen insigni fudisse juvabit
 Hæc cineri :—hæc vano fidi cumulamur honore.

REMARKS ON STRABO.

THE EDITOR OF THE CLASSICAL JOURNAL.

to your candor, a vindication of the text as it stands in
 es of Strabo, which are, as I conceive, unnecessarily,
 sly corrected in the second Number of the *Museum*
rigiense.
 B. L.

255 of the *Museum Crit.* it is proposed to substitute
 for 'ΑΟΡΑΤΩΝ in the following passage of Strabo, p. 19.
 τ. εἰς ἀποτροπὴν δὲ ὅταν κολάσεις παρὰ θεῶν, καὶ φόβους καὶ
 λόγων, ἢ διὰ ΤΥΠΩΝ 'ΑΟΡΑΤΩΝ τινῶν προσδίδωνται.
 anus, Brunck. *Analect.* t. ii. p. 4. and Porson's *Advers.*
 he preceding paragraph, are alleged in support of the
 tion. τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς ἡδῆς μύθους—οἱ τε
 εἰς πόλεις οἰκούντων εἰς μὲν προτροπὴν ἄγονται τοῖς ἡδῆς
 ἢ νῆ Δία ὁρῶσι γραφαί, ἢ ξόανα, ἢ πλάσματα. Casaubon
 ρων. Nihil muta, says Toup, figuris ἀλλοκοτοῖς nun-
 visis. Du Theil renders the words, *par des impres-*
s invisibles. I understand the words to signify, "by
 presentations of certain invisible objects," and I had
 τύπων and ἀοράτων before I was acquainted with the
 l. Du Theil. These representations were made through
 "of painting, sculpture, or carving, or the plastic art."
 hen, only to show what these objects were, that were
 yed, and they are to be collected from the succeeding
 ρωνὸς γὰρ, καὶ αἰγῆς, καὶ τρίκλινος, καὶ λάμπαδες, καὶ
 ἡ θυρολόγημα τῶν θεῶν ὅπλα μῦθοι, καὶ πᾶσα θεολογία
 τα δ' ἀπεδείξαντο οἱ τὰς πολιτείας καταστησάμενοι μορμυ-
 ρὸς τοὺς νηπιόφρονας. I here take notice of a proposed
 the first passage from Strabo, of λογίων for λόγων, by
 il. That I also consider as unnecessary. I apprehend
 can, that these fears and threatenings were excited and
 her through descriptions, or by means of material
 nted to the eye, such as the lightning of Jove, the
 e Furies, the agis, &c.

id passage, which is altered, occurs in p. 65. where
 substituted for the common reading: οὐχ ὅρῶν φησι
 γράμματα καταστρέφοι (as we ought to read upon the
 the best MSS.) ἢ ζήτησις αὐτῇ (περὶ γῆς ὁρῶν) ἀλλὰ
 ΑΙΤΩΝΤΩΝ μᾶλλον κατὰ Δημόκριτον εἶναι. The word
 e substituted imports "to sift as flour." "To sift" a
 or dispute is a mere English notion. It is not, I ap-
 be admitted because Plato seems to be the only writer
 s this uncommon term. The ordinary reading is a
 c expression, and signifies rather to litigate a question,

or to dispute, for the sake of disputing, a meaning perfectly applicable to the tenor of the sentence.*

Page 105. C. δῆλον οὖν ἐκ τῆς παιδικῆς μετρήσεως ὅτι ἡ συμπὰς παραλία ... ὑπερέχει ... πεντακροσίοις σταδίοις. For παιδικῆς seven modes of alteration are suggested by different critics; by Casaubon, ἐκ τῆς δὲ τῆς μετρήσεως; by Villebrun, πρακτικῆς; by D Theil, τῆς μερικῆς, or εἰδικῆς; and by the reviewer in the *Mu. Crit.* τῆς πείδικῆς. The passage is a part of an extract from Polybius, and the words do not seem to require any alteration, nor is there any variation in the reading. "What is π. μ." says Casaubon. It is "elementary mensuration or geometry," such knowledge of geometry as is attained by young men, or is communicate to them in the course of education. A similar phrase occurs in another passage of Polybius, where a problem is proposed respecting castrametation, which occasions surprise, he says, because we forget the rules of geometry, which have been learnt amongst the παιδικὰ μαθήματα. See Schweighauser's note.

On Mr. Blomfield's Derivation of the Word ἰπῶν.

WE have in the *Prometheus*,

v. 573. ἰπούμενος ῥίξαισιν Αἰτναίαις ὕπο :

"Ἰπῶν," says Mr. Blomfield, "*premo, affligo, ἰπούμενος, πιεζόμενος, αναγκάζόμενος*:" Photius *Lex.* MS. ἰπούμενος ap. Hesych. correxit runt vv. dd. ab Aristoph. *Equit.* 920. ἰπούμενος ταῖς εἰσφοραῖς, *Pindar. Ol.* iv. 10. Ἄλλ' ὦ Κρόνου παῖ, ὃς Αἰτναν ἔχεις ἰπον ἡγομόσσα ἑκατονκεφάλα Τυφῶνος ὄβριμον: ἰπῶν videtur manasse ab ἵψ, animalculum quod cornua peredit: vid. Valck. *Animadv.* ad *Ammos* p. 103." In the *Classical Recreations* p. 380. I ventured to question this derivation upon the obvious sense of *pressure*, which it bears in the passages of Æschylus and Aristophanes, and to assert that it is a verbum fullonibus, upon the authority of Janus Laurenbergius (who took his opinion from Jos. Scaliger's *Conjectanea in Varrenem de L. L.*): he says in the *Antiquarius*, "*Conciliare, verbum fullonibus, Græce ἰπῶν, πιέζειν, συμπιλῶν.*" I can

* We could have wished that our correspondent had proved to us by example that the ordinary reading signifies "to litigate a question, or to dispute for the sake of disputing." We are aware that *δαιτής* signifies an *arbiter*, but we doubt whether the verb in question ever occurs in the sense, which our correspondent assigns to it. As to *διαττήναι*, Ruhnken in the notes on the *Lexicon of Timæus* has quoted four instances, where the word occurs in Plato, but he certainly does not either quote from, or refer to any instances in other writers, and our correspondent may perhaps be obliged to us for informing him that it occurs twice in Hippocrates: *μερίδιος ὄργης ῥίξας κόψας; καὶ διαττήσας, καὶ φυρήσας δαίην*, *Περὶ Ἑλίου* page 516. line 9th Ed. Basil. 1538.: Again in the same page line 18th, *καὶ ἐμολυβδαίνης εἰρήσας ὡς λιότατον διαττήσας, συμμίξας*. H. Stephens has omitted this verb, but under *διάττειν* he quotes a passage from the Cratylus of Plato which Ruhnken in the notes on *Timæus's Lex.* refers to *διάττειν*. EDITOR.

port this idea beyond the possibility of contradiction. *πούμεν*, *πιέζομεν*, again, *ἰπούμενος*, *πιεζόμενος*. It is very true that the Etymolog. Mag., while it derives *ἴπος* from *ἴπτω*, adds, *παρὰ τὸ ἴπος γίνεται ἰπῶ ῥῆμα, σημαῖνον τὸ ἀριστοφάνης, ἰπούμενος ταῖς συμφοραῖς*. Phavorinus under the same explanation as Photius above, but with the *θλιβόμενος*, and he has also with Hesych. *ἰπούμεν*, *πιέζομεν*. *ἰπῶ τὸ θλίβω*. Suidas has the same, and also, *ἰπῶ δὲ ἄντ' τοῦ θλίβω*. In a MS. *Glossarial* "Index in is Opera Græce Editionis Basileensis Fol. 1558." apparatus of "Joannis Reekie φιλόλογος," and now in the of Dr. Parr, we have these words, "*ἴπῳσις* 487. 32. *n. compressio, πίσις*, *tanquam ab ἰπῳ, premo more ful- ἴπτω, sive ἴπω, noceo, lædo*." The passage of Fœsius is: "*ἴπῳσις, pressus, aut pressura dicitur, compressio, idem quod πίσις, aut πισμός, L. de Art. p. 621. 53. ἐστὲν ὡς ἐς τὴν χώραν ἀναγκάζει καὶ ἡ ἴπῳσις ἵεναι, quæ veniunt, compressione in suam sedem redeunt: tanquam educitur, cum aliis ἰπῳ dicitur, quod significat premo- nium, unde et ἴπος est fullonum officina et muscipula: πισμός, onus, pressus, et pressura; sed Pollux c. 11. et ἰπούσθαι ἐπὶ τοῦ ἀναθλίβεσθαι, καὶ πιέζεσθαι, καὶ κναφεύειν ἔρ, tanquam ab ἰπῳ, unde et ἰπούμενος, pressus, ex Cratino itur, quamquam apud eum ἰπούμενος legitur, ut et ap. ἰπούμεν, πιέζομεν, et ἰπούμενος, πιεζόμενος exponitur: ἐξήτεσ- tanquam ab ἴπω dicitur, et ἐξήτεται idem ἐκπιέζεται L. ἐξἰπούται ab ἰπούσθαι" L. Kuster]: *ἴπος* Galeno in *πῶσις* exponitur, et ex Mochlico adducitur, sed vereor ut ateger; neque enim *ἴπος* in Mochlico legitur ["*ἴπος, ἡ Ἱπποκρ. ἐν τῷ μοχλικῷ* i. e. *potio*, sed pro *ἡ πῶσις* existidum *ἴπῳσις pressio, seu pressura, alias pro muscipula usurpatum ἴπος, nec non pro instrumento quodam fullon- utorum,*" Jo. Goræi *Definit. Medic. p. 271.*], quod li maximam sedationem satis indicat: videturque hac Galenus *ἰπῳσιν* (aut melius *ἴπωσιν*) ex libro de Articulis it *ἴπος ἴπῳσις* dicatur, h. e. *pressus et pressura, onus* ac im quo mures opprimuntur, quod etiam *ἰπούς* Hesychio *ἐμπύκτων τοῖς μυσὶ ξόλον*: est et *ἴπος μύαγμα* Polluci: hac e compressio aut depulsio quæ per spatham aut asserem in spinæ gibbero compellendo utitur Hippocr. indica- : *διὰ τῆς σανίδος ἴπῳσις* Galeno dicitur Com. 4. in L. . 658. 26. *impulsus et compressio quæ fit per asserem, ione luxati posteriorem in partem coxæ articuli, ubi ose omnino σήπῳσις* legitur: *ἰπούμενος, θλιβόμενος, πιεζό- γκαζόμενος* exponitur Varino"—taken from the Schol. *Equit. v. 920. ἰπούμενος, θλιβόμενος ταῖς συντελείαις, ταῖς πολλὰ εἰσφέρειν ἀναγκαζόμενος, πιεζόμενος*. Berglet upon ge of Aristophanes says, "*ἰπούμενος* est ab *ἴπος*, quod pres-*

sorium significat, ut ex *Vet. Gloss.* conjicere licet, sive *prælium*." Alberti on Hesychius cites them thus, "Gloss. *Vet. ἴπος, prensurium*, scribendum potius ἴπος," and Kühnius on J. Pollux thus, "ἴπος, *prensarium, ἴπεται, prensatum est*." In the *Lex. Græco-Lat. Vetus* of H. Stephens we have ἔκπωσης, ἡ σφίγγης. The passage of Pollux referred to above is this, L. vii. c. xi. Segm. 41. ἔοικε δὲ καὶ τὸ ἵπουν, καὶ ἵπουσθαι, ἐπὶ τοῦ ἀποθλίβεσθαι, καὶ πιέζεσθαι, κναφεῖναι προσήκειν· οὐκ ἀντικρὺς μὲν ἐπὶ τούτου εἰρημένον, ὑποδηλούμενον δὲ, Δάσσεις ἐμοὶ Καλὴν δίκην, ἵπούμενος ταῖς συμφοραῖς, Κρατίνος ποῦ φησὶ καὶ ἵπον μὲν ἐν Κλεοβουλίνῃ, καὶ Ἀρχιλόχους δ', εἶφη, Κτάται ἐν ἴπῳ, καὶ ἴπος δὲ τὸ τῶν κναφέων ἐργαλεῖον· ἐστὶ δὲ καὶ μυάγρα οὕτω καλούμενη· ἀλλὰ νῦν ἔοικε μᾶλλον τῷ τῶν κναφέων ἐργαλεῖω προσήκειν. Again in L. x. c. 31. s. 13. δ. καὶ ἵπός τὸ πιέζον τὰς ἐσθῆτας ἐν τῷ γναφεῖν, ὡς Ἀρχιλόχος, Κτάται ἐν ἴπῳ. The *Lex. Græco-Lat. Vet.* of H. Stephens also has—ἐξείπω, ἐκθλίβω, *exprimo, elido, configo*: upon ἐξικῶν H. Stephens in the *Thes. L. G.* has largely descanted: I add Aristophanes *Lysistr.* v. 291. τῷ ξύλῳ τὸν ὄμον ἐξικῶσται, where the Schol. θλίβουσιν: he mentions Galen, but not Hippocrates, but the *Lex. Hippoc. MS.* quoted above, has the following reference, "ἐξικῶ, *exprimo*, ab ἐκ et ἰκῶ, *premo*, ab ἵπῳ, *ante ἵπῳ, noceo, lædo*, 489. 14." Hence ἵκφεις, ἵκποφανές, ἵκποφαῖς, ἵκπόφον etc. which, as Fœsius says in the *Œconom. Hippocr.*, is "*frutex quo fullones utuntur ad interpolandas vestes, ut scribit Diosc. c. 162. L. 4. eoque vestes curant et carminatione possunt*." H. Stephens has omitted in the *Thes. L. G.* ἀπικῶν: "Ab ὁ ἵπῳ," says Danim, "est v. ἰκῶ, *premo*, ἀπικῶ, *exprimo*, κναφεῖν κόφωται; ἀπικῶσι, *fructum contundentes exprimunt*, ut oleum inde fiat, Herod. 11. 94. de σιλλικυπλοῖς, germine Ægyptiaco, ejusque fructu."

Danim most ingeniously, and very naturally accounts for this signification of *pressure*, which, as we have seen, is uniformly given to the verb ἵπουν, and its compounds ἀπικῶν, ἐξικῶν, and I am decidedly of the same opinion with him: "ἴπος est proprie ἡ μυάγρα, lapsu suo opprimens mures, in specie autem *onus* illud in muscula, quo mus opprimitur, ὁ πεισμός: deinde metaphorice et in genere est *onus* quo quis premitur et coercetur cum sua molestia: sic *Ætæna*, *Typhæo injectam*, Pindarus vocat ἵπον ἀνερμάσσει, *altam*, *Ol. 4, 11*." This interpretation is supported beyond all contradiction by Hesychius, who has, under εἰλός, manifestly a corrupt reading of εἶπος, and that for the same as ἴπος, ΠΑΝ ΤΟ ΕΠΙΠΗΠΗΤΟΝ ΒΑΡΟΣ ΚΑΙ ΤΟ ΕΝ ΤΑΙΣ ΠΑΓΑΙΣ ΕΠΙΠΗΠΗΤΟΝ ΕΤΑΟΝ, and again under εἶπος for ἴπος, ΠΑΓΙΣ ΚΑΙ ΠΑΝ ΒΑΡΟΣ. Again γίπον, εἶπον. Now Hesychius, though the fact has been overlooked by the commentators, clearly had this very passage of Pindar in his thoughts, when he wrote those glosses. Heyne's Note upon the passage of Pindar is this: "ἵπον esse *onus impositum*, dubitari nequit, post illustrationes v. ἵπουσθαι a vv. dd. *pre-*

sitiâ, Hemsterhus. ad Aristoph. *Plut.* p. 279. Brunck. ad *Lysistr.* l. tum ap. Æschyl. *Prom.* 365. et Gedlik. *Curm. select.* ad l.:—Scholia recent. τιμωρίαν καὶ κόλασιν ex etymologia argu-
tia."

E. H. BARKER.

n. Coll. Cam. 21 Nov. 1813.

REMARKS ON
SOME POINTS OF RESEMBLANCE BETWEEN THE
ENGLISH AND ITALIAN LANGUAGES.

is indeed full time to remove from our literary men and our
usage the reproach that no tolerable dictionary of it exists.
new edition of Dr. Johnson's must be expected with impa-
re: for that undertaking, nature had certainly bestowed on
the most important endowment, a mind sagacious and in-
ing, when not under the dominion of the numerous prejudices
which he was a willing slave: but when this is admitted, he
used, it is apprehended, no one acquirement whatever to fit
for his task, except perhaps his skill in Latin.

he length of time elapsed since the preparation of that book-
ers' publication in the middle of the last century, without any
action whatever of the least moment, would alone present a
cient motive for the improved edition. Blemishes now appear in
which never could have been retained, had it not been his lot in
later days to be surrounded by flatterers rather than by friends.
wilful sallies, for instance, as his defining a pension to be
y given to a state-hireling, for treason against his country,"
himself afterwards becoming a pensioner, and in that character
oying his talents little to the benefit of his fame—In conse-
ce of his ridiculous dislike to the northern extremity of our
is, his going out of his way to tell us that in England oats are
by horses; but in Scotland, by the people:—his political
itions subservient to his own prejudices; and his considering
wn feelings of sufficient consequence to bring in a salutation
s "great parent," the town of Lichfield; with other errors,
d or involuntary, which may by the present respectable editor
uently dropped.

it the great defect under which Dr. Johnson labored, and
h utterly unfitted him for his task, was his profound ignorance
ny sister-dialect of the tongue which he undertook to

explain. For his Teutonic etymologies he is, as he coolly tells us, commonly indebted to Junius or Skinner. "As our knowledge of the northern literature," he says in his preface (meaning probably his own knowledge and that of the persons of his time whom he looked up to as learned) "is so scanty, that of words originally Teutonic *the original* is not always to be found in any *ancient language*, I have inserted *Dutch and German substitutes*." In what degree these originals, or these substitutes as he terms them, answered his purpose; nay even whether they existed or not; or where to look for them; what other evidence, collateral or direct from the same sources, might be sought to prove or disprove the point in question, he was utterly incompetent to decide. He himself knew little; in that which he takes on trust, the errors of omission or commission of his leaders, were beyond his power to supply, or to correct.

In order to execute duly the office of lexicographer of any living tongue, it appears necessary in the first place, and as far as practicable, to trace upward each word till it can be derived from some single term in the same or another language, representing a given, plain, sensible image, being either a noun the name of an object perceived by one of the senses, or a verb expressing a simple operation.—*Nihil est in intellectu quod non prius fuit in sensu*, is no less true in etymology than in philosophy. Where the English word had been borrowed directly or indirectly from the Latin, this sort of indagation might have been committed to Dr. Johnson; where it was a word of native growth, it was a task to which he was unequal.

To the critic or etymologist of any other dialect of the Teutonic, the acquisition of ours is quite as necessary an accomplishment, as some skill in one or more of theirs is to us. *Adelung*, indeed, admits this; and some still earlier German lexicographers have made good use of *Somner*, *Selden*, and our other antiquaries. Professor *Meiners* of Gottingen in his entertaining and sensible "*Briefe über die Schweiz*," happening to notice in the dialects of German spoken in Suabia, Alsace and Swisserland, some words which are not in use in the politer dialects, detects a few among these words which have an analogy with English only. He instances *Hammen*, a ham; *Lucken*, to look. But among the barbarous terms which completely puzzle the learned Professor, and of which he doubts the existence in any other Teutonic dialect, is the verb "*loosen*" (*welches hören heisst*) palpably no other than our verb to listen, but which his slender acquaintance with our tongue had prevented him from identifying.⁴

⁴ Noch häufiger hört man in der Schweiz so sehr verwandelte Wörter, dass ein Teutscher sie schwerlich wieder erkennen kann, wie *Spurz* für *Spargel*, *Ziestich* für *Dienstag*: oder auch so gänzlich fremde, dass man billig zweifeln

But to revert to the subject on which I meant to trouble you, namely, the observation of some occasional coincidences between the Italian and our language, of which I know not that notice has yet been taken:—To those which may be traced through the medium of French, or to mere terms of art imported by us with the arts themselves I do not allude, but to some, of the introduction of which the manner and the era are not quite so obvious. The first term which I shall beg to notice is one of which we even seem vain, as if not only it was peculiar to our tongue, but as if it conveyed an undefinable expression of some feeling to which all but Englishmen were strangers, *Comfort* and *comfortable*. Now the Italian words *Conforto*, *confortevole*, *confortare*, seem to be employed in the same identical acceptation. For instance, “Tu sola alcun Conforto rechi al mortal mio Duol.” Alfieri. Again, Quivi la distanza ne’ gradi è pur pochissima; pochissimo altrai basta per vivere tutti *confortevolmente*. Scelta di Lettere familiari. Vol. 2. One might indeed suppose the term not only to be original in Italian, but of very frequent occurrence, as from it are formed at least a dozen derivatives.

In the word *Metropolis* the Italians and English appear to have made exactly the same deflection from the sense in the original tongue, by confounding it with the meaning of *capital city*. The French do not commit this error, but employ the word *Métropole* in the sense of *the Parent State*, the community from which a colony is derived.

The Italian *Cesta*, a standing basket, and *Desco*, a table, appear to have given birth to our chest and desk. From *Gonna*, *Tovaglia*; gown, towel, are as manifestly derived. Gozzo (pronounced Gotso) is one name for a glass-decanter; a provincial name for a pitcher in the east of England is *Gotch*. Our verbs, *to tumble*, *to remember*, and nouns *remembrance*, *redundance*, have perfect affinity with the Italian *tombolare*, *rimembrare*, *Rimembranza*, *Redondanza*; none with French, at least with modern French. *Scopa*, a birch tree, is more likely to have given birth to their verb *scopare*, thence to ours to sweep, than the converse. *Stringa*, a lace, formed from the verb *Strignere*, appears to give origin to our string. Whether the Italians may not have derived from their northern ancestors such terms as *Tané*, tawny, *Nocca*, a knuckle, *Astio*, hate, *Scherno*, scorn, *Ubino*, a hobby, *Grinza*, a wrinkle, *retere*, to vomit, I shall not presume to contest, but at least these terms appear preserved in our dialect, and in some instances in no other Teutonic dialect.

muss, ob sie jemals in einem in Teutschland geschriebenen Buch, oder auch nur in einer andern teutschen Provinz seyen gebraucht worden. Dergleichen ist zum Beyspiel das Wort *Abbrecher*, welches so viel als Lichtputze bedeutet; & *loosen*, welches hören heisst.

120 *Remarks on some Points of Resemblance, &c.*

In the idiom of the two tongues occur also odd instances of similarity; "*sta* in quattro Fiorini," the article *stands* me (or costs) so much; Fuggir *via*, to run away: *Andar* in Collera, to go in a passion; Lasciar *per* morto, to leave for dead; Andate *per* il Vino, go for the wine; the verb *volere*, signifying simple futurity; and in many other instances which will occur to those familiar with this tongue. The similarity in these instances may, I admit, be attributed to mere accident; but that there must have existed some intercourse between the persons speaking these languages in order to bring about so many points of resemblance will not perhaps be denied. Possibly this may be the cause: in the southern provinces of France, over which England long held sway, the dialect spoken has considerable affinity with Italian. The garrisons of our countrymen, conversing there with a more opulent and polished race, may have brought home and naturalised a few terms, which have afterwards happened not to be adopted in the dialect, which has become that of the French court and capital, though seemingly the former is more energetic and copious. Our early poets, forming their style on Italian models, have also given denization to some words borrowed from that tongue which are now confounded with those of French derivation. But in truth the French itself owes as deep obligation to the Italian as ours does to theirs. Of this class, borrowed by us, possibly immediately from the Italian, is *Rebuff*, *Pittance*, and others.

To the Spanish, our tongue appears to owe some few direct obligations, in part perhaps originating from vicinity, when we possessed territory in the south of France.

The identity of our adverb *much*, and the Spanish *mucho*, has been observed. The term dismay is connected nearly, and only, with the Spanish *desmayar*, to faint. Delight is more near the Spanish *deleyte*, than to the modern French *delices*. *Alcornoque*, the cork tree, (*Al* being but the Arabic prefix,) must have produced our cork. The words *ninny*, *booby*, and Spanish *Niño*, a child, *Bobo* of the same meaning as the English word, can hardly be the result of accident. *Mono*, in its diminutive *Monico*, appears to have produced our *monkey*; *Borziue*, buskin; *Rasgon*, a fragment, and our *rag*, are probably allied. From *Grana*, scarlet, comes the term, dying in grain. From *Firma*, signature, the *firm* of a mercantile house: *cargo*, *embargo*, *junto*, are pure Spanish.

S. E.

ETYMOLOGICAL DISQUISITIONS.

AMONG the numerous metaphysical writers, who of late years have busied themselves in inquiries concerning the nature and motions of the human mind, few appear to me to have paid a degree of attention to the philosophy of language and the etymology of words commensurate to the importance of such inquiries as a means of analysing and obtaining a more correct knowledge of the operations of intellect. Etymology, as a celebrated writer expresses it, furnishes us with the genealogy of human ideas, and enables us to trace in the history of various languages, which have flourished in different ages, the ever varying operations of thought, and the progressive improvements of science.

THE *ÆNEA HYPOENTA*, or Diversions of Purley, published by the late John Horne Tooke, may be regarded as constituting an era in the history of philology. Although similar opinions to those advanced by him were often broached by other writers, and although his system received corroboration from the etymological dissertations of many preceding philologists, yet none have appeared to reason on such pure and unquestionable principles, nor to have illustrated their positions with such clear and so numerous examples as that celebrated writer. Before I became acquainted with his work, I had become very dissatisfied with the accounts of language given by the grammarians, and had formed a sort of rude notion that some more simple principle of grammar might be discovered than those already in being. I had even thought that our parts of speech might be reduced to two, namely, nouns and verbs; and that these might ultimately be reduced to one; in short, that all words were significant sounds manifesting certain actions of the human mind, and capable, by association and common consent, of exciting similar actions in others, for the useful purposes of communicating knowledge, establishing common feelings, commemorating and systematising ideas, and thus of promoting all those advantages of individual improvement which men derive from co-operation in civilised society. As I have not deviated from the opinions about philology which I very

early formed in the absence of grammatical and etymological knowledge, I consider the corroboration of them, by subsequent researches, and the labors of more able inquirers, as the surest confirmation of their truth.

Before I proceed to the inquiries which will constitute the subject of these memoirs, it may be expedient to offer some preliminary observations in explanation of the terms I may make use of from time to time, to express mental operations. For, in consequence of the imperfect nature of language, and the necessity frequently of making use of metaphorical allusions to express the operations of the mind, different writers have adopted terms so very various for expressing the same things, that the reader who is not conversant with writings of this sort, is very likely to be misled into a belief that many objects themselves are essentially different, which are in reality only communicated in different terms.

Among our metaphysicians who have written on the nature of the mind, some have made use of the words ; 1st, *Impression*, to designate a fancied operation of external bodies on our organs of sense at their surface : of the impropriety of this term I say nothing at present ; 2nd, *Perception*, to express the knowledge which the mind obtains of the material objects. This term being derived from *per* through, and *capio* I receive, is well calculated to express the popular notion that the mind receives the *impressions* of external objects *through* the medium of the organs of sense. But neither of these terms expresses, in my opinion, the mind's knowledge of the object. They relate only to a theory of the mode of obtaining it ; and many of those who have made use of them, seem to me, when speaking of perception, to have proceeded on the supposition that the mind was a passive recipient, and that knowledge consisted in the arrival at the mind of the *impressions* of objects communicated through the organs of sense. But as many things in the history of ideas contradict this system, and as it is wholly at variance with the theory of sensation which I have adopted, I have thought proper to subjoin, for the benefit

¹ It may not be wholly irrelevant to remind the reader that the word *through* or *thorough* always signify *passage* ; J. H. Tooke derives it from A. S. *Ðor*, and M. G. *thairh*, and supposes door to come from the same word.

See *iv.* 11. 4to. vol. i. p. 337.

who have not read or thought much on these subjects, wing account of the principles of knowledge ; of the terms use for expressing the functions of the mind, and of the which have led me to their adoption.

I consider the mind as always active in the exercise faculties by which we obtain knowledge of objects. If lge of objects consisted only in the transmission of the im- is of them by one or more of the senses, as for example, when d feel a globe in my hand ; we should expect that when- a object was present so as to make the impression, and at e time the sensual organs in a healthy state to transmit it, uld invariably have knowledge of (or what is commonly perceive) the said object. This, however, is not the case. old a ball in my hand, and look with my eyes open towards out either seeing or feeling it when my attention is strong- ted to something else. A man may walk from St. Paul's ring Cross, with his eyes open, as a late writer expressed out ever having any knowledge of a single house all the ong, if he be in a reverie, or if eagerly engaged in conversa- ith some other person, or when his attention is directed ething else. Likewise bodily torments have been endea- l in vain to be inflicted on those whose minds have en in a state to receive them, or whose attention has been y averted. A person accustomed to sit in a room, where c is ticking, does not hear, or have knowledge of, it, unless ention be called to it by some other circumstance. I need not wider into the arguments to prove that knowledge is not the nt result of impressions communicated by perception ; enough e found in Dr. Darwin's *Zoonomia* and in the works of other s. It is sufficient to state that, in this act of *attention*, real edge may be said to consist. The knowledge of objects, ore, cannot be expressed by the word *perception*, though, as the first time they are in the mind, *impressions* and *tions* may be necessary. In speaking of knowledge is the ultimate object of such a construction of body as e has given us, calculated to *receive* impressions and to unicate them ; I use the word ACTION of the mind. Every which takes place in an animal, which is not the mechan- ict of communicated motion, is an *action*. I shall therefore

adopt this word whenever I speak of the formation of ideas of the mind.

The whole of the ingenious theories of Dean Berkeley, both in his book on Vision, and in the Principles of Human Knowledge, seem to me to resolve themselves into this doctrine, that knowledge does not consist in the perceiving of impressions, but in an act of the mind in obedience to the impressions perceived. Words; then, are sounds significant of such acts of the mind. The connexion between the verb TO THINK,¹ and the substantive THING; between the verb RERI, and the noun RES; between the verb TO TROW, and the substantive TRUTH or TROTH; between the verb þittan, TO WIT, and the noun WIT or knowledge; the conjunctions WHICH, and THAT, and the interrogative WHAT; as well as others that might be adduced; show that words only express these aforesaid acts of the mind, and do not presuppose any unperceived or abstract existence of objects. And that, consequently, all those metaphysical arguments, which deny the reality of material objects, consist in a contradiction of terms, calculated only to impose false modes of reasoning on those who are ignorant of the nature of language. On these premises, if it should be questioned how far this doctrine interferes with that of the distinction between mind and matter, I reply, not at all; and that etymological inquiries have no tendency either to materialism, or to the doctrine of idealism, as embraced by some metaphysical visionaries. That on the contrary they have, at least to my mind, a strong tendency to corroborate the popular notions entertained in all ages on this subject. In short, they appear to me to have been rejected and disliked by many metaphysicians, because

¹ J. H. Tooke says that to think is to be thinged, that reor has also the same meaning; that vercor is valde reor, I am very much thinged; but whether the noun comes from the verb, or the verb from the noun, or how both may have originated together, are subjects which involve the consideration of the nature of the verb and noun, and the universal and remote origin of languages; which cannot be discussed at present, but which I shall reserve for a more advanced period of our inquiry, when by the repeated exhibition of numerous examples the minds of many readers may be better prepared to receive the doctrine which will be advanced on this subject. For the same reason, I shall postpone the etymologies of many of those words expressive of the mind's operations, and begin with words whose import is more obvious and whose etymology can be more clearly demonstrated.

are calculated, by showing the nature and extent of knowledge, to overthrow and expose the fallacy of those us and deceptive modes of argument by which even the common truths have been questioned and cavilled at by many sceptical philosophers.' That there should be in man a principle common to all the rest of mere matter, which the Greeks called *Σῶμα*, or body; that in this body, peculiarly ordered, there should be a principle of motion or life called *ψυχή*; that as neither of these, as the writer of the article in Rees's *Cyclopædia* expresses it, explain the operations of the mind, there should be a third principle of mind or intelligence called *νοῦς* by the ancients; is a doctrine which the writer of the said article has shown to be strictly compatible with modern logical science, and which seems to me confirmed rather than shaken by etymological inquiries into the true import of words.

While I lament that the long expected third volume of the *Περὶ φύσεως* was burnt by its author and lost to the world; I still entertain a hope, that as we have no reason to think that any human possessed powers of reasoning and investigation so greatly superior to those of all the rest of the species, as to give him the sole privilege of discovering philological truth; some other great genius may yet be able to supply the place of that which is now wanting.

I am sensible how very little knowledge I am able to communicate on these obscure topics, yet I am induced, nevertheless, to offer the subsequent memoirs to the public, uncorrected and imperfect as they will be, in hopes that by exciting the attention of more able inquirers to their respective subjects, they may contribute their share to the advancement of philological science, which seems calculated, when rightly understood, to pave the way for true knowledge, and to extricate philosophy from the mire of learned rubbish in which it has been so long immersed.

It may be worth while to remind the reader that *ὑποκρίσθαι* is properly to doubt, and that *doubt* comes from *duo*; that, consequently, where there is evidence, or where there is evidence only on one side of a question, there can be neither *scepticism* nor *doubt*.

MEMOIR on the Etymology of Words expressive of certain mental Affections.

PERHAPS the most important progressive step, which the science of medicine, considered as distinct from surgery, has made since the time of Hippocrates, may consist in the clear point of view, in which some modern physiologists have placed the intimate connexion, which subsists between the disorders of the digestive viscera, and those of the constitution at large; and the constitutional nature of diseases hitherto considered to be entirely local. The illustration of these facts by the publication of numerous cases in their support has already led to a more rational method of treating both local and constitutional disorders, which has been attended with great success; and seems likely, by enforcing with physiological arguments the salubrious habits of temperance, which the popular language of morality has ever prescribed, as well as by teaching the more simple mode of treating disorders at their commencement, to produce, though by slow degrees, considerable improvements in the physical character of man.

One of the most interesting facts, which recent inquiries into the nature and effects of visceral disorders have established, seems to be the great and peculiar connexion discovered between a disordered state of the liver, and such affections of the mind as are usually denominated hypochondriacism, and melancholy. I had long ago observed, that, when the stomach, and other viscera concerned in the work of digestion, betrayed signs of an imperfect performance of the chylopoietic functions, a variety of constitutional and local complaints became the consequence; but these were various, and their peculiar kind depended so much on collateral causes, and the inquiry into them involved so deeply the mysterious laws of remote sympathy, that I had given up the pursuit of their specific causes as fruitless, when my attention was excited, by an accidental circumstance, to the phenomena exhibited by melancholic and hypochondriacal patients, who seemed always to labor under disorders of the digestive organs. But this disorder, I reasoned, must be of a very peculiar kind, since disorders of the chylopoietic organs exist in almost every patient, and excite various sympathetic diseases without producing melancholy; and I suspected that the peculiarity might consist in some one particular viscus becoming the especial seat of the disorder. While I was meditating on these subjects, an eminent physiologist of London related to me cases, which seemed

to show that the peculiar disorder sought for might reside in the liver, and consist in a derangement of its biliary functions. Subsequent inquiries have confirmed this opinion; and have shown, that irregularities in the quantity, or quality, of the bile, indicating irritation of the viscus that secretes it, is the constant concomitant, and, probably, the cause of hypochondriacal feelings; and that more or less of such depravation of functions of the liver is produced by sedentary habits; and is the cause of the low spirits and irregular nervous feelings of those who combine severe study with inactive habits; and further, that from the reciprocal action of the mind on the liver, and other organs of digestion, common grief frequently disturbs the biliary secretions, and the irritated viscus reacting on the sensorium, enhances the distressful feelings of the patient, converts oftentimes the ordinary sensations of sorrow into the frightful and peculiar depressions of melancholy, or the insanity of hypochondriacism, and thus enables us to account for such a disturbance of the minds of those who have met with trifling disappointments, as seem at first view wholly incommensurate to the moral causes which first produced them. I have been induced thus to notice briefly, as introductory to the following observations, these circumstances, from a belief that many studious and other persons suffer from slight degrees of mental depression, without knowing the causes; and who might be relieved by very trifling remedies, if they knew the nature of their complaints.¹ To digress further on the physiological part of this discussion would transgress the limits, and infringe upon the nature and objects, of your Journal. I shall therefore proceed to show that this connexion between the state of the mind, and that of the liver, was well known to the ancients; and so generally admitted, that it often became the subject of poetical descriptions; in short, that the early Oriental nations, and, after them, the Romans and Greeks, who, after the symbolical manner of the East, expressed mental operations by reference to various corporeal circumstances, did not do this promiscuously, but that the observance of physical connexions between different states of mind, and disordered actions of different viscera, led to the representation of the various passions and feelings by metaphorical reference to the disorders of parts, with which they had been found connected; and that an etymological inquiry into the words, in

¹ In these circumstances, high feeding, and wine or spirits, are particularly hurtful. A refrigerant diet is best; sometimes 5 gr. pil. hydrarg. has, in one night, restored the patient to comfortable feeling.

different languages, expressive of divers passions of the mind, strongly corroborates this assertion.

A superficial account of the etymologies of the words expressive of mental dejection and timidity, will constitute the subject of the present paper. I hope to proceed, in future numbers, to examine others, and to a closer etymology of the real import of the words, together with those which designate 1st, different parts of the body, 2d, different functions of the animal, and 3d, different operations of the mind.

ΜΕΛΑΓΧΟΛΙΑ, from whence our word melancholy is evidently derived, from μέλας, black, and χόλη, bile; must have been founded on a notion of the bad state of the biliary function, connected with the depressed mental feeling. Whether the secretions in this disease were really black, or only deranged, is uncertain; for the word μέλας was used to denote any thing vile, dark, obscure, &c. *quia* (as Scapula asserts) *talīs sunt atra*. But, however, the nomination of this disease from actual black bile will receive confirmation from the physical history of those diseases vulgarly called malaria and hæmatemesis. The Latin *melancholia*, the Spanish *melancolia* &c. come from the same source.

ΑΤΡΑΒΙΛΙΟΣ, from *ater* and *bilis*, a Latin word of the same import; whence the French *manie atrabilaire*, the Italian *atrabiliare*, &c.

ῥΗΘΧΟΝΔΡΙΑΣΙΣ. This word, the modern *hypochondriasis*, also refers to disorders of that viscus, which lie ὑπὸ χόνδρεια under the cartilages of the ribs, namely, the liver.

ΛΕΤΚΗΙΑΤΙΑΣ,¹ from λευκός and ἥπαρ, was a term frequently applied by the Greeks to people of cowardly and malicious minds, and such as exhibited imbecility and weakness of intellect; to which our vulgar epithet *white-livered*, applied to similar characters, seems well to correspond. This word may, perhaps, refer to the secretiones albæ, which, during the suspended functions of a disordered liver, “minime a bile colorantur,” or else it may signify a flaccid or limpid liver, wasted away, discolored; λευκός, as is well known, being often used for limpidus, as in Homer, we have λευκὸν ὕδωρ; and Callimachus, in the hymn to Jupiter, writes λευκότατος ποταμῶν, which we must render limpid, and not white or frothy. Scapula says, under the word ἥπαρ, *Aiunt quorundam hepatis vitium quoddam accidere, quod eos timidos reddit. Ejus autem indicium vitiati pallor est, qui tales timidos arguit.* Refer to *Erasm. Chil.*

¹ Λευκηπατίας and Μίλαγχολία may seem at first sight to express the same effect by a contrast of terms, namely, *white* and *black*. While, however, I have rather preferred the interpretation of μέλας by *bad, evil, corrupt*; and λευκός, by *limpid, soluble, fluent*; yet I cannot omit one curious observation on black and white, namely, that these words are said to be derived from a common source; and that this etymology of both expresses *privation* of color, and has the same root as blot and bleak. H. Tooke derives white from *hpathjan, spumare*, beyond which I have not yet traced it; but am preparing for an etymological account of the names for color for the next number of this Journal, to which I refer the reader.

gatoso, from *fegato*, the liver. A word applied, as I am told by
 alians, to a melancholy person; also to one "*che ha nella faccia
 ibollimento con pustule rosse preveniente da soverchio calore di
 se*;" and in some comic representation, an Italian Jacques ex-
 s, "*Io sono sì miserabile, fegatoso, ed atrabiliare!*"

zwartgalig, signifying *black gall* or *black bile*; the German
 for melancholy. The Dutch have
zwadgetig with the same meaning; and similar words may be
 in other northern tongues.

slowny. Some derive this from ζῆλος; but, improperly, I think.
 It is either to come from *yellow*, *giallo*, and to represent the yel-
 low jaundiced look of a person laboring under this passion; which
 is the liver and causes biliary obstruction and absorption of the
 bile, in which sense the epithet of *green-eyed monster* applied to this
 passion, and expressive of the absorption of green and vitiated bile,
 borates; or else to be derived from a common source with yel-
 low, namely, ζῆλος, *accendere*, and to signify a burning passion, *jecur*
s, a combustion of the internal parts, metaphorically alluded to
 in *venal* in Sat. i. 45.

Quid referam quantâ siccum jecur ardeat irâ.

Quum populum gregibus comitum premis his spoliator, &c.

Horace, lib. i. *carm.* 25.

*Quum tibi flagrans amor et libido,
 Que solet matres furiare equorum,
 Setiet circa jecur ulcerosum
 Non sine questu.*

a lib. iv. *carm.* 1. *he* commands *Venus*,

*Abi
 Quo blanda juvenum te revocant preces.
 Tempestivius in domo
 Paulli, purpureis ales oloribus,
 Comessabere Maximi,
 Si torrere jecur quæris idoneum.*

i lib. i. *carm.* 13. *he* has given us a most complete description of
 symptoms of melancholy in its early stages, when induced by
 love, or some other trivial source of jealousy and disappoint-
 ment, namely, 1st, a disordered liver, swelled and dense with bile not
 absorbed into the duodenum: 2dly, the hypochondriac feelings, and loss
 of mental vigor: 3dly, the metastasis, or change of color in the face;
 flushed, now pale: and 4thly, the flow of tears, often without
 any other cause. Thus,

Some more modern writers, yet impressed with the visceral nature of
 melancholy, have called it the *spleen*; as if, because they could find no other
 cause than that viscus, they must needs give it one of their own. Others, de-
 prived of the whimsical humoral pathology, have called this state of mind
melancholia.

Illustration of St. Gregory's

*Quum tu, Lydia, Telephi
Cervicem roseam, cerea Telephi
Laudus brachia, væ meum
Fervens difficili bile tumet jecur.
Tunc nec mens mihi, nec color
Certa sede manet : humor et in genas
Furtim labitur, arguens
Quam lentis penitus macerer ignibus.*

The peevish and irascible tempers and feelings of many, who have nervous irritability from disorders of the liver, and which become a source of real and continual torment to themselves, are alluded to by Persius; who contrasts the trivial nature of maladies from external causes with those hypochondriacal feelings in Sat. v. vers. 126.

*I, puer, et strigiles Crispini ad balnea defer,
Si increpuit : cenas, nugator ? seroitium acro
Te nihil impellit ; nec quicquam extrinsecus intrat,
Quod nervos agitet : sed si intus et in jecore egro
Nascuntur domini, qui tu impunitior exis
Atque hic quem ad strigiles scutica et metus egit herilis ?*

I should like to see the etymology of names for these mental affections, in different oriental languages, investigated; for similar opinions to those advanced may be collected from the writings of much earlier authors. Jeremiah in Lament. ii. 11. says: 'Εξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐπαράχθη ἡ καρδία μου, ἐξεχύθη εἰς τὴν γῆν ἡ δόξα μου, &c. Conf. Horat. Serm. 11. ii. 25. Ovid. Amor. v. &c.

F. T.

**ILLUSTRATION OF ST. GREGORY'S EPITAPH
ON ST. BASIL.**

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I EMBRACE an early opportunity of laying before your readers a discovery, which I lately made respecting one of Nazianzen's poems. In the second volume of this Father's works, p. 152. there is a poem with this inscription,

Εἰς τὸν μέγαν Βασιλεῖον ἐπικήδρια, εἴτε ἐπιτάφια.

It is written in hexameters and pentameters; the two last of which are as follows:

*Γρηγόριος, Βασίλειε, τῇ κατ' ἀνέθηκα
Τῶν ἐπιγραμμάτων τήνδε δωδεκάδα.*

Although I became acquainted with this poem in 1803, and have frequently made it a subject of meditation since, I never

understood, till lately, the concluding words. I knew that no epigraph on Basil, except this, was extant; and I could not bring myself to believe that, while so many of Gregory's epigrams, or epitaphs, on inferior persons have been preserved, eleven to the memory of Basil could have been lost. One day, last week, as I was revolving it in my mind, the following thought suddenly occurred. Gregory may perhaps have written twelve epigrams on his friend, each consisting of four or six lines, like those, which he composed on Euphemius, Casarius, and others; and, after his death, some hasty inconsiderate transcriber may have blended them together, and made one poem of the whole. At first I was harmed with the new idea, but I soon reflected that, if this had been the case, the name of Basil would have been mentioned at least twelve times; for it is an established canon, that, in an epigraph, the deceased must be spoken of by name; and from this rule Gregory never deviates. I immediately ran over the lines in my head, and was gratified on finding that Basil's name is mentioned exactly twelve times.

I think I have said enough to convince any competent judge of the truth of my hypothesis. There is, however, another circumstance, which greatly strengthens it. About the middle of the poem there is a passage of six lines, wherein, not Gregory, but Basil is the speaker; and what he says has little or no connexion with the context. Surely there can be no doubt, that these six lines originally formed a distinct epigram. It may also be observed, that if the poem, as it now stands, had been one continued piece, the name of Basil would not have been so often, and so unnecessarily repeated.

Thus I have made it evident, that Gregory consecrated twelve epigrams to the memory of his friend. Of these the first five contained six lines each; the four next contained four lines each; and the three last had two lines each; making in all fifty-two lines.

It was once my intention to publish an edition of some of Gregory's poems, accompanied by notes. I earnestly wish that some scholar, more competent, and more fortunate, than myself, would achieve what some circumstances did not permit me to attempt. No edition of these poems has been published for more than a hundred years; and all those, which are extant, abound with gross corruptions of the text. That of Aldus, although the first, is the best.

27 Dec. 1813.

H. S. BOYD.

LATIN INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE accompanying Inscription has just made its appearance on a monument, erected by a few of his pupils, to the memory of the late Professor James Beattie, on the outside wall of St. Nicholas' Church, in this city. It is understood to be the composition of the Rev. Dr. William Lawrence Brown, Principal and Professor of Divinity in Marischal College, a name not unknown to the literary world, as a theologian and a poet.—The lamented Professor, whose talents it records, was alike eminent as a classical scholar, and a naturalist, and had but a few more years been granted him, would certainly have added not a little to the well earned fame of the name of Beattie.—By its insertion in the *Classical Journal*, therefore, you will oblige your constant Reader,

W.

Aberdeen, Nov. 18th, 1813.

M. S

JACOBI BEATTIE

HIST. NAT. ET CIV

IN ACADEMIA MARISCHALLANA ABREDO

PROFESSORIS

HANC TABULAM DISCIPULI GRATI MÆRENTES

POSUERUNT

OBIIT IVTO OCTOBRIE DIE AN. MDCCCXMO

ÆTAT. XLIIITIO

SI VIRTUS PIETAS DOCTRINA EXTENDERE POSSENT
ÆVUM CARE TIBI SERA SENECTA FORET
SED PIETAS VIRTUS DOCTRINA AD SIDERA TENDUNT
HEU TIBI PRÆPROPERUM MORS PATEFECIT ITER
LUCTU OPPRESSA DOMUS JACUIT DUM PATRIA CIVEM
FLERET DOCTOREM DOCTUS UBIQUE CHORUS
SIC STATUIT MUNDI RECTOR QUÆ CAUSA QUERELE
ARESCANT LACRIMÆ TU POTIORA TENES
ACCIPERE CÆLICOLAS SI TALIA MUNERA TANGUNT
MARMOR DISCIPULI QUOD VOLUERE SACRUM

*Critical and explanatory Remarks on the HIPPOLYTUS
STEPHANEPHORUS of Euripides, with Strictures on
some Notes of Professor Monk.*

NO. IV.

V. S. ἔσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω, φῶς ὁρῶντες ἡλίου.

Prof. Monk here has the following Note: “ πόντου male intelligit Musgravius post Schol. de Pont. Eux. Montem Atlantem fingebant Poetæ et maris, et naturæ finem esse. Infra 1056. *πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν*, Εἰ πῶς δυναίμην—*Æsc. Prom.* 355. *dixit Prometheus ἐπὶ με χαί κασιγνήτου τύχαι Τειρῶντος Ἀτλαντος, ὃς πρὸς ἑσπερίους τόπους*, Ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς Ὡμοῖν ἐρείδων.” The words of the Scholia are, *Τερμόνων δὲ Ἀτλαντικῶν, περὶ τὸ Ἀτλαντικὸν πέραν*; ἤκουσαν ἔνιοι δὲ τὰ Γάδειρα, ἐνθα ἐστὶν ὄρος ὃ Ἀτλας, ὅτις ἐστὶ δυτικόν· ὃ δὲ Πόντος, ἀνατολικόν. The words of Musgrave are, “ *Pontus hic est pontus Euxinus*, ut in versu Aristophanis p. 335.

ἀπὸ τοῦ πόντου μέχρι Σαρδούς.”

The Professor condemns the Scholiast and Musgrave for giving the *right* interpretation of the passage, but at the same time he admits that Mount Atlas is here meant for ‘the boundary of the sea and of nature,’ *finis et maris et terræ*. I should be glad to be informed how the Professor, who understands by πόντου *the sea*, can elicit an intelligible meaning from the words, of which in this case the interpretation runs literally thus—*Whosoever dwell within the sea and the Atlantic boundaries*, (ἔσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν *Ναίουσιν εἴσω*.) One of the Reviewers seems to have had sufficient sagacity to perceive the absurdity of this interpretation, and proposes to understand πόντου *τερμόνων* τ' Ἀτλαντικῶν as a hendiadys, and then the words will run literally thus—*Whosoever dwell within the Atlantic boundaries of the sea*. But though we may say that a warrior's conquests may be pushed to the very extremity of the earth, yet it would be a somewhat strange expression to say that *all the inhabitants within the Atlantic boundaries of the sea* had fallen beneath his spear. The fact is that the *Euxine sea* and the *pillars of Hercules* were used to denote the *two extremities of the world*, and when both the terms are used together, they imply precisely what we mean in English, when we speak of a man's fame resounding *from pole to pole*. Πόντος καὶ τέρμους Ἀτλαντικοί is then manifestly a *proverbial expression*, and this is indisputably proved by the words in the *Hercules Furens* v. 234. cited by Beck, and omitted by Mr. Monk, Ἀτλαν-

τικῶν πέρα φεύγειν ὄρα, and by what Theseus says to Hippolytus in he 1056th verse,

Ικ. οἶμοι, τί δράσεις ; οὐδὲ μνηστὴν χροῖον
δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελεῖς χθονός ;
Θη. πέραν γὰρ πόντου, καὶ τόπων Ἀτλαντικῶν,
εἴ πως δυναίμην· αἶς σὸν ἐχθαίρω κάρα,

(Thus we speak of *sending a man to Jericho*), and by the fact that Pindar in his third *Olympiac* uses (as is observed by the Reviewer of the Professor's Edition of the *Hippolytus* in the *British Critic* for June 1812, p. 562) ἄπτισθαι Ἡρακλέος στηλῶν in a proverbial sense, and adds

τὸ πόρσα
δ' ἔστι σοφοῖς ἄβατον,
κάσοφοις, οὐ μὲν διώξω, κρινὺς εἶην,

and by the well known proverbial verse,

εἰς Φᾶσιν, ἔνθα ναυσὶν ἔσχατος δρόμος,

and by the words of Plato in his *Phædo*, which the Professor does not seem to have noticed, c. ξ. ἡμᾶς οἰκεῖν τοὺς μέχρις Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν μικρῷ τινὶ μορίῳ, ὥσπερ περὶ τέλμα μέρμηκας ἢ βατράχους, περὶ τὴν θάλατταν οἰκοῦντας. Hence then we give by such an interpretation a consistent meaning and a great force to the words of Venus in the opening of the *Hippolytus*. She says that her power is acknowledged *both in heaven, and on earth*, (for I have in a former No. remarked that, after οὐρανοῦ ἔσω, the ingenious Mr. G. Burges most properly puts only a comma, so as to connect these words with the subsequent words, as the poet indisputably intended, οἱ τε πόντου τερμόνων τ' Ἀτλαντικῶν Ναιούσιν ἔσω,) *on earth, viz. by all whatsoever dwell within the Pontus and the Atlantic boundaries, viz. by all the inhabitants of the world from the river Phasis to the pillars of Hercules, viz. a Gadibus usque ad auroram, viz. from the eastern to the western extremity of the world, as the Scholia most properly explain the meaning of the words.* I have been led more particularly to examine this passage by having seen this interpretation of it in an admirable note of D. Wyttenbach upon the words of Plato cited above, and which note cannot fail to remove any doubts, which the Professor might be disposed to have, if the matter rested upon my authority, whether my arguments were conclusive, or inconclusive.

* I cite the passage of Pindar, as it is there cited, and the writer met with it in J. Windel's *Σημματα ἐπιστάτης, de Vita functorum Statu, ex Hebraeorum atque Græcorum comparatis Sententiis concinnatus, cum Corollariis de Turtaro Apostoli Petri, in quem Prævaricatores Angelos dejectos memorat.* The whole passage from this most erudite dissertation is cited in the *Classical Recreations* p. 346., and by the well-known proverbial verse, the proverb of *sailing to the Phasis* was applied to all dangerous voyages, from the time of the Argonauts.

"P. 84. μέγχις Ἡρακλείων στήλων ἀπὸ Φάσιδος. Hi censebantur tmini τῆς οἰκουμένης, orbis terrarum nobis cogniti et habitati, ostrumque mare includentis. Animadvertendum in Euripidis *Hippolyto* 3. ὅσοι τε πόντου θερμῶν τ' Ἀτλαντικῶν Νείουσιν εἰσῶ, ὡς ὀρεῶντες ἡλίου, neque enim simpliciter *maris* est πόντου, sed *Ponti* ἱακίνοι, oppositi finibus Atlanticis termini. Similis caussa est videm v. 1350. πέραν γε πόντου καὶ θερμῶν τ' Ἀτλαντικῶν. Cicero *Nat. Deor.* II, 66. *Nam si omnibus hominibus, qui ubique sunt, uacuumque in ora ac parte terrarum, ab hujusce terræ, quam nos uolumus, continuatione distantium, Deos consulere censemus ob as causas, quas ante diximus; his quoque hominibus consulunt, qui has nobiscum terras ab oriente ad occidentem conunt. Sin autem his consulunt, qui quasi magnam quamdam insulam incolunt, quam nos orbem terræ vocamus, etiam illis consulunt, qui partes ejus insulæ tenent, Europam, Asiam, Africam.* Postea a Phasidis et Ponti locum successit India: v. c. in illo Juvenalis, 1.

Omnibus in terris, quæ sunt a Gadibus usque
Aurorum et Gangem, pauci dignoscere possunt
Vera bona.

hæc pro diversa significatione τῆς οἰκουμένης, et ab Herculis communis ad Indiam definit Aristoteles *De Cælo* II, 14. fin. *Meteorolog.* II, 5. Seneca *Quæst. Nat.* I. Præf. p. 506, *Quantum enim est, quod ab ultimis litoribus Hispaniæ usque ad Indos jacet? Europæ hos fines facit Auctor libri de Mundo c. III. s. 9. Εὐρώπη πρὸς τὸν ὅστιν ἡς ὄρει κύκλῳ, στήλαι τε Ἡρακλείους, καὶ μυχῶι Πόντου, ἑλκυστά τε Τεκονία."* D. Wytttenbachii *In Platonis Phædonem* aug. Bat. 1810. p. 299.

In v. 94. of the *Hippolytus* we have

Θη. ἐν δ' εὐπροσηγέροισιν ἔστι τις χάρις;
Πρ. πλείστη γε, καὶ κέρδος γε σὺν μόνχθῳ βραχέϊ.

The Professor's Note here is as follows:

πλείστη τε ediderunt Valck. et Brunck. e Flor. male. Postulatur enim altera particula: neque repetita γε cuiquam displicere debet, cum propriam vim utrobique servat. Veritas, Imo maxima, quin et lucrum cum labore exiguo. Equidem olim conjiciebam καὶ κέρδος: sed mox conjecturam istam inutilem judicavi; quod nunc moneo, cum eandem lectionem aliis quoque placuisse intelligam. Legit doctissimus Tate, καὶ κέρδος δὲ σὺν μ. β. fortasse recte."

The Professor would have said not *fortasse recte*, but *omnino recte*, if he had had the good luck to know the precise force of such an elliptical expression, upon which Michaelis thus slightly touches in a Note to L. Bos's *Ellipses Græcæ*: "Οὐ μόνον subintelligitur in καὶ πάντες; δὲ, quippe quod idem est ac οὐ μόνον δὲ, ἀλλὰ καὶ πάντες. Lucas in *Actis Apostol.* c. III, 24. et c. v, 32. Pau-

his *ad Timoth. Ep.* II, c. III, 12." Thus we have in Demosthenes *Olynth. B.* p. 90. Ed. Mount. καὶ γὰρ εἰπὶν τὰ δεόντα παρ' ὑμῶν, εἰσὶν, ὧς ἂν Ἀ., δυνάμενοι, καὶ γινῶναι πάντων ὑμεῖς ὀξύτατοι τὰ ῥηθέντα· καὶ πράξει δὲ δυνήσεσθε νῦν, εἰὰν ἐρθῶς ποιῇτε, sc. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ πράξει δυνήσεσθε, *Quin et eadem exequi nunc poteritis*, as Stocke well translates it. Again παρὶ στεφ. c. id. ὑμεῖς δὲ, ὑπορώμενοι τὰ πεπραγμένα, καὶ δυσχεραίνοντες, ἤγετε τὴν εἰρήνην ὅμως· οὐ γὰρ ἦν ὃ, τι ἂν ἐποιεῖτε μόνοι· καὶ οἱ ἄλλοι δὲ Ἕλληνες, ὁμοίως ὑμῖν πεπτακισμένοι, καὶ διημαρτηκότες ἂν ἤλπισαν, ἦγον τὴν εἰρήνην ἀσμένοι, καὶ αὐτοὶ τρέπον τινὰ ἐκ πολλοῦ πολεμούμενοι, that is οὐ μόνον ὑμεῖς, ἀλλὰ καὶ οἱ ἄλλοι Ἕλληνες. Thus too Plutarch in the *Ἐπιτηδεύματα Λακωνικὰ* c. κη. Ἀφροδίτην σέβουσι τὴν ἐνόπλιον· καὶ πάντας δὲ τοῦ θεοῦ; θηλείς καὶ ἄρρένας λόγχας ἔχοντας ποιοῦνται, ὡς ἀπάντας τὴν πολεμικὴν ἀρετὴν ἔχόντων, that is οὐ μόνον δὲ, ἀλλὰ καὶ πάντας κ. τ. λ. Mr. Tate, to whose ingenuity and acuteness I am ever ready to bear my humble testimony, seems to have been guided by the ear alone to this emendation, as he assigns no reason in favor of it. But with respect to the Professor, *Cynthius*, instead of *plucking his ear and admonishing him*, seems to have run away with the ear, or else he would not have received the double γε into his text.

πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

The ear is known to have been considered by the ancients as the seat of memory, and the circumstance just mentioned accounts for the Professor's forgetting the dictum of Professor Porson about καὶ-δὲ, (when he so far adopts Mr. Tate's conjecture, as to say of it *fortasse recte*,) *Conjunctiones istas in eodem sententia membro haud credo occurrere apud avi istius scriptores, nisi per librarium errores*; and this forgetfulness is the more remarkable, because this very dictum of the departed Professor is, as Mr. G. Burges observed to me, quoted by Mr. Blomfield on *Prometheus* v. 1009. Ed. 2da, and referred to by him on the *Sev. a. Thebes* v. 469. I doubt whether even Mr. Tate, although the expression is supported by the usage of Demosthenes, the best writers in prose, and the genius of the Greek language, would have ventured upon the conjecture, if he had known that it violates one of Porson's canons, and militates against the supposed practice of the Greek tragedians. Mr. Monk says, as we have seen above: "Equidem olim conjiciebam καὶ κέρδος τε; mox conjecturam istam inutilem judicavi, quod nunc mones, cum eandem lectionem aliis quoque placuisse intelligam." These *alii* may, as I believe, be meant for G. Burges *solus*, for he has published, as I understood from him, this very conjecture.

E. H. BARKER.

Trin. Coll. Camb. Nov. 27. 1813.

BIBLICAL AND CLASSICAL CRITICISM.

PERMIT me to send you, as a Botanist, two or three critical remarks on mistranslations of the Greek in the New Testament.

1. The first is from the Parable of the Sower, where our Saviour says ἄλλα (σπέρματα) ἔπεσεν ἐπὶ τὰς ἀκάνθας. Matt. xiii. 7. ἢ μέσῳ τῶν ἀκάνθων. Luk. viii. 7. In both these passages the word ἀκάνθαι is translated "thorns." Now it is obvious that this is a wrong translation; for the thorns are said "to grow up with the corn." The thorn (or hawthorn it may be supposed) is a shrub of slow growth, requiring six or seven years to arrive at maturity; and, therefore, if sown with an annual plant, not in the least injurious to its growth. The idea of sowing among thorns already occupying the ground is too wild to be admitted by any agriculturist. On consulting Schleusner's Lexicon on the word ἀκάνθα, he says "spina, vepri, sentis:" yet he says afterwards "vox latissime patet apud Græcos, ita ut tam de arbore spinosa, quam de herba aculeata." On consulting, however, the Father of Botany, the species of ἀκάνθα mentioned by him are all herbacious, ποώδεις. He has enumerated seven species, many of them accurately described; as they are likewise by Dioscorides, Galen, and by Pliny, and other writers, under the name *carduus*, a thistle. The hawthorn is thought not to have been known in Greece, but its affinity to the pyracantha is fully described by Theophrastus, under the name Ὀξύακανθα. With this meaning of the word the action of the sower is agreeable to common sense: the sowing among thistles may mean on ground infested with thistles, or with seed not cleaned from thistles; and the natural consequence of such practice would be that the thistles would grow up with the seed, Matt. Mark, that they would grow together, (συμμεῖσσι) St. Luke, and the beauty of the parable would be preserved without violating probability.

2. Συκαμίνον...Συκαμωγαίαν. Luk. xvii. 6. xix. 4. St. Luke, as it should seem, uses both these words as indicative of the same tree, which is translated *litteratim* in our authorised version, chap. xvii. the sycamine tree, and chap. xix. the sycamore. Schleusner, like a grammarian ignorant of Botany, says, "arbor inter Ficum et Morum media." Now on consulting the Father of Botany, as Linneus in this instance affords no light, we shall find Συκαμίνος clearly to indicate the mulberry tree.¹ It is to be noticed that

¹ The Illustrations Theophrasti by Stackhouse, being a methodical ar-

Theophrastus describes two distinct trees; the one simply as *Συκαμῖνος*, the other as *Συκαμῖνος Αἰγυπτία*, both which Linneus has confounded under Genus *Ficus*, as *F. Sycamorus*. On considering the extracts from Theophrastus subjoined in a note, it may be looked on as decisive, that according to his account the *Συκαμῖνος* of Book i. was different from the *Συκαμῖνος Αἰγυπτία*, Book iv. which was a native of Egypt, and not met with in Syria or Greece. This matter admits of further illustration by a reference to Athenæus, ii. c. 37, on the subject of the fruits of the ancients. He there expressly says *συκάμινα*, ἐν τῷ ἀπὸ τῆς Αἰγυπτίας Συκῆς, ἀλλ' ἂν τινες συκάμορα λέγουσιν, and afterwards *μόρα δὲ τὰ συκάμινα, παρ' Αἰσχύλῳ ἐν Φρυγίῳ*. They are likewise accurately described by him in another place, as *μελάγχρυμα, μιλτόπρεπτα*, is still more accurately by Sophocles, as *φοινίζαντα, γόγγυλα μορά*. We find by Nicander in his *Georgics*, that he drops the term *Συκο*, and calls the tree simply *Μορέης* or *Μορέα*, in imitation of the Alexandrians of his time. This was adopted by the Romans, and they called the tree *morus*, and the fruit *morum*: as Horace says "*nigris prandia moris*." Phaneas likewise, a disciple of Aristotle, as Athenæus informs us, a native of *Eresium*, calls the fruit of the *ἄγρια Συκαμῖνος, μόρον*, and describes it so as not to be mistaken, as *τὸ μόρον, τὸ βατῶδες*, from its likeness to the blackberry *βατιὸν*, Salmonius apud Athenæum. It is strange, however, that the name of sycamore should be given to the greater maple tree, which every reader of the New Testament in our version must suppose to be the tree which Zaccheus climbed up.

3. *Κάλαμος*. This word which occurs several times in the New Testament in its more general sense signifies the knotted stalk in the *Gramineæ* of Linneus. In Theophrastus it is appro-

range of his history of plants, afford me an opportunity of laying before your readers all that is recorded by him concerning *Συκαμῖνος μήτρα σαληρότατα καὶ ξύλον*. i. c. 8. *arbor decidua sero φυλλοβάλων*. i. c. 12. *fructus ἐξ ὕγρου καὶ διζυματος*. (i. e. non carnosus) *χύλος οἰνώδης (πυρὶ σμιλλίς)* i. c. 16. *ἄθος χυαυδὲς (filamentis solis constans)*. N. B. This is decisive against its being a *ficus* i. c. 17. *ἄθος ἔχει ἐν ταῖς ὅλοις περὶ καρπίοις· οὐ μὲν ἔπ' ἀκροῖς, οὐτ' ἐν ταῖς περιελήρωσι παρ' ἑλυστον, ἀλλ' ἐν ταῖς ἀνάμιστον· εἰ μὴ ἄρα οὐ σύνδελλον διὰ τὸ χυαυδὲς*. ib. This is a very particular, though very obscure description, arising from our ignorance of the technical language employed. The word *χυαυδὲς*, however, so often occurs in describing flowers that we cannot err in calling it the filamentous part; either the *antheræ* or the *stachium*. He clearly asserts this *ἄθος χυαυδὲς* not to be situated in a separate calyx, nor on the summit of the fruit, but in the intermediate parts; and if we look at the generic character of the female flower of *Morus* in the *Genera Plantarum*, &c. we shall find it to be "*flores congesti*." This accurate author in this instance seems to have confounded the *amentum* with the female fructification; but he has in other Monœccous Genera distinctly and accurately described the Catkin, or *amentum*, &c.

priated to the reed, the arundo of Linneus. He enumerates and describes seven species. In Matt. xi. 7. *Κάλαμος ὡς ἀνέμου εὐλενομένης*; it means, probably, that weak grassy species called *A. epigeios*; but in Matt. xxvii. 29. and the parallel passage in St. Mark, it must be referred to *Arundo Donax*, or *Bambusa*. These large growing woody arundines have universally obtained the appellation of canes; these cut to a proper length have, in all ages, from their lightness, been used as canes or walking-sticks. When left to their full length they were used anciently as measuring-rods, as may be observed in many passages of the Old Testament, particularly Ezek. xl. 5. and it must have been a stick of this kind which the soldiers made use of to affix the sponge filled with vinegar at our Saviour's crucifixion. In the former of the passages quoted, the word reed may be properly retained, in the latter, it must be translated cane, which, if not the true botanical term, is, at least, what is used in commerce and in common acceptance.

HIEROBOTANICUS.

P. S. I forgot to mention another species of *calamus* which occurs in the New Testament and the Old, viz. *C. scriptorius*, of Pliny, is probably, *Arundo phragmitis* L. though not enumerated by him. It is, however, K. *χαράξιας* of Theophrastus without any doubt, and though the term *χαράσσω* to write is lost in modern language, and the instrument *κάλαμος* passed into Latin as its name; yet the person describing, *χαράκτης*, has obtained in its simple and metaphorical sense among all the languages of modern Europe.

CLASSICAL CONNEXIONS.

NO. I.

SO long as the remains of Greek and Roman genius, involving the history of both nations, shall continue to obtain that rank in the business of liberal education, which has now for ages been allotted to them; the connexion of modern with ancient literature must be valued as contributing not less to the enlargement of mind, than to the cultivation of taste.

Thus, it is obvious to remark, that to the perusal of Phædrus and Horace, there should naturally be added the satires of Boileau and Pope, the fables of Fontaine and Gay.

The sagacious hint of Tacitus, and the profound disquisition of Polybius on a government of balanced powers, cannot but be interesting to the readers of Blackstone and De Lolme.

To him who would understand the nature of language, and of the parts of speech, so called in their origin and their use, may safely be recommended the *Επετα Πραγίερα* of Horne Tooke. He may consider it as a rich appendix to the poor account given of the matter in the 2d sect. of Dionysius, *περὶ συνθέσεως ὀνομάτων*, being nearly all which was known at that day.

The proofs of goodness and wisdom (for power at once proves itself) in the works of creation, early occupied the wisest of heathen minds. Whoever will compare on this subject the arguments of Socrates, as recorded by his faithful memorialist, [Xenophon, l. iv. c. 3.] with the Natural Theology of Paley, will witness with delight the simple acorn of truth, risen up and spread out into the full tree of knowledge.

But these, however important, are topics too general and too wide to yield readily either the profit or the pleasure, which instances of a closer and more particular kind may afford. Let us proceed rather to examples of that connexion proposed, specific and individual.

1. While the young scholar is surveying the *Plague at Athens* in the graphic page of Thucydides, which, of course, he will collate with the strong poetical copy by Lucretius; let him be entertained and fascinated with the *History of the Plague in London* by Daniel De Foe. That work, half fable and half true story as it is, in simplicity and pathos, in imposing touches of reality, and interesting detail of fact, even among the large list of his ascertained writings stands unsurpassed.

The effects of this dreadful visitation in destroying whatever of moral, of humane, of religious feeling, adorns or consoles our nature, have been well told by the Greek historian. In a different age, apparently too under far better auspices, similar consequences resulted from a similar situation. The far spreading plague which ravaged Florence in the year 1348, gave occasion to the *Decameron* of Boccaccio; which is itself no small evidence, that what depopulated the city, dismoralised it also. For the licentiousness of some of his tales, this indeed has been expressly urged as the apology: and his own *Introduction*, while it gives a clear and lively narrative of the pestilence, sufficiently shows how misery and vice kept company with each other.

2. Civil discord, like the plague, puts religion and morality too much in abeyance with the greatest as with the lowest of mankind. Of the French Revolution, with its atrocious horrors, it was hardly in the power of declamation, at one time, *τραγωδεῖν καὶ διεξίνααι καὶ ὑπερβολήν*. Yet among all the atrocities of the reign of terror, it would be difficult to find any, perhaps, which had not a parallel in the convulsions of Crece, during the Peloponnesian war,

nd particularly in that of Coreyra. From the comparatively narrow scene and scale on which every thing there was carried on, political enmity and personal hatred engendered a yet more hellish animosity between them.

Take one specimen, Thucyd. l. iv. c. 47.

By an act of the foulest perfidy, the democrats then taking their turn of revenge, had got into their power the miserable remnant of the opposite party. What followed? The very bitterness of death.

Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι, ἐς οἶκημα μέγα καθεῖραν καὶ ἵπτερον ἐξάγοντες κατὰ εἰκοσιν ἄνδρας, διήγον διὰ θυεῖν στοίχοις, ὅπλιτῶν κατεργασθὲν παρατεταγμέναν, δεδεμένους τε πρὸς ἀλλήλους, καὶ καιομένους, καὶ κεντούμενους ὑπὸ τῶν παρατεταγμένων, εἶπου τις τινὰ ἴδοι ἐχθρὸν ἑαυτοῦ μαστιγοφόροι τε παριόντες ἐπετάχονον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας.

C. 48. Καὶ ἐς μὲν ἄνδρας ἐξήκοντα ἔλαβον τοὺς ἐν τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγαγόντες. καὶ διεβρίσαντες. ὦντο γὰρ αὐτοὺς μεταστήσαντας πῶς ἄλλοτε ἄγειν. κ. τ. λ.

3. Our own history is quite stocked enough with bad materials —to show what the weakness and wickedness of human nature in its paroxysms can do.

On the restoration of Charles II. the bodies of the regicides deceased were torn from the sanctity of the grave. In the spirit which gave it birth, this exceeded even that, with which the living were consigned to death or imprisonment.

But even under the mild reign of the Georges, to pass over the punishments after the fight of Culloden, what shall we say to the vengeance on Kennington Common, and the exhibition of rebel heads on Temple Bar? Honest attachment to the cause of fallen royalty is an offence, which Kings, safe on the throne, surely ought to be the first to forgive.

The clemency of Julius Cæsar as a conqueror forms a most valuable part of the historic property of mankind. And since it would be difficult to replace it, if lost, by any other such character equally illustrious at once, and well authenticated; he can be no friend to his species who would now take that character away. So to overcome and so to forgive, is hardly to be paralleled in any hero upon record. But yet how few, how very few Englishmen entertain or express any opinion of that extraordinary man, but what they have gotten from Addison's political tragedy of Cato, or the prologue to it, alike political, of Pope? The tone so given to public feeling is yet discernible in the writings of flashy reviewers and sickly philanthropists.

Well: here is splendid poetry at least.

Ev'n when proud Cæsar 'midst triumphal cars,
The spoils of nations, and the pomp of wars,

Ignobly vain, and impotently great,
 Show'd Rome her Cato's figure drawn in state;
 As her dead father's rev'rend image past,
 The pomp was darken'd, and the day o'ercast;
 The triumph ceas'd, tears gush'd from every eye;
 The world's great victor pass'd unheeded by;
 Her last good man dejected Rome ador'd,
 And honor'd Cæsar's less than Cato's sword.

But for the fact: this is one of the many tricks, which poetry has played, to rob us of real and ascertained examples of worth, and to give us, instead of them, mock pictures of excellence which never existed.

Honest Hooke, who dedicated his Roman History to our great satirist, might have taught him better, if they had been earlier acquainted. But the apocryphal story from Appian, told at some second or third hand, suited the purpose of the day; and Julius Cæsar was gibbeted accordingly.

It is not enough remarked, that the editors of Latin poets, for common use, have shown a plentiful lack of acquaintance with the sources of Greek original, from which their authors either borrowed or stole.

Still less was it for a long time suspected, that those authors knew Grecian history not quite so well, as we do or may do at the present day.

Juvenal, for instance, could insultingly write,

Creditur olim
 Velificatus Athos, et quicquid Græcia mendax
 Audet in historiâ.

Yet to the full as ignorantly, if in so noble a passage one could find any fault, he wrote thus also.

At vindicta bonum vitâ jucundius ipsâ
 • • • • •
 Chrysippus non dicet idem, nec mite Thaletis
 Ingenium, dulcique senex vicius Hymetto,
 Qui partem acceptæ sæva inter vincla cicuta
 Accusatori nollet dare.

Shall we consider what follows as a mere figure of speech, and therefore to be forgiven?

Sævus et illum
 Exitus eripuit, quem mirabantur Athenæ
 Torrentem et pleni moderantem fræna theatri.
 Diis ille adversis genitus, fatoque sinistro,
 Quem pater ARDENTIS MASSE FULIGINE LIIPPUS
 A carbone et forcipibus gladiosque parante
 Incude et luteo Vulcano ad Rhetora misit.

Every scholar knows, who it was that said, and why he said it :
 ὅπως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοιμα
 μᾶλλον τρέπονται.

Feb. 28, 1814.

J. T.

SÜETONIUS

COLLATUS CUM MSto. DUNELMENSIS.

CODEX Dunelmensis, cujus varietatem hic habes, in Bibliotheca
 Dec. et Cup. Dun. reservatus, Decimo et Secundo, vel Superiori,
 Seculo adscribitur. Optimus sane liber, ut ex hac collatione, quæ
 olim ab Edv. Rudd, Coll. Trin. Cantabr. Socio, confecta est,
 abunde patet. Nec minimum castigatæ lectionis argumentum,
 quod cum *optimæ fidei et vetustissimæ manus exemplari*, a Salinasio
 cum Schildio communicato, sæpissime consentit.

M. D. B.

JULIUS.

In Titulo De vita Cæsarum liber primus. Incipit Divus. MS.

Cap. 1. Julius Cæsar Divus annum
 agens sextum decimum *ed. Schild. 1667 :*
 Annum agens Cæsar sexdecimum *MS.*

Dunelm.

sequentibus : sequentibusque
 redimere : redimeret

3. cum ingenio : tum ingenio
 occasione : occasione

4. Molonis : Miloni

servosque cæteros initio : servosque
 initio

quinquaginta : *ita MS. sed quinquæ a*
recentiore m.

5. Tribunatu : Tribunatum

auctores : auctoresque

6. defunctas : defunctam *a pr. m.*

et in amittæ : sed in amittæ

sunt reges : sunt Martii reges

7. prætoris : P. R.

matri stuprum : 2. 1.

orbis terrarum : 2. 1.

8. adiit : *deest.*

9. obiisse : adiisse (*sed ob pro v. l.*)

Lambranos : Ambranos

11. numero habuit — civium Ro-
 manorum : *deest*

13. et atate : et *deest a pr. m.*

14. obtinissetque : que *deest*

sed etiam in : sed et in

16. administratione : ab administratione

18. ornarentur : ordinarentur

19. conciliavit : reconciliavit

20. levioribus turbis : levioribus cul-

pis
 induxit Vettium præmiis : inductum
 præmiis

auctores : actores *a pr. m.*

22. ac negante : ab negante *a pr. m.*

Semiramin : Semiramen

23. competitoribus : petitoribus

24. consulatus : consulatu (*olim con-*
sulatum, ut suspicor)

unam etiam : nam etiam

ne injusti : ne *deest*

25. quadringenties : *deest*

26. neptem : nepotem

Inter quæ : Interimque

quandoque : et quando

maxima : maxime

oblocata : ablocata

lanistas : lanistias (*sed lanistas pro*
v. l.)

27. prosequabatur : persequabatur

28. abrogasset : subrogasset *a pr. m.*

30. regnandi gratia : regnandi *deest*
 33. quod visu : quod visum a *pr. m.*
 quadringenis : quadragenis
 35. rerum omnium : 2. 1.
 37. cæteri : cæteris (*sed S in rasura*)
 39. donatusque aureo, : donatusque est aureo.
e cena : e deest
 in minore Codeta : in morem Cocleæ
 40. ætati : æstate
 41. censorio : censorios
 edidisset : dedisset
 42. XL : decem
 deducto summæ : deducta summa
 43. atque militibus : *defuerunt a pr. m.*
 44. Jam de : Nam de
 Fucinum : Fulcinum
 45. tonderetur diligenter : diligenter *deest.*
 ferret : ferre (*ferbat superscripto*)
 laureæ : laureæ corum
 ad minus : ad minus a *pr. m.*
 46. quia non tota : quia non nota
 49. et vinum : et urum
 50. Postumiam : Postumam
 nummo addixit : minimo addixit
 51. Aurum : Auro *post rasuram*
 effutuisti : stuprum emisti *per rasuram quidem sed eadem manu.*
 52. thalamego : thalamoque
 similem quoque Cæsaris : s. q. Cæsari
 quem Cleopatra dicat : quem de Cleopatra dicant
 flagrasse : flagrasse
 55. militarique re : militari. Quare quam non immerito : quæ non immerito
 exceptam editam : excepta edita
 esse vix ipsius : esse ipsius
 56. volunt calamistris : volent e.
 Cujus tamen rei — emendate : *desunt*
 Nos etiam : Nam etiam a *pr. m.*
 59. eludendas : deludendas
 Salutioni : Salvitoni
 60. cunctantior : cunctatior
 auferre — unquam : *desunt*
 quin castris : qui in castris
 64. aquilifer : aquilifero
 moranti cuspidē : moranti secus pīde
 65. vectoria : victor
 68. dimicaverint : dimicarint
 superaverunt : superarant
 transiit : transiivit
 71. stipendiarium : stipendium *pr. m.*
 72. valetudine et in : et *deest*
 73. nullas : nullos
 libens : lubens a *pr. m.*
 consueverat : perseverat
 74. in ditionem : in deditionem a *correctoris*
 75. rebellaverant : rebellaverant
 Cæsar : Cæsaris *per rasuram a sec.*
 contrucidaverat : contrucidaverat a *sec. m.*
 permisit : permiserat
 76. cæsus : census
 nullos non : nonnullos a *sec. m.*
 patris more : patrio more
 Rufini : Rusioni
 77. T. Ampius : Titus Ampius | *rasuram*
 exa sacro quodam : exacta m quodam
 79. cum sacrificio : cum in sacrifici
 ut ferebat : ut referebat
 plebei : plebeo (*i superscripto*)
 80. curia : curiam
 Cæsaris statuz : Cæsaris (*statua prascr. pro glossa*)
 vocantem : vocante
 81. capua — coloni : *desunt.*
 ad extruendas : destruendas
 Iulo : Ilio
 82. Conspirati : compirati (*com pro c. l. superscr.*)
 gesta : gestum
 adversum : aversum a *pr. m.*
 Cassii : Cascie
 xai ov i i i i i i i : *desunt*
 84. intraque lectus : intra qu lectus
 Men' me servasse : me *deest*
 Attii : Acilii
 instrumento triumphorum : 2. 1.
 86. sectantium : adinspectantium
 semel confessum satius esse, quam vere semper.
 Alii ferunt dicere solitum, non : mel, quam cavere solitum ferunt non

AUGUSTUS.

Incipit Divus Augustus (*et sic in Claudio, Tito, et Vespasiano*)Cap. 1. cavebatur : cavetur a *pr. m.*

2. magno intervallo : magna vi

quam equestri : quam *interlinere*

3. Thurium : Thuringum

M. Tullii Ciceronis : M. Ciceronis

4. M. Antonius : idem Antonius

siquidem ex : si ex

5. Sacrarium habet : sacrarium habetur

Lectorius : Lectorius

se esse : esse se

8. hostibus infestas : 2. 1.

9. summa, partes : summa parte,

Ex quibus : E quibus

adversum : adversus

10. et vi : et vim

prævisum : pervisum

obtigerat id munus : obtigerat. Id

munus

candidatum se : candidatum peti-

toꝛe se a rasura

ac Reip. : aut Reip.

cum fugisse : 2. 1.

12. ornandum : ordinandum

Nursiones : Nursinus

egit oppido : 2. 1.

13. in volucrum : in deest

dimicare : micare

voluntaria . . . nece : voluntariam . .

verem

14. eruperat : erumpebat

15. in conspecto : consulto pro v. l.

16. Bellum Siculum : 2. 1.

lacum mari : 2. 1.

devinctus : devictus

in conspectum fuisse : in c. venisse

Item cum : Iterum cum

17. Cleopatraz : Cleopatra

judicato : indicato

seditione militum : militum deest

repetit Italiam, tempestate : repetit.

Alia tempestate

trajecta bis : trajectus a pr. m.

Simalque ejus : que deest

18. aspersis : aspersum

19. ac etiam rerum : et rerum

Egnatii : Genati

item Asinii : Temasini

Parthynia : Parthyna

rapere ad exercitus : rapere. Ad

extremum

destinaverant : destinarent

20. excepit una acie : excepit. Una

acie

21. Inalpinas : Alpiuas

22. Curules : curriles pro v. l.

23. et peritis : et deest

Adeo namque : Adeo denique

24. delictorum : deest

25. aliter appellari : aliter deest

Sicilia : Cilicia

26. et ante tempus : sed ante tempus

præditus : præditos pro correctione

ceteros autem sex : autem sex desunt

27. Toranium : Torannum

eundemque : eundem

decoravit : honoravit

perterrit : conterrit

tabulas : tabellas

dimissum : admissum

cooptavit : coaptavit

28. præ se idemdem : præsidens

idem

29. Urbem neque : Urbem namque

festinantius : festinatus

Marti . . . ultione : Martis . . . visione

desiderari : de abest per rasuram

Lucii et Caii : Caii et Lucii

a multis exstructa : a multis tunc ex-

structa

30. viciniæ : vicinia

31. ordinatione : ordinationem

ornare : oruari

supponit : superposuit

32. exussit : excussit

honorariis : honoratis

vacatio : vacatio

33. signatores : senatores

delegavit : delegabat

34. quam ceteras severius : 3. 1. 2.

35. Orcinos : Orcivos

excusantibus : excusantes

36. deposito : disposito

quaestura : quaesturam a rasura

38. virilem togam, latum clavum indu-

ere : virili togam latum clavum indu-

cere

eum nollent : eum vellent pro v. l.

39. ex improbat : in exprobat

40. Comitibus : Ac comitis

avocaretur : vocaretur

tribulibus : tribubus

civitatem Romanam : civitates Ro-

manas

se facilius : 2. 1.

a libertate et multo pluribus : desunt

At visa : Ac visa

41. quadragenos : quadringenos a

pr. m.

nonnisi ab undecimo : nisi deest

42. destinarat. Nec : destinaret ne

quondam sterilitate : quadam sterili-

tate

cessaret : cesserat

43. nec Amphitheatro : nec in A.

majorum : magnorum

moris : maris

C. Nonim : C. deest

etiam equitibus : et equitibus

44. quid spectandum : quid specta-

culi

senatoribus : Romæ legatos : sena-

toribus Romæ. Legatos

45. fungerentur : fungeretur

præmia alienis : præmia in alienis

certantium quemque : 2. 1.

- et loco : et longo
 Hylam : Ylan
 46. sua... colonia : suam... coloniam
 sub diem : sub die
 47. alias aut ere... levavit : *desunt*
 48. Regna : Regnorum
 solitus est : est *desunt*
 ac mente : aut mente
 49. qui à loco eodem : quia loco idem
 exigenter : exigant
 50. perseveraverunt : perseverarunt
 51. inquisivit : inquisit
 violentius : lentius
 52. exque iis aureas : exque quis aureas
 53. ludo : ludos
 huiusmodi blanditias : ejusmodi bl.
 vespere : vespere
 valedicebat : valere dicebat
 grandior jam tatu : grandi jam ornatu
 in turba quondam : quondam *desunt*
 ob id inedia : ob inedium
 54. altercationes disceptantium :
 2. 1.
 vir virum : triumvirum
 55. cuiquam fuit : cuiquam defuit.
 56. a stantibus : adstantibus a pr. m.
 quid officii : quod officii
 57. quæ possunt : quia possunt
 consensu : consensu
 strenam : strenuam (*sed pro v. l. strenam*)
 sigillatim : singillatim a m. sec.
 58. vitæ finem : 2. 1.
 62. et postulantibus : expostulantibus
 exorta : orta
 Cum hac etiam : Cum hac quoque
 64. Caium, Lucium : Caium, et Lucium
 diurnos : diurnos
 laboravit : elaboravit
 65. Phœbe... Phœbes : fœde... fœdes
 quopiam libero, servove : quoquam
 1. servove
 agnoscere : ac cognoscere
 66. Salvidienum : Salvidienum
 sui quisque : suæ, quisque et pro v. l. cuiusque)
 contulisset : hic : contulisset : et hic
 69. familiariter adhuc, nec : familiariter, adhuc nec
 in quam arrigas : in qua arrigas
 70. istorum conduxit : justum c.
 71. retractus est : retractum est
 scribit ad filiam : *desunt*
 72. in ædibus : in cruce est
 73. quorum pleraque : quatum pleraque
 74. et assidue : et *desunt*
 trinis ferculis : ternis ferculis
 ludios : ludos
 75. forfices : forcipes
 adversas : avernas
 picturas : plicturas pro v. l.
 76. ne hoc quidem : ac hæc
 bubulum : bibulum
 balneo : balneo
 77. neidumve : aridumve *desunt*
 sara, ut videtur
 78. lucubrationem se in lectis
 3. 4. 2. 3.
 79. si sibi quis : si quis sibi
 leniter : leviter
 in memoriam : in *desunt*
 80. stellarum celestis Urse
 sara sunt
 inde claudicaret : inclinaret
 82. peristilio : peristilo
 calefacta : tepidifera
 manus ad pedes : manus ac pedes
 84. deficeret : deficeretur
 86. inconcinnitate : concinnitate
 verbis : urbis
 Exagitabat : Exagitabatque
 Annus : Anneus
 aut loquaris : et loquaris
 87. et notabiliter : *interlin.*
 coquantur : coquantur
 dividit verba : dividit et verba
 88. pro x autem : pro x autem
 89. etiam eruditione : 2. 1.
 contubernium : contubernio
 rectione
 Nam et quid : Nam et si quis
 spectabatur : sectabatur
 exercitum : exercitum
 90. ut supra diximus : ut præ
 92. quedam et omina : 2. 3.
 93. paulum deflectere : paulo
 tere
 94. Velitri : Veliterni
 belligaverant : belligeraverant
 quo ad se : quod ad se
 eximi : exigi
 unque olim omnium : olim de
 nocte statim : 2. 1.
 et diu : diuque
 volasset : evolasset
 quod manu... at : quam manu
 que
 Capitolini : Capitoli Jovis
 demissum celo : demissum e
 adhuc plerisque avunculis : pl.
 adhuc avunculus
 94. verum etiam obtegeret :
 et obt.
 exsilivit : exiluit
 96. ac exitum præsagiente.
 lippis : at exitum præsagiente
 Eutychus, homini : homini Be

morarentur : morerentur a pr. m.
 tus est : est deest
 Per illam vivere : Per illam se
 silium : missilia
 gabam : Masgaban
 atterem : conditerem
 aquam et tum : quinquam etiam
 Ecquid his : Et quid his (et his
 fere pro his in hoc MSto.

minum : minimum
 ab urbe : ad urbem
 diminutio : deminutio
 109. aediam sacratum : aede sacrarii
 legenda ossa : 2. 1.
 natali : natalis
 honoribus modo : modo deest
 sub veteribus : sub deest
 ac in Mausoleo : ac Mausoleo
 101. Polybii : Polipt
 ad vicem : at victna

TIBERIUS.

1. Atta : Tatlo
 tata : comptata
 mque : lacumque
 otus . . präditis : et duobus . .
 tis
 significaret : quod significaret
 index : Claudus
 alius Nero : Tiberius Nero
 ere : deest
 m : rursus
 iam : Illycian
 ant foeminarum : Exstant et foem
 verit : optaverat
 niam : notatissimum pro correc-

mos plebis : Tribunos plebi
 iberio Nerone : timore N. (Ti-
 ro v. l. supposito.)
 ma : ut fama est
 ater vero Tiberii : Pater Tibe-
 o
 fastos Actaque publica : in fas-
 que in publica
 : Lacedaemoniis : a Lacedaemo-

ndatus : demandati
 : deest
 atenum millium : c. m. dedit
 ta : agnita
 grippa genitam : deest
 : etiam : 2. 1.
 ralianos : Traillinos
 thinc : Exin
 cos : Brenjos (erasure facta,
 proposita.)
 e verbo quidem : nec verbo qui-

atus : exosculatus
 ymnasia : gymnasio
 : quodam : Forte quondam
 izerat : praedixerant
 m singulos : tamen s.
 m etiam : factum deest

tantummodo : modo
 exercuisse : exeruisse
 letus animo : letus nantio
 curantibus : tutantibus
 12. Remansit ergo : R. igitur
 13. patrio : pario (et pro v. l. vario)
 familiari quodam convivio : familia-
 ris quodam continuo
 statuere : statuerit
 offensior : officio
 Reip. : rei
 14. Syriam : Syrum
 tum Illyricum : cum I.
 professorem : professore
 praevia : provisa
 15. reversus : reversus est
 ac Pompeiana : a Pompeiana
 adoptione : deest
 nec hereditatem : ne h.
 16. in provinciam : in provincia
 Punica : Punicam
 copiam : deest
 Italiam : aliam
 17. multique & magni : que deest
 18. ratione belli : belli deest
 deportarentur : deponerentur
 19. ignominia : ignominiam
 ac maioribus : a maioribus
 ducatu : ducato
 à Bructero : ab Ructero
 20. biennium : biennio
 passus esset : passus est
 21. censum ageret : c. augetet
 tactum : tractum
 virtutibusque Tiberii : 2. 1.
 quid incidit : quid deest
 teque rogo : teque oro
 si tu non : ni tu non
 si non populum : si populum
 23. ipso aucta : ipse aucta
 24. tarde polliceri : tardet polliceri
 25. Cunctandi : cunctanti
 praetorianis Germaniciani : praetori-
 ani Germanicianis

26. vocaretur: vocarentur
cognomenque: cognomen quoque
ullis: nullis
27. aversatus: adversatus
adiisse: audisse
28. prætectu: prætextato
29. venerandisque singulis: vene-
randisque ex singulis
neque id dixisse me pœnitet, et: Me-
que id dixisse, et
30. forma regum: formam legum
in senatu: in senatum
31. suam decerni: suam *deest*
abesse: adesse
novi theatri: non theatri
audierint: audierint
assurgere: et assurgere
32. ipsi jus haberent: ipse jus habe-
ret *pro correctione*
deglubere: deglutire
33. utilitates publicas: utilitatis co-
pias
rescidit: rescribit
vel ex adverso: vel adversum
rescissis: recisis
prohibuit edicto: 2. 1.
consequerat et: et *deest*
reddidit: tulit
35. Fœminæ famosa, ut ad evitan-
das: Fœminæ et ad vitandas
tenebantur . . . iudicii: tenebatur . .
inditii
et quæstura: e quæstura
sortitionem: sortitione
37. exortos: et ortos
dissidebat: desidebat
Cotii: Cotti
conclinentibusque: continentibusque
plebis: plebei
et jus: et vim
meruerant: meruerunt
Marabodum: Marabodum
Archelaum Cappadocem: *desunt*
39. petiit: petit
nomen erat: nomen est
40. obstestatione: obstatione
42. Sestio Gallo: Sestio Claudio
43. æ coram: æ *deest*
exemplar impetrata: schemæ: ex-
emplarum petratæ se hemæ (*ita MS.*)
habitu: palamque: habitumque palam
44. ore morigeratur: ore *deest*
45. nec quidquam: nequicquam
Unde nota: unde mora
capris: capreis
46. liberalitate: libertate
47. peracto: pacto
48. his omnino: his omnino
nec res expediretur: ac res c.
ulla liberalitate: 2. 1.
49. Sat constat: Satis constat
et Græciæ: *desunt*
Vononem: Vonovem
50. quibus tantum interdum et:
uti: quibus tamen interdum et c
et uti
a senatu: in senatu
52. Drusus animi: Druso animi
erat. Itaque: *desunt*
elevaret: clueret
creberrime: celeberrime
53. existimas: estimas
accersitum: accersi
Pandatarum: Pandatarum
strangulatam in Gemonias abjec-
strangulatam iniecerit
clementia: dementia
colligi possent: possent *deest*
55. unt tres: ante tres
56. Rhodi: Rhodi
57. Cadareus: Cadareus
veterumque partim: veteren
partium
58. juberet: deberet a pr. m.
hoc genus: hoc *deest*
honores: honorem
59. Rhodos: Rhodus
Nec non Antoni: Ne non A.
Nec semel: Non semel
Romæ domini: remedium
Deinde vera: Dein vera
61. a Sejano: ab Sejano
Germanici liberis: 2. 1.
generatim: genera
accusati: accusanti
uoribus: liberis
est statim: est *deest*
custodiæ: custodia
et ad vexationem: sed ad v.
in carcerem: adhuc in carcere
tractique sunt: sunt *deest*
Carnulium . . . Carnulius: Carn
. . Carnulus
nano: mano
capreas: capreas
Paconius . . Paconii: Pauconi
Pauconii
62. evocarat: evocabat
divulgaret: vulgaret
ac ne reliquis: ac reliquis
63. Quam vero inter: Quam i
65. assumisit: absumsit
senem æ: 2. 1.
quæ ne nuntii: quæ nuntii
foret factum: 2. 1.
Jovis: Iovis
66. vel per libellos: per *deest*
contemneret: contineret
67. qui aliquo: quia aliquo
devotoque: de devotoque
68. et qui, quod mirum est, qu
demum rursus: deinde r.

69. persuasioneisque plenus : plenus-
que persuasioneis

70. Conquestio de L. Cæsaris morte :

Conquisitio de morte L. Cæsaris
scripta eorum : scripta omnium
Minois : Minonis (sed Minois pro r.l.)

71. alias promptus : alio qui promptus

nisi Latine : nihil Latini (sed nisi sus-
prasc. pro correctione)

72. latere convulso : latere deest

ac cæteras : aut cæteras

Chariclem : Charidem

quin tunc : qui tunc

73. sed et tempestatibus : sed t.

76. ac militibus : sed et m.

[To be concluded in the next No.]

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, No. VII. of September, 1811, p. 125, J. H. M. S. expressed a wish for some information concerning the difficult text, Gen. xxxvi. 24 : and, having waited nearly a year, expecting that some of your learned correspondents would give an answer, and solve some difficulties respecting it, without effect, I ventured to send some cursory remarks, which you obligingly inserted in No. XI. p. 34. In them I endeavoured to show the probability that Anah, while feeding the asses of his father, accidentally, or without any intention of producing it, found a creature among them which, from its appearance, clearly showed his maternal origin, though his father might not be immediately known ; that this creature was a male mule, produced by the accidental junction of a strayed horse with one of the asses which Anah fed, as seemed to be supported by the LXX., by Aquila and Theodotion ; that the name **אֲנָח** seemed to be providentially given to him, and to be descriptive of his particular appearance, as the son of his mother, and that this might have some reference to the Jewish law afterwards to be given ; and that **אֲנָח** seemed to be a compound word, formed " of ' as either formative of the proper name, or as the " representative of **אָר** *formavit*, &c. ; or rather of its derivative " **אָרִים**, *Jetsurim*, *lineamenta*, or *features* ; of the particle **א** *ab*, " or *from* ; and of **אִמָּה** *mater*, or *mother* ; importing that the mule, " or new animal, found by Anah, being most probably the offspring " of a she-ass, from the junction of a horse, and which would, " therefore, more particularly bear the lineaments of his mother, " was thus remarkably distinguished as the son of his mother." ib. p. 35. And I may here observe, that the name **אֲנָח**, *Jemin-em*, or, in short, **אֲנָח**, *Jemin*, might be immediately and naturally pronounced by Anah, by way of exclamation, on first beholding him ; just as an Englishman, who, in feeding asses, had found beside a she-ass a mule of this kind, would have exclaimed, " This (or he) is his mother's son." And being convinced that **אֲנָח**,

as found in the Sacred Text in this place, was a very different word from עִמְּסִים of Deut. ii. 10, and from עִמְּסִיָּם found in the Samaritan text, and that the ideal meaning which I had ventured to give was beautifully descriptive of this kind of geniture, I could not agree with those who rendered it Emims or Giants, as in Deut. ii. 10, 11, however learned they might be, or however respectably supported. It was not therefore to be expected that I should give any quotations from those authors who were of the latter opinion.

In the Classical Journal, No. XIII. p. 140, J. H. M. S. thanked me, and asked the two following questions: "Does not the interpretation of the Septuagint seem to insinuate that they were ignorant of the signification of עִמְּסִים? or, if not, why did they render it by τὸν Ἰαμειν, and not by τὸν ἡμίονον, in the Greek language?" 2d. "Cannot this word be supposed to be the same with that in Deut. ii. 10 and 11, which would clear up all the difficulty at once?" To the first I answer, that, according to the interpretation I have given in No. XI., the LXX. have given the true name of the animal, only a little altered according to the Greek manner; and though it might be justly called an ἡμίονος, they may not have felt warranted to change the proper name already given to it, and by which it was probably called in their time; or perhaps they were not permitted to do so. But though they seem to have retained the proper name, they may not have known the full import of its etymology, or meaning; like other translators of the Sacred Scriptures in every age, who have translated many passages which they did not understand, sometimes correctly and at other times improperly, as appears evident from some of their paraphrastic translations of them.

The other question, whether עִמְּסִיָּם cannot be supposed the same with עִמְּסִים, found in Deut. ii. 10 and 11, has been fully answered in No. XI. p. 39; first, by showing that the two words are very different; and secondly, by giving what I conceive to be a good interpretation of the former, and thus rendering unnecessary all further suppositions.

I therefore considered that, though I had not fully satisfied J. H. M. S., yet some of your learned correspondents might be able to produce some more satisfactory information on the subject. I accordingly waited, in expectation that some answer would be given. At last, in No. XV. p. 25, appeared J. M. with "Remarks, borrowed and original," upon עִמְּסִיָּם: he, no doubt, means עִמְּסִיָּם, for it is this word, as thus found in the Sacred Text, concerning which the question is; for it will not be permitted by your learned readers, to J. H. M. S. or J. M., according to the rules of sober criticism, to add one letter to the original word, while a good ideal meaning is so obvious; and much less to suppose that, even

besides the addition of one Hebrew letter, another might be changed; or that **יָמִים** might be *supposed* to be **יָמִים**. In the few observations which I ventured to make in No. XI. I only professed to give a "few cursory remarks;" without promising any further particular investigation or discussion of the question: though I was anxious to endeavour to throw some light on the subject. In the course of these remarks I have stated the result of the various collations of De Rossi, &c., and, as I humbly conceive, sufficiently accounted for the erroneous insertion of the second Jod, about or soon after the time of the Jewish Targumists; and shown that this was most probably the reason of its being found in so many MSS. see XI. p. 36. And I called to mind that **יָמִים** of Gen. xxxvi. 24, and **יָמִים** of Deut. ii. 10, were different words, having distinct significations in the two places mentioned; giving at the same time what I conceived to be the true ideal meaning of that in Genesis, with some quotations which I thought might be illustrative of the subject, in which I considered myself fully supported by the LXX. and other Greek translators, and in some degree by all who rendered the word *mules*, without wishing to make any useless animadversions on any interpreter, or unnecessarily to bring forward their erroneous *suppositions*: and finding him, whom J. M. justly styles the "Prince of Commentators," "the Colossus of Biblical Criticism;" the giant Poole napping on his flowery couch on this occasion, on his sweet bed of *Jemims*, *Emims*, and *Aimimis*, (all fragrant in their season and place,) I did not wish to disturb his repose. And for all this, his learned brother J. M. seems greatly offended with M. S. M., but evidently without cause, as his silence was intended to prevent the exposure of his friend. But as J. M. has thus uselessly brought forth his giant, we may just have a little play with him, without endeavouring to hurt him, or even to pluck a single laurel from his brow. *Palmarum qui meruit ferat.*

J. M. proceeds; and with other interpreters asserts, that the Hebrew word **יָמִים** (meaning **יָמִים**) cannot signify *mules*, and attempts to support this assertion by the three following arguments, which are stated in Poole, from Bochart and others. 1mo. Quia illa vox nusquam mulos significat: muli autem **פָּרָדִים** dicuntur. 2do. Non diceretur *invenisse* mulos Ana, quia **אָנָה**, licet in S. S. existet locis plus 400, nusquam significat *excogitare quod non est, sed reperire rem jam exstantem*. 3tio. Probabile est mulorum usum in illis locis non fuisse tam vetustum, &c. &c. nec ante Davidis tempora, ut docet Bochartus, leguntur mulis usi.

These arguments I shall consider in their order; begging the reader to remember, that I render *Jemim* or *Yemim* as a proper name in the singular number, and consider it a *mule*, and not

mules. On the first argument I observe, that it has been acknowledged by M. S. M. that the word is no-where else rendered *mules*, and that in every other place *mules* are called by different names, as he has fully shown No. XI. p. 40. And he has ventured to assign ideal meanings, formed according to received analogies, to each. I think indeed that the rendering by the proper name *Jemim* or *Yemim* is the most correct, as retaining the original word, with its beautiful ideal meaning. Though as the *Jemim* is, notwithstanding, a *mule*, it may be paraphrastically rendered *the mule*. But though מִמִּי be not rendered *mules* in any other place, and ought not to be rendered *mules* here, these are no good reasons why it may not be rendered *Jemim*, as a singular proper name; nor why this *Jemim* may not be a *mule*. And M. S. M. has shown that this proper name has been retained as a single individual by the LXX., Aquila, and Theodotion. I am aware that Bochart adds the second י, and that he is followed by Mr. Poole and others, and that they are supported by the numerous MSS. mentioned by De Rossi, and found in Kennicott and others: but having traced this to its source among the Jewish Targumists, and finding no such letter in the present text, and that the ideal meaning agrees in every respect with the Hebrew context, and with the signification of the Hebrew word מִמִּי, I cannot but conclude that *Jemim*, or *Yemim*, is the true literal rendering, and that this *Jemim* is a *mule*. The second, being founded on an erroneous interpretation of Junius, Piscator, and Versio Belgica, proves nothing in favor of the point in question, as their *artem excogitare* must be wholly rejected, as being an interpretation which is contradicted by the 400 instances mentioned, and which מִמִּי will not bear. But according to the ideal meaning given by M. S. M., Ana found a *rem jam exstantem*, a thing already existing, concerning the production of which he might, and most probably did, know nothing. Therefore this argument will be considered as rather in favor of M. S. M. The third argument, that *mules* were probably not in use in those parts at this early period, will readily be granted, as it is contended that the creature which Ana found was the first *mule* ever seen in that country. Why we hear nothing of *mules* afterwards, until the days of David, may be difficult to determine; unless we suppose that, considering the animal as a kind of useless monster, they immediately put it to death.

J. M. now proceeds to give the extracts from Poole in favor of the rendering *Enim* or *Giants*; but being only supported either by the addition of one or more Hebrew letters, or the addition and mutation of others, and all at best but unnecessary *suppositions*, which are contrary to the Hebrew text; they cannot be considered as proving any thing, however ingenious, however beautiful they

may be. Mr. Poole, beginning with Onkelos, who renders *giants*, and thus sanctions the reading in the plural number, mentions that Bochart also renders *giants*; and the Samaritan version *Emæos*, they being accounted giants: and adds, " Illis itaque *Jemim* iidem sunt qui Emim, quorum nomen Hebræi vel cum Jod עִמִּים scribunt, vel עִמִּין sine Jod. Prius si sequamur, dicendum, in עִמִּים excidisse N," of which he gives some good examples; adding, " At si sequamur posterius, עִמִּי erit pro עִמִּים, et N permutatis:"

and he notices the reading of the Samaritan text. But as we cannot follow any of these opinions, they being contrary to Scripture, and having alarmed the Giant by showing him this one smooth stone called *Veritas Scripta*, we may now permit him to retire to his couch. And having found a most beautiful ideal meaning of the Hebrew word, as it now exists in the text, agreeing in every respect with the context, we are not warranted in seeking for, or forming a new word. Hence, " Si quid novisti rectius istis candidus imperti; si non, his utere mecum." One word more with my friend J. M. Amice J. M. me graviter reprehendisti; sed immeritò. Malè dixisti, imprudenter risisti: sed vale, amice observatissime; fac apud te sis; et sint tibi omnia bona. Amicus Bochartus, amicus Polus, Kennicottus et De Rossi, cum interpretationibus et collationibus: sed magis amica Veritas Scripta. Itaque semper memento, hic עִמִּים, non עִמִּים, non עִמִּים, nec עִמִּים esse: nomenque singulare, nec plurale; ut docent LXX., Aquila, Theodotioque, nec non

15. Nov. 1813.

M. S. M.

EGYPTIAN ETYMOLOGY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XIII. at p. 116, I have contended for the originality of the Egyptian Language by confirming the derivation of the name of Moses (*Moyach*) as given by Josephus, who expressly derives it from that tongue, and not like Bochart, from Hebrew; and I added, that many other similar examples may be pointed out, in which ancient names of common objects, may with more plausibility be derived, even still, from the Egyptian, through the assistance of ancient Egyptian words preserved in the modern Coptic, than from Hebrew, or any other language. I will therefore at present mention some such other names,

more especially as their derivation has been altogether omitted by Mr. Barker, in his late collection of quotations from the ancients, relative to their names for Cotton and Silk. The learned German, Reinold Forster, had indeed anticipated this subject, in his *Tract, De Byssa Antiquorum*, London, 1747, yet not, as I conceive, in all cases according to truth and probability. In that Tract he had also anticipated Mr. Barker in collecting together a variety of passages from ancient authors on the above subjects; yet neither Mr. Barker nor Dr. Vincent appear to have any knowledge of that Tract of Forster, in which they would have found much information that both of them have omitted, and in particular, that very passage of Aristotle quoted at p. 12, which Dr. Vincent, at p. 32, No. XIII. allows that he had not before noticed with sufficient attention. Forster, moreover, has there made inquiries concerning another subject, which has been also altogether omitted in the above later papers of these Correspondents, that is, concerning the etymology of the names in use among the ancients for Cotton and Silk, and the languages whence they were derived, which he there shows not to have been from Hebrew, as many had supposed, but from ancient Egyptian words, which are still subsisting in the modern Coptic of that country. "Credo fore quosdam objecturos, quod originem vocis Βύσσος ex Egyptia potissimum lingua investigaverim, cum Ebraei gens antiquissima, et sacer codex complexus historicos longe antiquissimos fideque dignissimos, jam habeant צב vel צב, *bytz*, unde Græca vox βύσσος facillime originem traxisse videatur. Sed mihi veritas in omnibus placet, si igitur hic nova protuli, id non ex novandi verum ex veritatis studio proflixisse sincere fateor. Hæc præfatus, imprimis observabo ex loco Genes. 42. 23, linguam Ebraeorum jam tempore Josephi ab Ægyptia prorsus fuisse distinctam, ideoque non mirum, si Hebræi cum re simul nomen ab Ægyptiis acceperint *Byssi*; eo enim tempore Egyptus erat regnum florentissimum scientiis, agricultura, commerciis, legibus et artibus. Hebræi vero nomades, nullis scientiis, artibus, legibusque imbuti—Et vestes sine dubio sibi ex pellibus et lana ovilla vel caprarum rudi arte comparabant; hæc diversitas demonstrabit Ebræos Byssi culturam et nomen ignorasse donec tandem in Ægypto rationem tractandi Byssum una cum nomine edocti fuerint." p. 51, &c.—Hoc non solum his vocibus *Shesh* (שש) et *Bytz* (צב) sed et pluribus aliis ad rem vestiarum spectantibus accidisse persuasum mihi est." p. 56.

But when he proceeds to assign the Egyptian derivations of the above and other words, although he is always ingenious, yet they seem to be rather too subtle and far-fetched to give one perfect satisfaction, especially when other derivations lie nearer to the surface, and more obvious to common apprehension, which, therefore, I will endeavour to point out; and while I omit those of Forster, yet I allow them to contain useful hints, and that I only build upon his foundations, but raise a fabric something different from what he has done, tending however to the same object of proving Egypt to have given origin to all those names, by their being originally significant in that language, before they were used as proper names, and significant moreover of some conspicuous properties of the objects to which those proper names

been assigned: whereas both in Greek and Hebrew they have signification whatever, except as unintelligible words to denote sign objects.

Now one of the first and most obvious circumstances relative to itom (*Byssus*) is, that both Greeks and Romans call it *lena xulina lignes* and sometimes even by the very name of *ξύλον*. This it was which they always distinguished *byssus* from the wool of sheep, the flax, or the silk of worms. They might indeed arrive at their knowledge of cotton being the produce of shrubs of wood, by the information of travellers who had seen it grow; but they might also have formed the above expression for it merely from the very name itself

Byssus, which, as I shall show, means *Lignum* in Coptic; and the true sense of this appellation might have been transmitted to foreigners along with the name and material itself, so as to be called *ξύλον* by the Greeks and Romans, because they heard that it was called in Egypt, from whence they obtained it, by a name which signified *lignum* (*Boos*), *Bw* and *Bo* still mean *ξύλον* in Coptic, (*Woidé Lex.* 13) and in the dialect of Upper Egypt the long Coptic *ω* is pronounced like our double *oo*, in *Boot*, and thus approaches nearer to the Greek *υ*. *Boos* is indeed no longer now in Coptic the name for *iron*, but there are still such remains of the word extant, as show it have been current in former ages in that sense; and even the present current word in Coptic for *Byssus* means the very same, viz. *ξύλον*, and is frequent in the Hebrew of Scripture in that sense as *Bytz* is, i. e. *ששק*, *shesh*, as it is generally pronounced, but ought rather to be *Sheshke*, *Tshe*, *Tchen*, *Tcheen*, and *Tchetchen* are still names for *Lignum* in Coptic, and in its current use as *βω*; and with the addition of a single letter *Tchens* still in Coptic means *Byssus*. So that of the two names [that material Cotton, employed in Egypt in the most ancient times, and carried by the Hebrews from Egypt into Syria, *Tchens* derived from one of them is still in use, and of the other, *Boos*, there are such remains still current as prove it to have been formerly in use to mean *iron*, and thus apparently to have given origin to the Greek *βύσσοις*, as well as to the Hebrew *Bytz*. For *Tchens*, Cotton, (*WEHC*)

see *Woidé*, p. 126. and for its root *WE*, *Lignum*, p. 123; both of which often occur in the Coptic translation of Scripture in those senses, at other times do *WEN*, and *WYHH*, and *WHH* in Suidic. Thus, *Tchen-Siphi* is the name in St. John for *Cedar-wood*, and *WE* *ΛΑΟΛΙ* means *Lignum vitis*, in Cantic. Azaria, v. 27. The same word for *Lignum*, with a duplication of the first letter *WY*, occurs often in Scripture, (*Woidé*, 139,) and it was this Egyptian practice of a duplication of that first letter, which I presume to have given origin to the Hebrew word *ששק*, *Shesh*, as it is pronounced commonly, but which seems rather to have been copied from the above duplication in *WYHH*, therefore ought to be pronounced *Tchetche*, the vowel *e* being subjoined to each consonant. Forster affirms, that wherever *Shesh* occurs in the Hebrew, and *βύσσοις* in the Septuagint,

there the Coptic always has *Tchens*, (Ⲭⲉⲛⲥ,)” p. 47. whence he concludes that *Schesk* in Hebrew always meant *Byssus*, although the later Jews do indeed render it by *linum*, yet erroneously, he says; and indeed the Greeks themselves often give the name *linum* to *byssus* through a similar inaccuracy of expression. But the Coptic has a very different word for *linum*, viz. *iau*, (ⲓⲁⲩ,) in Hebrew *bad*; but observe that in Forster the word Ⲭⲉⲛ is in one place, by an error of the press, not noticed among the errata, changed into Ⲭⲓⲛ, which latter has a very different sense. He observes also, that “Ehæri in primis sue reipublicæ temporibus usi fuerint voce *Schesk*; at post Salomonis tempora vocem *Bytz* usurparunt, quarum utraque ex mea sententia ab Ægyptia lingua *originem habet*.” p. 49. Whether this remark is supported sufficiently by the Hebrew Scriptures or not, yet his subsequent conclusion seems to be true, “quod byssum Egyptiorum primis temporibus jam fuisse *arboream*; Egyptii enim certe ideo hoc nomen bysso dedere, quia tum temporis, quum apud ipsos primum inventa fuisset byssus, non aliud ejus genus ipsis innotuerat nisi *arboream* vel *lanam xylinam*.” That Cotton was very early known in Egypt, and the names of it invented there, does indeed seem to follow, but I see no evidence for concluding which were the most ancient, woollen, linen, or cotton fabrics: the circumstances, however, of both names for cotton being significative of themselves, and both having the same original sense of *wood*, and that sense denoting the peculiar nature of the material, which distinguished it from all other fabrics for the same uses, prove very strongly that they had their origin in Egypt, and were primæval names there, which both Hebrews and Greeks only borrowed from them afterwards, as foreign proper names, of the original meaning of which they had in general no knowledge, except possibly some few of the etymologists of ancient ages, in Greece and Palestine, who taught the rest to explain the words *Bytz* and *Tche Tchē* by ξύλον, merely because they found this to be the sense of those words in the Egyptian language, rather than from any knowledge of their own, that cotton was produced from shrubs of wood.

Beside the above word in Coptic (*Tchens*) for byssus, there is preserved also in that scriptural translation the word *Tchentoo*, by which is expressed *Sindon*, wherever this latter word occurs in the Septuagint; and which Forster notices as being formed from the Egyptian word Ⲭⲉⲛⲧⲱ, but I believe, that the word occurs only in the New Testament. Now if Isidorus has rightly explained the nature of a *Sindon* it was a kind of large shawl, which women threw over their shoulders, “Anaboladium anictorium lineum feminarum, quo humeri operiuntur, quod Græci et Latini sindonem appellant.” ig. 25. Pollux and most other Greeks erroneously give the name of *linum*, like Isidorus, to byssus, for that a *Sindon* was made of cotton the word for it in Coptic *Tchentoo* sufficiently shows, and that it was formed from this word, not as Reland supposed from *lind*, because it was supposed to be brought from India. *Dissert.* 6. 213. τω is a corruption of τοι, which means *pars*, and *portio*, (Woidè 105.) therefore

tentoo is literally a *piece of cotton*: In Zeph. 1. 8. the same word occurs in its proper form *Tchens toi hioutou* (byssi portione induit) in the Septuagint it is only *cloathed with a foreign vestment*, which Coptic translator has rendered *with a piece of cotton* (ⲱⲛⲉⲛⲥ ⲟⲩ ⲉⲓⲙⲓⲧⲟⲩ). The same word *Tchentoo* abbreviated occurs on the inscription on the Rosetta stone, and is there spelt in reek letters ⲱⲛⲉⲛⲥ, which Mr. Weston in a note on this word in the a volume of *Archæologia* conceived to be a Greek name for Mercury, but it is clearly enough the Egyptian name of a *diadem of cotton*, which the Egyptian kings bound about their heads when they were enthroned, and corrupted in Greek letters from ⲱⲛⲉⲛⲥ to the *Sindon of cotton*; the Copts even still pronounce a τ like δ, hence the Greeks changed the Egyptian word into *Sindon Tchendo a piece of cotton*. Not only the Egyptian priests wore cotton, but also with this they made vestments for their gods, and kings, who were always deified, and it was considered as a sacred covering and pure. (Kaḥaḥa.) Here we find also another example of the Egyptian article *ph'* being expressed by a ψ in Greek just as in the name of Joseph in the Septuagint, instead of *ph'hont the priest*. This inscription was made five hundred years before the Coptic translation of the Bible, which shows the word *Tchens* for cotton not to have been a new word introduced by the later Copts, but to have been of high antiquity, and a true name for it among the *ancient* Egyptians, also an original word quite dissimilar from all other languages, except those which had borrowed the name from Egypt, as apparently had done the Hebrews also by their word *Schesh* or rather *Tchetché*, for *Tché* as well as *Tcheen* means *wood*. Now the first letter *Tch* (ⲱ) came to be duplicated, it would be in vain to form any conjectures.

But beside this name for cotton, that the ancient Egyptians gave it, their other name of βωσ, which equally means *wood*, not only appears from the Hebrew word *byt* and the Greek βόστος, both derived from the Egyptian *boo*, *wood*, but there are also still remains of the name preserved in the Coptic word *k'boos a garment*, probably formerly made of cotton, the name of the material being transferred to the garment made of it. In ⲉⲃⲓⲙⲥ, *vestmentum*, the first syllable *heb* may have been formed from *hebs*, which means *operire*, to which seems to be added *boos*, the name for cotton, and thus was formed *heboos* a cotton garment (Woidé 152.) and it is observable, that where this word occurs thrice in St. John 20. ver. 5, 6, 7. the Greek has βῆμα; concerning which word Forster says, "Othonia ex India fuerunt petita, ergo non nisi *xylina* fuere." p. 11. In this case an s has been added to *boo* in order to distinguish ⲃⲓⲙⲥ the manufacture from ⲃⲓⲙ the material, just as in *Tchens* we saw before, that an s was subjoined to distinguish *cotton* (ⲱⲛⲉⲛⲥ) from ⲱⲛⲉⲛ *wood*. It appears hence, that although ⲉⲃⲓⲙⲥ is now lost out of the Coptic in the ancient sense of cotton, yet there is still a relic of it remaining in the name of a cotton garment (ⲉⲃⲓⲙⲥ), sufficient to show that

it did formerly exist in the Egyptian tongue, the place of which now supplied altogether by that other Egyptian name for *wood* or *cotton*, *Tchens*. Roland seems to confound *bad* and *bytz* in Hebrew as if they were the same word, others mention the latter as a *mez* Chaldee word, but Forster, as noticed above, conceives *bytz* to be first introduced into Hebrew after connections of the Jews with the Chaldeans and Persians, because *Tchesk* is only used in scripture before, yet as *bad* is also found in Hebrew as early as in Exodus 28. 42 this proves the two words to have been totally different; and also confirms the antiquity of the Coptic word *Tchens*, and accounts still better for *bytz* being not now found in Coptic; but it is the same thing to my reasoning, if *bytz* was first borrowed from Egypt by the Chaldeans, and from them or the Persians came to the Greeks, who perhaps themselves subjoined the second syllable *os*, as they often did to other foreign words in their terminations. Upon the whole, then, it appears from these examples still farther, that the Egyptian was an original language, and, moreover, that much of that ancient original language is still preserved in the modern Coptic, which also supplies us with the roots of these Oriental names, as being still significant of themselves in Coptic, while they have only a secondary and adventitious meaning in all other languages, to express the proper names of particular objects and nothing else. In Persian and Arabic the name of *baz* does not seem appropriated either to linen or cotton, it is therefore, doubtful, whether it be most connected with the Hebrew *bad* or *bytz*.

LOCI QUIDAM LUCIANI EMENDATI ATQUE
EXPLANATI:

A JOANNE SEAGER, A. B.

BICKNOR. WALLIE, IN COMITATU MONUMETHIE,
RECTORE.

No. II.

CHARON, sive Contemplantēs. pag. 507. ἀλλ' ἦν τε χαλκή, ἦν τε χρυσὸν ἀναβῆς, ἄλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἐστὶ ἀνατεθεινός, Φωκεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι τυράνῳ ἢ ληστῇ· τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. In Edit. Salmur. legitur ἢ τινι τυράνῳ ληστῇ—recte, ut mea fert opinio. Substantivo sæpe conjungitur substantivum aliud loco adjectivi, ut ΟΑΕΘΡΟΣ ἸΡΑΝ-

Demosth. De Corona p. 79. edit. Foulkes et Friend.
ihī trama figuræ Sit reliqua; ast illi tremat omento
VENTER? Persius vi. 74.

in successive course the minutes run,
 urge their **PREDECESSOR MINUTES** on.

Dryden's Translation of Ovid's Met. b. 15.

octo sexcenta ejusmodi occurrent. *Erat τύραννος ληστής*
 ; qui (ut verbis utar Ciceronis) cum fanum Proserpine
 pilavisset, navigabat Syracusas: isque cum secundissimum
 um teneret, ridens: Videtisne, inquit, amici, quam bona
 immortalibus navigatio sacrilegis detur? Atque homo acu-
 bene planeque percepisset, in eadem sententia perseve-
 xi, cum ad Peloponnesum classem appulisset, et in fanum
 Jovis Olympii, aureum ei detraxit amiculum, grandi pon-
 Jovem ornarat ex manibus Carthaginensium tyrannus
 que in eo etiam cavillatus est, astute grave esse aureum
 ; hieme frigidum: eique laneum pallium injecit, cum id
 ne auni tempus diceret: idemque Æsculapii Epidauri
 auream demi jussit. Neque enim convenire, barbatur
 n, cum in omnibus fanis pater imberbis esset. De Nat.
 i. c. 34. τύραννος ληστής erat Sylla: ἐπεὶ δὲ καὶ χρημάτων
 ὦν πρὸς τὸν πόλεμον, ἐπίνει τὰ τῆς Ἑλλάδος ἀσυλα· τοῦτο
 Ἐπιδάουρον, τοῦτο δὲ ἐξ Ὀλυμπίας, τὰ κάλλιστα καὶ πολυτε-
 τῶν ἀναθημάτων μεταπεμπόμενος. ἔγραψε δὲ καὶ τοῖς Ἀμφικ-
 ΔΕΛΦΟΤΣ, ὅτι τὰ χρήματα τοῦ θεοῦ βέλτιον εἶναι (forte
 ἔχειν πρὸς αὐτόν. ἢ γὰρ φυλάξειν ἀσφαλέστερον, ἢ καὶ ἀπο-
 ρις, ἀποδώσειν οὐκ ἐλάττω. καὶ τῶν φίλων ἀπίστευτε. Κάφριν
 ε, κελεύσας σταθμῷ παραλαβεῖν ἕκαστον. ὁ δὲ Κάφρις ἔχε μὲν
 ὕς, ὥκειν δὲ τῶν ἱερῶν θίγειν, καὶ πολλὰ, τῶν Ἀμφικτυόνων
 ἀπεδάκρυσε τὴν ἀνάγκην. ἐνίων δὲ φασκόντων ἀκοῦσαι φθεγ-
 ῆς ἐν τοῖς ἀνακτόροις κιθάρας, εἴτε πιστεύσας, εἴτε τὸν Σύλλαν
 ε ἐμβραλεῖν εἰς ὀνειδιαιμονίαν, ἀπίστευτε πρὸς αὐτόν. ὁ δὲ
 ἀντέγραψε, θαυμάζειν τὸν Κάφριν, εἰ μὴ συνήσιν ὅτι χαίροντος οὐ
 ντος εἶναι τὸ ἄδειν. ὥστε θαρρόντα λαμβάνειν ἐκέλευσεν, ὡς
 οὐ θεοῦ καὶ διδόντος.—

ος ληστής, illud Thomsoni, quod ad sensum attinet haud
 in memoriam reducit:—

dainful of Campania's gentle plains,
 all the green delights Ausonia pours;
 en for them she must bend the servile knee,
 all fawning take the **SPLENDID ROBBER'S** boon.

Summer v. 958.

ON, sive Contemplantes, pag. 510. Videtur scriptum
 ὄντος, ὃ Κλαυδοί. γεννικῶς καὶ αὐτοὺς ἀνασκολόπιζε, ὃ βελτίστη,
 εφ' ἧς ἀπότμιν, ὡς εἰδῶσιν ἀνθρώποι οἷτις.

DE SACRIFICIIS. pag. 529. ἐπεὶ δ' ὅτι τοῦ Ἀπόλλωνος ἐμνήσθην, βούλομαι καὶ τὰλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ τῶν ἀνθρώπων λέγουσιν οὐχ ὅσα περὶ τοὺς ἔρωτας ἐδυστύχησεν, οὐδὲ τοῦ Τακίνθου τὸν φόνον, οὐδὲ τῆς Δάρης τὴν ὑπεροψίαν, ἀλλ' ὅτι καὶ καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλάων θανάτῳ, κἀροστρακισθεὶς, διὰ τοῦτο ἐκ τοῦ οὐρανοῦ κατεπέμβη ἐς γῆν, ἀνθρωπίνῃ χρεστάμενος τῇ τύχῃ. ὅτε δὲ καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ, καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι. Legi debet: ὅτε ΔΗ καὶ ἐθήτευσεν ἐν Θετταλίᾳ—Quo quidem tempore, &c.

DE SACRIFICIIS. p. 539. ἔστι δὲ ὁ Ἄπις ἐξ ἀγέλης θεῆς, ἐπὶ τῷ προτέρῳ χειροτονούμενος, πολὺ καλλίων καὶ σεμνότερος τῶν ἱερωτῶν βοῶν. Scribendum puto: ἐπὶ τῷ ΠΡΩΤΕΙΩΝΙ χειροτονούμενος.

VITARUM AUCTION. p. 544. Forte: πρὸς δὲ τοῖσδε τι, τοῖσιν εἰρημένοισι, καὶ σεωυτὸν, ἓνα δοκέοντα, ἄλλον ὀρεόμενον καὶ ἄλλον ἔοντα εἶσαι.

VITARUM AUCTION. p. 551. ναύτης ὃ ἂν ἴσως, ἢ κηπαρὸς, ἐν καιρῷ γένοιτο. Male vitetur ἐν καιρῷ Opportune, cum valet Utilis. Vid. Steph. Thesaur. Ling. Græc. tom. II. 10. G.—Euripid. Troad.

ἢ τοῦ πατρὸς δὲ σ' εὐγένηι' ἀποκτενεῖ,

ἢ τοῖσιν ἄλλοις γίγεται σωτήριον·

τὸ δ' ἐσθλὸν οὐκ Εἰς Καῖρον ἔλθῃ σὺ πατρός.

VITARUM AUCTION. p. 558. Epicurus, Mercurii præconis voci subjectus, mercatori cuidam addicitur. Εἰμ. Τίς ἀνείτῃ τοῦτον;—

Αγο. Τίς ἢ τιμή; Εἰμ. Δύο μναί. Αγο. Λάμβανε. τὸ δὲνα ἢ ὅπως ἴδω, τίσι χαίρει τῶν ἐδεσμάτων. Εἰμ. τὰ γλυκεία σιτεῖται, καὶ μελιτώδῃ καὶ μάλιστα τὰς ἰσχάδας.

Τὸ δὲνα δὲ quid sibi velint, nondum plane adsequor, ait Gesnerus.—Τὸ δὲνα interjectio est, quæ utebantur, quum subito in mentem venisset aliquid, ejus oblivisci periculosum, vel certe incommodum, fuisset. ΤΟ ΔΕΙΝΑ μέντοι—μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν. (ita interpungendum.) Lucian. Bis Accusatus p. 899. πλὴν (ΤΟ ΔΕΙΝΑ) ἔρα, ὧς λυσία, μὴ τινι εἴπῃς τὸ περὶ τῆς κίρας. Lucian Dial. Meretr. p. 745. edit. Sahm. —καίτοι, ΤΟ ΔΕΙΝΑ, ψίαθός ἐστ' ἐξοιτέα. Aristoph. Lysistr. 921.—ἀτάρ, ΤΟ ΔΕΙΝΑ, δεῦρ' ἐπανάχρουσαι πάλιν. Aristoph. Aves 648.— Sic distinguendum est igitur: τὸ δὲνα δὲ ὅπως ἴδω τίσι χαίρει τῶν ἐδεσμάτων.

VITARUM AUCTION. p. 564. Emendandum: ὅρα δὲ δῆτα καὶ τὸν συλλογισμόν, ὅπῃα φησιν.—Πὶ τὸν πρῶτον τῶν λήφεται, καὶ τὸν δεῦτερον ἀλλὰ μὴν τὸν πρῶτον λήφεται. ἄρα καὶ τὸν δεῦτερον.

VITAR. AUCTION. p. 565. Χρόσιππος. Μαθάνεις; οὐ γὰρ ἑμαυτοῦ εἵνεκα λαμβάνω, τοῦ δὲ εἰδόντος αὐτοῦ χάριν. ἔπει γὰρ ἐστὶν ὁ μὲν τις ἐκχύτης, ὁ δὲ περιεκτικός. ἑμαυτὸν μὲν ἀσκάω εἶναι, περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην. Αγο. Καὶ μὴ τούναντίον ἐστῇ, τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην. Restituo. Αγο. Καὶ μὴ τούναντίον ΕΞΡΗΝ· τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην.

VITAR. AUCT. p. 568. *Αγο. Ἄλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως; Φιλοσ. (Πυζιρώνειος) Ἡ ἀμαθία, καὶ τὸ μῆτε ἀκούειν, μῆτε ὁρᾶν. Αγο. Οὐκοῦν καὶ κατὰς ἅμα, καὶ τυφλὸς, εἶναι λόγεις. Legendum puto: Οὐκοῦν καὶ κατὰς ἅμα καὶ τυφλὸς, εἶναι ΘΕΛΕΙΣ.*

PISCATOR, seu REVIVISCENTES. p. 586.—*ἔῃμαι γὰρ ἡμῖν διήγγελλον ὅσα ἔλεγον, ΕΙΠΩΝ ἐς τὰ πλήθη, καθ' ἡμῶν.*

PISCATOR, seu Reviviscentes. p. 591. *Εἰεν· ἡμεῖς μὲν ὑμῖν καὶ διὰ καθήμεθα, ἑτοιμοὶ ἀκούειν τῶν λόγων—Probam lectionem perperam sollicitavit Marcellius; cui astipulatus est Solanus. Καὶ μὴν μὴδ' ἡμῖν γε ὑμᾶς, ὡς ἄνδρες Ἀθηναῖοι, λανθανέτω, ὅτι τῶν αἰσχίστων ἱστοι, τὰς ἀνθρώπους ἰδεῖν καὶ ἀκούσαι τὰς μὲν συμφορὰς, αἷς δι' ὑμᾶς ἐχρήσαντο οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κυρίας αὐτοῖς γεγενημένας, τὰς δὲ παρεῖς, αἷς ἀντὶ τούτων ἔλαβον παρ' ὑμῶν, ΚΑΙ ΔΗ λελυμένας. Demosthenes, contra Leptinem.—'Εν ᾧ δὲ ταῦτα ἐβουλεύοντο, ΚΑΙ ΔΗ βασιλεὺς, παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα, κατέστησεν ἡσυχίαν τὴν φάλαγγα—Xenoph. Anab. Lib. I. cap. x. § 7. Videndus Hutchinsonus ad hunc locum, et Toupus ad Longinum sect. XVI.*

PISCATOR, seu Reviviscentes. p. 598. *ταῦτα μὲν, ὥσπερ εἰκὸς ἦν, ἀπεφυγον ἐπὶ δὲ τὰ σά, ὡς Φιλοσοφία, καλὰ ἀρχήσας, ἤξιον ὁπόσον ἐτι μὴ λοιπὸν τοῦ βίου, καθάπερ ἐκ ζάλης καὶ κλύδωνος ἐς εὐδὴν τινα λυμένα ἐσπλεύσας, ὑπὸ σοὶ σκεπόμενος, καταβιῶναι. Cum menda tam manifesta sit, miror neminem adhuc restituisse ΟΡΜΗΣΑΣ.*

PISCATOR, seu Reviviscentes. p. 600. *Οἱ γὰρ ἄνθρωποι, εἴ τινα τούτων ἐώραν, πονηρὸν, ἢ ἀσχημον, ἢ ἀσελγές τι, ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ἠτιάτο, καὶ τὸν Χρῆσιππον εὐθύς, ἢ Πλάτωνα, ἢ Πυθαγόραν, ἢ ὅτου αὐτὸν ἐπώνυμον ὁ διαμαρτάνων ἐκείνος ἐποίητο, καὶ οὐ τοὺς λόγους ἐποιεῖτο. Conjicit Brodæus καὶ οὐ τῶς λόγους προσεποιεῖτο; Jacobus Gronovius ἐπονεῖτο. Quid si legimus καὶ οὐ τοὺς λόγους ΕΜΙΜΕΙΤΟ?*

PISCATOR seu Reviviscentes. p. 609. *Βαβαί. ὡς πλήρης μὲν ἡ πόλις ἀδιζομένων, ἐπεὶ τὰς δύο μνᾶς ὡς ἤκουσαν μόνον. Mihi placeret: ἐπὶ τὰς δύο μνᾶς ΕΙΣΗΚΟΤΕΣΑΝ μόνον.*

PISCATOR, seu Reviviscentes. p. 618. *καίτοι γελοῖός ΓΕ εἰμι ἀπαικίζων ἰχθύν λαλεῖν. Ita scribendum.*

PISCATOR, seu Reviviscentes. p. 619. *μὴ καί τι σοι, ὅλον πολλοὶ εἰσι, οἷχεται, ἀποσπάσας τὸ χρυσίον καὶ τὸ ἀγχιστρεῖν. Forsitan ὅιοι πολλοὶ εἰσιν.*

CONJECTURA

In locum Dialogi de causis corruptæ eloquentiæ.

DIALOGUM de causis corruptæ eloquentiæ alii Tacitum, alii Quintilianum scripsisse autumant. De vero auctore nihil certi habent in commentariis suis viri clarissimi. De fructu quem oratori affert extemporalis facundia, ait Marcus Aper. "Equidem ut de me ipse fatear, non eum diem lætiorem egi, quo mihi latus clavus oblatus est, vel quo homo novus et in civitate minime favorabili natus, quæsturam, aut tribunatum, aut præturam accepi, quam eos quibus mihi præ mediocritate hujus quantulæcunque in dicendo facultatis, aut reum prospere defendere, aut apud centumviros causam aliquam orare, aut apud principem ipsos illos liberos et procuratores principum tueri, et defendere datur. Tum mihi supra tribunatus et præturas, et consulatus ascendere videor, tum abire, quod si non in alio oritur nec in codicillis datur, nec cum gratia venit." c. 7.

Omnia plana et manifesta, si illud *abire* excipias quod intelligere nequeo; ita omnes iunt, et pro virili locum mutant, corriguntque. Manuscripti nihil hic quidem adjuvant; ergo ad conjecturam recurrendum est. Quæ alii in hunc locum dixerunt, brevi exponam, meamque posthac lectionem subjiciam.

VARIORUM LECTIONES.

- 'Tum supra me abire'—*Rodolphus Agricola.*
- 'Tum in cœlum abire.'—*Douza ad Petronium.*
- 'Tum abire'—*Julius Salinerius.*
- 'Tum habere quod non in alto oritur'—*Petrus Pithæus.*
- 'Quod non in alto oritur'—Jus ac formulas Prætorum per *in alto* designat—*Justus Lipsius.*
- 'Tum habere quod non in atrio oritur'—*J. Lipsius.*
- Muretus Pithæo et Lipsio consentiens non ulterius progressus est.

'Tum habere quod non in alieno oritur'—*Joh. Clericus.*
Adeant, quibus otium est, ipsos animadversores semet invicem refutantes. (Vide Huetii emendationem, Brot. Tac. Tom. iv. p. 623. Valp. edit.)

Lego, quoniam mihi non satisfaciunt quas laudavi, lectiones, Tum audire, quod si non in alio oritur, nec in codicillis datur, (i. e. principis) nec cum gratia venit (scilicet populi).

Audire, *to get a name, to be called*, Non recte facere, et tamen bene audire vult.—*Cicero.*

The Dialogue quoted above is not positively assigned to Tacitus,

ilian; there is a passage, however, in Pliny's *Epistles*, in which, writing to Tacitus, he says :

mata quiescunt, quæ tu inter nemora et lucos commodifici putas."

are this with some extracts from the Dialogue :

is si modo dignum aliquid elaborare, et efficere velint, re-
a conversatio amicorum, et jucunditas urbis, deserenda ce-
tia, utque ipsi dicunt, in nemora et lucos, id est, in solitu-
cedendum."

in the person of Aper, to whom Maternus answers :

ora vero et luci, et secretum ipsum, quod Aper increpabat,
mihi afferunt voluptatem, &c. Me vero dulces, ut Virgilius
e remotum a curis in illa sacra, illosque fontes ferant &c.
le Oratore, c. 9. v. 12.

assage from Pliny's *Epistles* affords some presumption
itus might have been the author of the Dialogue. Here
it, an apparent allusion of the letter-writer to the book ;
t as the presumption arising from it may be, pretended
ations have been built on as weak a foundation. Besides
as been already named, and is in possession. The proof
ould be insufficient to give a title, a great critic has said,
to confirm one.

S. WESTON.

irmation, and illustration, of the opinion that Tacitus is
r of the Dialogue, we subjoin the excellent Introduc-
ie edition and translation of that work by the learned
nt Dureau de Lamalle.

REFLEXIONS SUR LE DIALOGUE.

semble qu'on ne doit plus guère douter maintenant que
soit le véritable auteur de cet ouvrage. Tous les anciens
s le mettent sous son nom. Pomponius Sabinus, gram-
u moyen âge, rapporte comme de Tacite une phrase
marquable qu'on lit dans ce Dialogue. On y rencontre

¹ Calamistros Mæcénatis, etc.

un assez grand nombre de tournures et d'expressions qui se trouvent dans les autres écrits de notre auteur, et plusieurs sont de ces expressions¹ extraordinaires et frappantes, qu'on n'oserait guère emprunter qu'à soi-même. Enfin, M. l'abbé Brotier et M. de Segrays, deux savants dont l'opinion doit être d'un si grand poids, n'ont point hésité à reconnaître la propriété de Tacite.

En vain quelques critiques ont voulu faire honneur de cet ouvrage à Quintilien, sous prétexte que celui-ci avait en effet jeté quelques idées sur un sujet à peu près pareil, *Les causes de la corruption de l'éloquence*. Un endroit du Dialogue fixe l'âge et l'époque où l'auteur l'avait composé : c'était la sixième année du principat de Vespasien : l'auteur, comme il le dit lui-même, était alors fort jeune, et à cette époque Quintilien était certainement un homme fait.

Il en faut dire autant de Maternius et d'Aper, auxquels on a voulu aussi l'attribuer ; et cette dernière conjecture est encore moins heureuse ; car, outre que leur âge ne s'accorderait pas plus que celui de Quintilien avec la date de la composition du Dialogue, assurément, s'ils en eussent été les auteurs, ils n'auraient jamais eu le front de parler d'eux-mêmes, comme on en parle dans vingt endroits de cet ouvrage.

Ce qui avait donné des doutes, c'est que le style de ce Dialogue semblait s'éloigner des formes ordinaires du style de Tacite : comme si les grands écrivains n'avaient qu'une manière, et qu'ils ne prissent pas toujours la loi de leur sujet ; comme si un dialogue devait être écrit du même ton qu'une histoire ; comme si, en faisant parler des orateurs, on avait pu se dispenser de prendre leur langage, et d'employer les formes nombreuses affectées à l'éloquence oratoire ; comme si enfin, dans les autres ouvrages de Tacite, malgré la sévérité du genre de l'histoire, ces mêmes formes ne se retrouvaient pas encore, et plus fréquemment qu'on ne pense !

Je suppose qu'un homme n'eût jamais lu Tacite, que seulement il fût imbu de ces opinions, beaucoup trop exagérées, sur le laconisme prétendu habituel de notre auteur, et qu'on lui donnât à lire ce passage-ci :

“Ego ut concesserim apud paucos tacito voto quietem pro discordiâ, bonum et innocentem principem pro pessimis ac flagitiosisimis expetitur, ita neque Paullinum, quâ prudentiâ fuit, sperâsse corruptissimum seculo tantam vulgi moderationem reor, ut qui pacem belli amore turbaverant, bellum pacis caritate deponerent ; neque aut exercitus linguis moribusque dissonos in hunc consen-

¹ Egregiam paci famam circumdedit, *Vie d'Agricola*.—Hanc Ciceroni famam circumdedit, *Dialogue des Orateurs*.—Inserere sese fortunæ, *second livre de l'Histoire*.—Nomen inserere possunt famæ, *Dialogue des Orateurs*.

sum potuisse coalescere, aut legatos ac duces, magnâ ex parte luxû, egestatis, scelerum sibi conscios, nisi pollutum obstrictumque meritis suis principem passuros."

Assurément, après avoir écouté cette lente et majestueuse période, qui semble, comme les belles rivières, s'entrelacer en replis sinueux, où toutes ces particules menagées avec art, en relevant et soutenant le discours, suspendent l'intérêt et attachent l'attention du lecteur ; où l'élégance des formes symétriques et correspondantes ajoute à la beauté du nombre ; où l'on a rassemblé avec soin les mots les plus mélodieux, tous ceux qui se développent par un enchaînement agréable des sons les plus flatteurs ; où la phrase enfin, après s'être enrichie dans sa marche de toute cette variété de nombres oratoires, vient se terminer par une cadence non moins harmonieuse, qui, pareille à ces corps sonores qui résonnent après qu'on a cessé de les frapper, laisse après elle un long et doux retentissement ; assurément, dis-je, après avoir écouté une telle phrase, le dernier des écrivains auquel, d'après les préventions ordinaires, on serait tenté de l'attribuer, serait Tacite : elle est de lui pourtant, et il en a mille de ce genre.

En général on se hâte trop de circonscrire la manière d'un écrivain. Des quatre autres ouvrages que Tacite nous a laissés, il n'y en a pas un seul où l'on n'aperçoive des différences très frappantes. Ce sont, par exemple, les Mœurs des Germains, qui ont ce trait, cette brièveté, cette concision que l'on veut qui soient le caractère distinctif de notre auteur. La Vie d'Agricola, tout au contraire, offre, sur-tout dans l'exorde et dans la péroraison, la rondeur harmonieuse des formes périodiques ; dans les Annales, le style a plus de simplicité ; dans l'Histoire, plus d'audace et de pompe.

Et cette différence, qui se remarque dans l'ensemble de ces ouvrages, vous la retrouverez dans les différentes parties, vous la retrouverez dans chaque détail. Le quatrième livre de l'Histoire traite presque entièrement des guerres de tous ces barbares du nord, Bructères, Bataves, Caninéfates. Dans tout ce livre, c'est à peu près la même manière que dans les Mœurs des Germains. Ce sont des traits détachés ; le style est brusque et heurté. Il semble qu'à force de vivre au milieu de ces hordes de sauvages, l'auteur ait pris, comme à son insçu, leur rudesse et leur âpreté.

S'agit-il de raconter les crimes du palais, l'avilissement des Romains, et la basse adulation du sénat ? alors, comme l'âme de l'auteur éprouve un sentiment profond de douleur et d'indignation, que la modération de l'histoire lui fait un devoir de contenir et de dissimuler, alors vous voyez que son style, par tout le mécanisme de sa phrase, par le redoublement des mêmes consonnes, par l'entassement des mêmes voyelles, par je ne sais quel rythme laborieux et contraint, exprime tout l'effort de cette âme tourmentée d'un sentiment violent, auquel elle craint de s'abandonner.

Ce n'est plus ici de la concision, de la brièveté ; c'est une précision vigoureuse, soutenue d'une harmonie forte. Vous croyez comme entendre les accents sourds d'une rage étouffée, d'où il part de temps en temps un cri terrible.

Mais enfin, lorsque ce cœur vient à se reposer sur des sentiments plus doux, lorsque le récit de quelques vertus peut soulager un moment l'oppression douloureuse qu'il éprouve au milieu de cet amas d'horreurs et de crimes, ou bien lorsque le spectacle de la jeunesse et de la beauté malheureuse dispose son âme à l'attendrissement et à la pitié, alors son style prend une teinte de mélancolie et de sensibilité. Les tours ont plus de mollesse, l'harmonie plus de douceur. Voyez tout ce morceau de Baréas et de Servilie, ce combat si touchant de l'amour paternel et de la piété filiale ; voyez tout ce récit des morts d'Octavie, de Sénéque, d'Othon, qu'on ne peut lire sans verser des larmes ; voyez surtout ce morceau enchanteur de la mort de Germanicus, où ce grand écrivain, par la répétition fréquente des mesures spondaïques, imite si bien les accents de la douleur, et rappelle à l'imagination les sons prolongés de ces instruments funéraires dont les anciens accompagnaient les obsèques de leurs morts : “*Neque multò pòst exstinguitur ingenti luctu provinciæ et circumjacentium populorum. Indoluère exteræ nationes regesque.....lacrymis et conclamationibus dolorem testabantur.*” Qu'on relise tout le discours de Germanicus mourant : “*Referatis patri ac fratri quibus acerbissimis dilaceratus, quibus insidiis circumventus miserrimam vitam pessimâ morte finierim.*” Et puis tout de suite : “*Si quos spes meæ, si quos propinquus sanguis, etiam quos invidia erga viventem movebat, inlacrymabunt quondam florentem et tot bellorum superstitem muliebri fraude cecidisse.*” Je ne fais qu'indiquer : ce ne sont pas des beautés aussi frappantes qui ont besoin d'analyse. Seulement, je le demande, dans tous ces morceaux et dans une foule d'autres que je pourrais citer, est-ce la brièveté qu'on remarque ?

Souvent la même phrase offre à la fois tous ces différents contrastes. Entre mille exemples, en voici un qui me tombe sous la main :

“*At Agrippina, quanquam defessa luctu, et corpore ægro, omnium tamen quæ ultionem morarentur intolerans, conscendit navem cum cineribus Germanici liberisque : miserantibus cunctis quòd femina nobilitate princeps, pulcherrimo modò matrimonio inter venerantes gratantesque aspici solita, nunc ferales reliquias sinu ferret, incerta ultionis, anxia sui, et infelici foecunditate fortunæ toties obnoxia.*”

Remarquez tout l'art de l'auteur, qui d'abord ayant à peindre la langueur et l'abattement d'Agrippine, non content d'employer le rythme lourd de tous ces spondées, “*quanquam defessa luctu,*”

ute encore à l'effet par la manière dont les accents, dans ces mots, se trouvent tous placés à la pénultième syllabe, ce qui fait que l'harmonie tombant à chacun de ces mots, semble ne se lever qu'avec effort ; et comme si ce double moyen était encore insuffisant, il a soin d'appesantir encore la marche de la phrase par le choc de ces deux voyelles semblables, "corpore segro," qui, par la difficulté qu'on éprouve en les prononçant, semble peindre à l'oreille la respiration pénible et haletante d'un malade exténué. Mais, lorsque le même auteur veut exprimer la violence des sentiments de cette âme implacable qui lui fait surmonter la faiblesse de son corps, observez que le mouvement de la phrase s'accroît tout à coup par la rapidité de l'iambe et du dactyle, en même temps que l'harmonie de tous les mots se renforçant, semble imiter, par le son de toutes ces syllabes retentissantes, les accès de la colère et de l'indignation, "sed omnium tamen quæ ulnæ morarentur intolerans." Dans la seconde moitié de cette significative période, les contrastes ne sont pas aussi fortement prononcés. Il est cependant facile d'apercevoir que dans la peinture du bonheur d'Agrippine, sur laquelle l'auteur s'arrête avec complaisance, ces douces images sont développées dans un langage plus harmonieux et plus doux, "miserantibus cunctis quod anima nobilitate princeps, pulcherrimo modò matrimonio interserantes gratantesque aspici solita ;" et lorsque ensuite il trace la peinture des infortunes d'Agrippine, comme alors à sa pitié se joignent je ne sais quels mouvements d'indignation, on voit que l'harmonie de la phrase prend un caractère d'énergie et d'âpreté, "erales reliquias sinu ferret, incerta ultionis, anxia suæ," jusqu'au moment où tous les sentiments de cette âme ne pouvant se contenir, éclatent par des accents terribles : "infelici fœcunditate tunc toties obnoxia."

Je demande pardon à tous les lecteurs instruits de m'être si légèrement appesanti sur des remarques qu'ils n'auraient pas manqué de se faire eux-mêmes ; mais ce n'est pas pour eux seuls qu'on doit écrire. Il est une classe d'hommes peu familiarisés avec les secrets de l'art, pour qui ces détails ne sont pas inutiles. Et d'ailleurs, comme rien n'est plus accrédité que l'opinion qui envisage la brièveté comme la qualité dominante du style de Tacite, et que c'est même cette opinion qui lui a fait contester si long-temps le mérite d'avoir composé son Dialogue, il était à propos de multiplier les preuves et les citations qui peuvent la combattre.

Il s'en fallait que ce fût l'opinion des anciens. Ils disaient, la *breuité* de Salluste, la *pompe* de Tacite ; et afin qu'on ne croie

¹ Quæ Crispus brevitæ placet ;

Quæ pompâ Tacitus nunquam sine laude loquendus.

pas que ce soit un mot hasardé dans la chaleur de la composition, l'auteur de qui j'ai tiré ce passage, Sidonius Apollinaris, y revient encore dans un autre endroit ; et après avoir cité de nouveau la brièveté comme le trait distinctif de Salluste, il loue particulièrement dans Tacite une verve féconde et intarissable.

Je crois avoir trouvé une des raisons de cette différence si sensible dans la manière de ces deux grands écrivains. Lorsque Salluste écrivit son Histoire, il était mécontent du sénat, qui l'avait chassé de son corps. Le sentiment dominant de cette ame était une humeur chagrine : or l'humeur est sèche, elle est brusque. Ce qui dominait dans l'ame de Tacite, c'était cette haine vigoureuse que le vice inspire à la vertu indignée. Or le caractère de l'indignation est l'énergie ; ses accents sont forts et passionnés.

Montagne dit en propres mots *que la manière de Tacite tire à celle de Sénèque*. Assurément il n'y a jamais eu de jugement littéraire plus erroné. Tout le monde sait que Sénèque, d'ailleurs plein de traits brillants, parmi lesquels il se rencontre des beautés fortes et vraies, a trop souvent le tort de découper son style par de petites phrases courtes, qui arrêtent le mouvement de sa pensée, qui détruisent toute liaison, toute harmonie. Tacite, au contraire, procède ordinairement par grandes masses ; et les réflexions même, les maximes, les traits vifs, au lieu de les isoler et de les détacher, comme fait toujours Sénèque, ce qui ôte infiniment de leur poids et de leur force, il a l'art de les enchâsser dans le tissu d'une phrase toujours pleine, quoique serrée, et qui presque toujours joint le nombre à l'énergie. Lors même qu'il est précis dans les détails, il est large dans l'ensemble.

Une chose qui surprendra beaucoup de lecteurs, et qui semble contrarier les idées reçues, c'est que cette forme de style, que j'affirme être souvent celle de Tacite, était, suivant les anciens, la plus propre au genre historique. Cicéron dit en termes exprès que les formes périodiques et nombreuses conviennent sur-tout au panégyrique et à l'histoire.

Je me flatte maintenant que cette discussion aura fort affaibli l'objection qu'on prétendait tirer de la diversité des styles : car de même que l'Histoire de Tacite offre souvent, comme je l'ai dit, la rondeur et le nombre qui se font remarquer dans le Dialogue,

¹ Et te qui brevitate, Crispe, polles,
Et qui pro ingenio fluente nulli,
Corneli Tacite, es tacendus ori.

² In historiâ, et in eo quod appellamus EPIDEIKTICON, placet omnia dici ISOCRATEO, Theopompeoque more, illâ circumscriptione, ambituque, etc. *Orator.*, ch. 24.

logue, de son côté, offre quelquefois la précision, l'énergie, jours la verve et la chaleur qui caractérisent l'histoire.

Juste-Lipse n'hésite point à mettre ce petit ouvrage au niveau de ce que Cicéron et Quintilien ont écrit de mieux sur ce

J'avoue que je suis de l'avis de Juste-Lipse; et ce qui cet écrit encore plus intéressant, c'est que l'auteur avait au dix-neuf à vingt ans lorsqu'il le composa.

CASIMIR AND BURNS.

— Animæ, quales neque candidiores
Terra tulit, neque quis me sit devinctior alter.

HORAT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Y those, who wish to make any considerable proficiency in the composition of Latin lyrics, it is now pretty generally understood that acquaintance with the most successful imitators of Horace is nearly necessary as a knowledge of the Venusian bard himself. A similar will hold good with respect to the acquirement of any other of Latin poetry; and those, who are most familiar with the works of Sannazarius, of Buchanan, of Milton, and of Bourne, will find to make the fairest approach to that ease, simplicity and style management, which is almost peculiar to the pen of Ovid. It is this principle that, for the benefit of such of the British youth as are ambitious to excel in the former of these departments, and more especially in the structure and formation of the Alcaic stanza, I should very much recommend an immediate reprint of the Polish poet Casimir; his effusions, both in point of sentiment and harmony of language, are in general, equal, at least seldom inferior, to those displayed by his prototype and pattern, Horace. I know not how to account for the omission of the name of this celebrated poet in that very able work, written by Dr. Knox, *On Latin Verse as an exercise at Schools*.

In support of the propriety of my suggestion, I will present your readers with the perusal of one of his Alcaic odes, which, from its excellence in beauty as well as brevity, will be every way suitable to the purpose required. To this I shall subjoin two very beautiful stanzas included in the collection of poems by the Scotch poet Burns, and known to have been written by him at a very early age. They bear a strong

The title page of an edition of this poet, printed in 1721, begins thus: *Matth. Casimiri Sarbiewii Lithuani S. T. Theologi et Poetæ omnium facie Principis Lyricorum, &c.* So great indeed is the reputation which this work has been held, that, although it has already gone through many editions, it is no easy matter to procure a copy even at an extraordinary price. V. L.—There is a Bapentine Edition of *Casimir* in octavo, which we suppose to be cheap, and by no means scarce. EDITOR.

resemblance in certain points to the Latin ode of Casimir, and well deserve being compared with it. In the sentimental part Burns has dilated to a more considerable length. Take away the presence of the lyre with the consequent address to it, and the close of the first stanza, together with the whole of the second and the beginning of the third, of Casimir, will very well accord with the first of Burns. Both the compositions are admirable; and to doubt to which the preference ought to be given is only to bestow praise upon both.

CASIM. LYR. LIB. II. ODR 3.

Ad suam testudinem.

Sonora buxi filia sutilis,
Pendebris altâ, barbite, populo;
Dum ridet aër, et supinas
Sollicitat levis aura frondes.
Te sibilantis lenior halitus
Perflabit Euri: me juvet interim
Collum reclinâsse, et virenti
Sic temerè jacuisse ripâ.
Eheu! serenum quæ nebulæ tegunt
Repentè cælum! quis sonus imbrium!
Surgamus.—Heu! semper fugaci
Gaudia præteritura passu.

BURNS—SONG.

I dream'd I lay where flow'rs were springing,
Gaily in the sunny beam;
List'ning to the wild bird's singing,
By a falling crystal stream.
Straight the sky grew black and daring;
Through the woods the whirlwinds rave;
Trees with aged arms were warring,
O'er the swelling, drumlie¹ wave.
Such was my life's deceitful morning,
Such the pleasures I enjoy'd;
But lang² or noon, loud tempests storming
A'³ my flow'ry bliss destroy'd.
Though fickle fortune has deceiv'd me,
She promis'd fair, and perform'd but ill;
Of mony⁴ a joy and hope bereav'd me,
I bear a heart shall support me still.

1814.

V. L.

¹ Drumlie, muddy. Gloss.

³ A', all.

² Lang or, long ere. Gloss.

⁴ Mony, many.

CLASSICAL CRITICISM.

EDITOR OF THE CLASSICAL JOURNAL.

through the medium of your publication, to submit to the attention of the future Editors of the *Meditations of Marcus Antoninus*, the following Criticism on a passage of that illustrious author, which I hope will be found as obvious.

ἡς τὰ φυτάρια, τὰ στρουθάρια, τοὺς μύρμηκας, τὰς ἀράχνας, καὶ τὸν καθ' αὐτὰς συγκοσμούσας κόσμον. Lib. V. Sect. 1.

In the former part of this section the good Emperor addresses man, that he might engage him to perform the various duties with willingness and alacrity; so he here endeavours to show that indolence is unworthy of man, since even the birds, as the sparrows, the ants, the spiders and the bees, are placed in their different stations, and perform actively their duties. This leads me to believe that there is a slight error which must be manifest to an attentive reader; for as the passage was made to animated nature, the shrubs could not be included.

These observations, the necessity of an alteration will, I think, be acknowledged, and it will also appear not less when I produce the words of Graves's Translation, which I think best: *Do not you see the very shrubs, the sparrows, the ants, the spiders, and the bees, all busied, and in their several operations to adorn the system of the universe?*

I therefore think that before τὰ φυτάρια the preposition κατὰ is to be understood, but for the sake of distinctness ought to be expressed, as all the Translators have been deceived by want of it. It is indeed surprising to me that not any of them have hazarded a conjecture on the subject; for the text sufficiently demonstrates that the question is not *Shrubs and Trees* as ornamenting this material world, but *living creatures* exerting their active powers: of the former an apposite proof cannot well be given than in the sentence immediately preceding the one already quoted. πρὸς τὸ γένεσθαι; ἄλλως δὲ οὐ πρὸς ποιεῖν, ἢ πρὸς ἐνέργειαν; and translates: *Were you born then only to please yourself; and to enjoy, and the exertion of your faculties:*

and by all these reasons, I propose to read the passage

ἡς [κατὰ] τὰ φυτάρια τὰ στρουθάρια, τοὺς μύρμηκας, τὰς

then be rendered: "Do not you perceive *among* the

very shrubs the little birds, the ants, the spiders, and the bees contribute to enliven and adorn the system of the universe?"

The following citations may be considered as authorities support of the use of this preposition, in a similar sense to the which I have chosen, though the word admits of great latitude interpretation.

καὶ δὴ περὶ ἀνθρώπων τοὺς λόγους ποιούμενον, ἐπισκοπεῖν δεῖ καὶ τὰ ἰγεία, ὥσπερ ποθὲν ἄνωθεν, κατὰ ἀγέλας, στρατεύματα, γεωργία, γάμους, διαλύσεις, γενέσεις, θανάτους——τὸ πάμμιγες, καὶ τὸ ἐκ τῶν ἐν τῶν συγκοσμούμενον.

Plato quoted by Antoninus. B. 7. Sect.

When we are discoursing of the nature of man, we should take a view of these terrestrial affairs, as from a lofty eminence and observe *among* the various combinations of society (litera in the herding of mankind : see also Iliad B. 480) their arms, their agriculture, their marriages and separations, their births and burials, their feasting and their mourning, &c.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
Αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν.

Iliad. B. 470.

As numerous clouds of flies swarm *around* the peasant's hovel

κατὰ ῥωπήϊα πυκνὰ——κείμεθα.

Odyss. E. 473.

We lay *among* the thick bushes.

Στυγίῳ μάχας παροῖνους;
Πολυκάμους κατὰ δαΐτας.

Anacreon, Ode 42.

I detest quarrelling and fighting *among* the festivities of the ble.

These are only a few instances which I have produced, and am willing to leave the emendation to the candid judgment of your readers, who, if they approve it, will readily suggest many other illustrations.

20th Nov. 1813.

J. W.

AN ANSWER
TO
A LATE BOOK,
*Written against the Learned and Reverend
Dr. Bentley, relative to some Manu-
script Notes on Callinachus.*

TOGETHER WITH
AN EXAMINATION OF MR. BENNET'S
APPENDIX TO THE SAID BOOK.

LONDON:
PRINTED IN THE YEAR 1699.

WE were advised by that distinguished ornament of Classical literature, Dr. Parr, to re-publish in our Journal this very scarce and curious Tract upon a controversial subject even at the present day particularly interesting to the Scholar, and by the politeness of Dr. Samuel Butler, the learned Master of Shrewsbury School, to the excellent Library of which School the Book belongs, we are enabled to adorn our pages with it. The original was printed in octavo, and consists of 209 pages. We shall insert a portion of it in every succeeding number till the whole has been included. This Book forms a part of the noble collection of Dr. Taylor, (the well-known Editor of Demosthenes and Lysias,) bequeathed by him to the Library at Shrewsbury School. Dr. Taylor has written in his own fine hand upon the title-page of the Book, *By S. Whately*, and opposite to the title-page appears the following note, in Dr. Taylor's hand—

“S. Whately.

“I have seen an English Translation of Phalaris' Epistles (with some things relative to this dispute) by one Whately, A. M. and Fell. of Magdal. Coll. Oxon. Surely y^e same.

Solom. Whately, Magd. Coll.

A. M. 1684. Oxf. Grad.”

Dr. Routh, the President of Magdalen College, Oxford, has added the following Note :

“This person does not appear to have been either a Fellow or a Demy of Magd. Coll.”

We have to add, that Dr. Taylor, who acknowledges having seen S. Whately's Translation of Phalaris's Epistles, had no occasion whatever to doubt the fact that the writer of this Book was *S. Whately*; for at the end of the Preface to it appears the following Advertisement—

"Lately published, The Epistles of Phalaris, translated into English the Original, by the Author of this ANSWER."

This Translation is also among Dr. Taylor's Books deposited in Shubury Library, and S. Whately's name appears in the title-page of it.

In the 109d page of this able vindication of Dr. Bentley, occur the following words:—"This fragment is part of an *Hexameter*, a sort of metre, w
a very moderate Antiquarian would have told you the ancients never n
use of in Tragedy—

ἐν δὲ λαχαινε μὲν ἔργα σιδήρου."

Dr. Butler adds the following remark—"The word *seldom* here is written in the margin by Dr. Parr, and justly See the first Chorus in the *Œd.* and various other passages." Dr. Parr has subsequently annexed the following words:—"In the *Trachinians* there are nine Hexameters: see the 105 line, Edit. Vauvill. of Sophocles."

THE PREFACE TO THE READER.

'Tis but a poor invitation to the Reader, and an uncommon way prefacing, to tell him, that he is presented with a Book not worth perusal. But as the matter is past denial, and as I am certain to hear it from other hands, 'tis not so much ingenuity as policy to confess. Some little account however I think myself obliged to give of motives that put me upon intermeddling in so insignificant a debate. There is a passion called by the Latins, *indignatio*, which of all other my nature hath left it least in my power to resist; one property which is not to be able to behold with patience lions teased by game. If any thing can justify such a Passion in so little a Creature as myself, the rude insults offered to an extraordinary Man, one of whose most impotent Adversaries I have in the following Papers taken upon me bring under Examination, and the Applause with which the Papers received them, I should think, will do it. What drew this Storm of Criticism upon that Reverend Person, the Reader will find not so securely intimated to him in the Animadversions I have bestowed upon Mr. Benner's Appendix. 'Tis no wonder, that a War so unjustly begun should be prosecuted by not much more honourable method and the Littleness of the Instruments made use of in executing the Revenge added to the Contumely. The Assurance with which the young Hero took the Field, that Air of Superiority with which he everywhere treats his Adversary, the Acclamations with which the Party pay the Applauses with which he himself proclaimed himself Conqueror made the World begin to look upon the Dr.'s Case as desperate; and 'twas in every body's mouth, Mr. Boyle's Book is an unanswerable piece. Nor was it enough, that Mr. Boyle had posted his despised Dr. Bentley at the top of two hundred and ninety Pages; that he had made him the Jest and Sting of I know not how many thousand Periods, the Common Chat of Coffee-houses and Taverns: He threatened him with yet more dismal things to follow: That there should be

ook written against him in Latin ; that Foreign Universities should in the time be informed, what a Man the King of England had to his library-Keeper ; and particularly Monsieur Spanheim, and Monsieur Trevius be instructed how to chuse out some more deserving Person to place their Civilities upon. Nay, and, to put him beyond all Hopes, plainly tells him, that he was fallen into the Hands of an whole Body of Men, whose Hatreds and Revenges were Immortal ; who, when once they begin with a Man, there's no knowing when they will leave him ; and who were resolved to use him as unmercifully with their Pens, as ever Phalaris did poor Innocents with his Musical Bull.

Had not the Doctor been either very Conscious to himself of the Goodness of his Cause, or very insensible of Danger, he would tamely have quitted the Field, and have striven by Patience and Silence to have mitigated their displeasure. But to the surprise of the Town it was soon got abroad that the Dr. did not yield ; nay, that he did but laugh at them, and would certainly give them an Answer. This, we may suppose, created them some Disturbance. For I cannot imagine but they did ever in their Hearts believe Dr. Bentley to be so very manageable an Adversary as in their Writings they had every where represented him. However, one considerable Advantage they had gained in their first Adventure. The Town and common Fame were on their side, which when once they have fallen in with a false cry will not easily change their Note. Supported with this Comfort, they were resolved to stand their Ground, and if the Dr. was for answering them, they would be sure to find him work enough. I very well remember, that some Months before the Dr.'s last Book was published, I heard it in these very Words and Syllables from a certain Person ; whom I suppose no stranger to the Secrets of the Party ; " Let the Dr. come out with his Answer as soon as he will, they are in readiness for him ; to my certain knowledge, saith he, they have Rods in Pickle against him." Accordingly, within not many Weeks after the Dr.'s answer was published (but just time enough for the Club to patch up Mr. Bennet's Appendix) it was followed by this Rod in Pickle of a Vindicator : as indeed well it might, all the Sheets (or I am misinformed) being wrought off before. And here was another piece of work for the Dr. wherein they had him upon an unlucky Dilemma. If he answered it, the Littleness of the Subject, as well as the inequality of the Antagonist, must needs have exposed him to Contempt : If he answered it not ; that had been interpreted a submitting to the Charge, and would have kept some Life in the Cause. And again ; if he answered This, they might have had another piece against him, and then That another, and so on ; verifying Mr. Boyle's Prediction, that there were an whole Body engaged against him, who when once they begin with a Man, there's no knowing when they will leave him. Nay, I have heard it more than once, that they gave out, they would write a Book against him once a Month as long as he liv'd. Nay, and I can reduce my Witnesses, to whom Mr. Bennet, hearing, it seems, that there was something of an Answer designed to the Vindicator, said with his own mouth ; That they were best let his Appendix alone : If they printed any Reflections upon him, he'd be even with them, and have

them exposed all the Town over, both in Verse and Prose. And these are the Methods by which the Gentlemen of the Half-Moon are resolved to humble the Library-Keeper at St. James's, and terrifie the rest of Mankind from opening their Lips on his behalf.

And must therefore Men and Books, like Dr. Bentley, and Dr. Bentley's Books, be run down merely by noise and numbers? Shall Banter so securely Triumph over Learning, and Phrase and Confidence over Sense and Truth? Must Men of Worth (as I think, I have somewhere or other exprest it in the following Papers) be made the mork of Fools, because they that make them so write things so wretchedly trifling, that a Man who hath any regard to his own Reputation, would be asham'd of having so mis-employ'd his time as to answer them?

As 'twas this Consideration, and this only, drew me into this Dispute; so I must desire the Reader to consider, that 'tis not the Subject-matter of the following Lines which I recommend to his Observation, but the manner of these Gentlemen's managing their Controversie with Dr. Bentley. And because it is scarce to be hoped that many should be found, who will give themselves the trouble of examining every particular, I shall point out some few Instances of our Vindicator's Allegations against the Dr. by which the Reader may give a guess at the whole, which upon Tryal I can assure him, he will find all of a piece. The chief Design of the Vindicator's Book, is to charge the Dr. with Plagiarism, upon account of a certain MS. from whence it is pretended Dr. Bentley borrowed a great part of his Collection of the Fragments of Callimachus, published in Mr. Grævius's late Edition of that Author, and put them off for his own. As I may pretend to have examined this part of his Accusation, more nicely than I can expect many others will do, I sincerely declare, that I see not the least Reason to believe, that the Dr.'s Collection was one line or hint the richer for his having seen that MS. The true State of the Controversie is given in the first Sheet and half, ending at page 23. To which, he that shall have the Curiosity of going to the Half-Moon and collating the Original Evidence itself there to be shewn against the Dr. is desired to add the Cautions laid down, page 51, &c. If he would without losing the time of going over the whole see some particular Exemplifications of our Vindicator's Ingenuity in prosecuting his Charge against the Dr. and of the Validity of his Proofs, he may consult these following Passages. Remark the first upon Proofs 6, 7. p. 25. and p. 33. 62, 63. 116, 117, 118. and especially, p. 79. 80. 81. 86. As for a choice Observation of our Vindicator's (though indeed not his own, but taken up at second hand from Mr. Boyle) upon the Extent of the Dr.'s Reading, I refer him to p. 37, &c. He that would take the measure of his Learning and Judgment, will find it, as in all his most judicious Animadversions upon the Dr.'s pretended mistakes, so more especially in these Observations of his own, p. 88, 89. 91, 92. 102, &c. and in his Supplement, p. 120, &c. 125. 128, &c. And here let me give (which was omitted in its proper place) the English of those two Greek Lines, page 89. by the help of which even the Wits and the Fools of Parts (who are indeed the support of the Cause) may be able, without the help of more Learning

what their Mother tongue affords them, to give some guess at the immodesty of our Vindicator's Judgment, and how proper a Person he set up for a Corrector of other Men's Writings; *Kai xuzumwv* &c. according to Stephanus, and Dr. Bentley's emendation in English thus, *ho*, as well as Pythagoras, command you to abstain from the feeding upon Beans, or the Flesh of any living Creature.' But according to Learned Vindicator's Correction thus, 'I also, as well as Pythagoras, command you to abstain from feeding upon Beans, and that you till without speaking a word.'

As for the Veracity of our Honest Vindicator, his whole Book is one continued Proof of it. The very Design of his Book being to prove; the Dr. stole the best part of his Collection from their MS. But having perused and collated that MS. with the Dr.'s printed Collection, could not but know this to be a most notorious Falshood. (p. 64. 118.) And he that shall prefer an Indictment, the very title of which he knows to be false, cannot design Truth in his Proofs. To point the Reader to one full, clear, and undeniable Proof of our Vindicator's Veracity, let him turn to page 114. line 15. 'Dr. Bentley Conceal,' &c. and his very next Allegation against the Dr. p. 115, much of the same stamp.

As for the other part of his Accusation against the Dr. 'Dr. Bentley's Justice and Inhumanity to the Authors that lived before him,' I have sketched the whole in so few words, that the perusing of it will be little loss of time, p. 133, &c. Which when the Reader shall have read, to his own judgment I leave it, whether I had not Reason to trust myself to him in the manner I there do. p. 141.

Observe it, Reader, and consider the Consequence; when once Water hath broken in upon a Man's Reputation, how securely Ignominy will follow its Leader."

Dr. Bennet's Appendix being about that Matter of Fact, which hath filled the mouths of the Party with such Clamours, if any thing I have to say shall find a Reader, I may presume it will be my Examination of that Appendix; to which therefore I shall not here say any more, but that I am even amazed at Mr. Bennet's confidence in concluding his Appendix with so serious and solemn a Protestation, 'That those Papers were written by him with the same Sincerity and Care as if he had sworn upon his Oath: that he had no where made use of any Colours, nor willingly misled his Reader in any the least trifling Circumstance of that tedious Story.' Which, taking his words in the plain and natural Sense they seem to Design, I dare pronounce to be a most notorious Falshood.

And now upon the whole, after all the Pains these Gentlemen of the Moon have taken upon the Dr. and his Writings, there is not, I think, any thing material advanced against him, either as to matter of Fact, or matter of Learning, which hath not received a thorough Examination, that part of Mr. Boyle's Book excepted, which the Dr. hath reserved to his own farther Consideration; though I believe they could have been very well content to dispense with him for the performance of his duty. And all the black Accusations hitherto preferred against him

of Ignorance, Plagiarism, Falshood, &c. appearing upon Tryal (as they think they plainly do) both frivolous, false, and malicious: They may if they please, still go on with their laudable Design, of Printing things upon the Dr. and write a Book against him once a Month as long as he lives: I dare say, they will neither give him any Disturbance in his own Thoughts, nor injure his Reputation with others. Since they stand already convicted of so many notorious Prevarications; whatever they may hereafter advance, I shall not scruple to pronounce to the Reader, not only Simple and Credulous, but also Partial and Unjust: that shall trust them upon their own bare words, or give any heed to the most specious of their Pages till they have stood a Tryal. As for what I assume on behalf of the Dr. the same privilege I think, I have a Right of claiming for myself; who having shewed myself so fearless of their Displeasure, may reasonably expect the worst of Revenges that the Pen can execute: And as for any rougher Instrument, I shall soon be placed out of their reach.

DR. PARR'S *Inscription* FOR SIR J. MOORE'S MONUMENT.

WE rejoice to have it in our power to lay before our readers a correct copy of the following elegant Inscription, written by the Rev. Dr. Samuel Parr, and intended to be engraved on a monument, which is to be erected at Corunna to the memory of Sir John Moore. The officers of our government having been informed that the wooden monument erected by Marshal Soult, and afterwards repaired by the Marquis Romana, was in a state of decay, meritoriously resolved to erect one of marble, of which the expenses are to be defrayed by the Prince Regent, and the members of the cabinet council. Dr. Parr was very properly selected by the Noble Lords, Bathurst, Grenville, Grey, and Holland, to write the Inscription. As to the classical appellation for *Corunna*, Ainsworth gives *Caronium*, which has by a blunder been in some of the copies changed into *Coranium*, but Ainsworth was mistaken, and *Caronium* is a different town. Ptolemy in his Geography calls the place *Flavium Brigantium*, and others call it *Brigantium*, but these appellations would have been too recondite for a popular Inscription, and *Corunna* is sufficiently Latin in the form. Some persons, whose acuteness outruns their learning, have charged the writer of the Inscription with having post-dated Sir John Moore's death by one month. But the said writer merely employs the Roman method of computing time, and states his death to have occurred on the 17th day of the calends of February, which is in English the 16th day of January, the actual day of his death.



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Β. Γ. Δ. Ε. Ζ. Η. Θ.	ω. γυ	δε
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γαν	γω	δήποτε
γγ	ω. γω. γρ.	δι
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γει		Δ. δ. γ.
γελ		Δ. δ. γ.
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H. S. E.
 JOANNES · MOORE
 ALLECTUS · IN · EQUESTREM · ORDINEM · BALNEI
 A · GEORGIO · TERTIO · BRITANNIARUM · REGE
 ORTU · SCOTUS
 IMPERATOR · FORTIS · IDEMQUE · INNOCENS
 ET · REI · MILITARIS · PERITISSIMUS
 SCIENTIA · ET · USU
 QUI
 IN · BATAVIA · CORSICA · ÆGYPTO · INDIA · OCCIDENTALI
 HOSTES · FUGATOS · VIDIT
 HISPANORUM · TETRA · ET · DETESTABILI · TYRANNIDE · OPPRESSORUM
 JURA · LEGES · ARAS · ET · FOCOS
 SUMMO · QUO · POTUIT · STUDIO · TUTATUS · EST
 ET · POST · VARIOS · BELLI · CASUS
 CUM · AD · CORUNNAM · ÆGRE · ACCESSISSET
 MILITES · SUOS
 LONGO · ITINERE · FAME · FRIGORE · ENECTOS
 AD · SUBEUNDAM · PRÆLII · DIMICATIONEM
 HORTANDO · FREXIT
 AUDENDO · CONFIRMAVIT
 ET · GALLIS · NUMERO · COPIARUM · FRETIS
 IT · FELICITATE · DUCIS · PÆNE · PERPETUA · SUPERBIENTIBUS
 VICTORIAM · E · MANIBUS · ERIPUIT
 LEGIONI · QUADRAGESIMÆ · SECUNDÆ
 SOCIETATE · PERICULORUM · DIU · SECUM · CONJUNCTISSIMÆ
 ET · MEMORI · RERUM · IN · ÆGYPTO · PROSPERE · GESTARUM
 DE · VIRTUTE · DIGNA · COMMILITONIBUS · SUIS
 GRATULATUS · EST
 ET · VULNERE · PRO · PATRIA · SOCIISQUE · EJUS · ACCEPTO
 VITAM · UTI · MULTUM · ET · SEPE · OPTAVERAT
 BENE · CONSUMMAVIT
 XVII · KAL · FEBRUAR · ANNO · SACRO · MDCCC·VIII
 GEORGIUS
 GEORGII · TERTII · FILIUS
 BRITANNIARUM · REGNUM · UNITUM · REGENS
 ET · QUI · REGIÆ · MAJESTATI · A · SANCTIORIBUS · CONSILIIS · SUNT
 HOC · MONUMENTUM
 PONENDUM · CURAVERUNT
 ANNO · SACRO
 MDCCCLIII.

PŒCIOLOGRAPHIA GRÆCA.

FEW of our readers are unacquainted with Mr. Hodgkin's publica-
 tions to initiate youth into the knowledge of the Greek Characters,
 and of Greek Grammar. To make his labors in the former branch
 more extensively known, he has favored us with his plates for the
 Classical Journal. We shall insert them gradually, in a manner
 the most convenient for the size of the work. He will introduce
 himself to the reader by his own addresses, and by Dr. Young's

letter. We give his Table of the various forms of the *Greek Alphabet* in different ages. The abbreviations and connexions in eleven plates will close the collection, two of which we give in our present No.

Johannes Hodgkin Lectori S.

Hunc libellum, doctissimi illius viri humanitati cui dedicatur, debes; quo enim tempore occupationes meæ, hæc studia, ut constitueram, persequi me prohibebant, ille materiam omnem operi necessariam præbuit. Ejus amicitiam inter ea quæ maxime mihi grata contigerunt habeo; assiduum enim laborem cum magno ingenio conjungit; et præter egregiam aliarum artium scientiam, eam Græcæ linguæ peritiam quam pauci, talem vero in Græcis literis elegantiam formandis, qualem vix alter antehac, assecutus est. Eorum quæ scripserit talis vir ne punctum quidem mutare vellem; ea igitur quæ, in hujus operis usum, mihi amicissime misit, ipsius verbis accipe, et vale.

Dedi Kal. Octob. MDCCXCIV.

“ Thomæ Young Johanni Hodgkin S.

“ Cum primum mihi consilium tuum de literarum Græcarum
 “ exemplaribus parandis edendisque exposuisti, laborem illum
 “ tum viris doctis gratum, tum discentibus et docentibus peruti-
 “ lem fieri posse statim animadverti; teque ad id opus prosequen-
 “ dum magnopere hortatus sum; meamque, quoad mihi per
 “ alias occupationes liceret, opellam tibi non defuturam promisi.
 “ Nunc igitur accipe quæ in hunc finem congeffi, tuoque felici
 “ calamo orna. Mitto tibi specimen tergeminum elementorum
 “ Græcorum, quarum siqua est pulchritudo, eam tu brevi tem-
 “ pore facile vel assequeris vel etiam superabis.¹ Iambos et Hex-
 “ ametros in usum tuum quos maxime idoneos existimavi, secun-
 “ dum ordinem literarum, e Menandro, Euripide, Philemone,
 “ Phocylide, Theognide, Hesiodo aliisque selegi: hæc cum facile,
 “ studiis meis occasionem præbentibus, colligere possem, gratius
 “ id tibi fore credebam quam ut ipse, prout inceperas, hanc ma-
 “ teriam corraderes. Addidi etiam versiculos aliquos, utinam
 “ meliores, quos meministi me rogatu viri omnium disertissimi
 “ Edmundi Burke olim fecisse. Sequitur quod, si auctius esset,
 “ codices præcipue Græcos manu scriptos legentibus magno foret
 “ usui, contractionum quarundam nexumque literarum exposi-
 “ tio, variarumque ejusdem literæ formarum exempla: hujus
 “ maximam partem debeo liberalitati viri rerum antiquarum peri-
 “ tissimi, Thomæ Astle, qui libellum. titulo ΠΑΛΑΙΟΓΡΑΦΙΑ,
 “ in usum Antonii Askew a Johanne Caravallo Græco conscrip-
 “ tum, humanissime mecum communicavit: reliqua partim ex

¹ We do not insert this part of the work.

ejusdem viri clarissimi de arte scribendi, partim ex aliis libris
conquisivi. Multa Caravallus e Palæographia Bernardi de
Montfaucon hausit. Qualiscunque autem sit hæc quam ΠΟΙ-
ΚΛΙΟΓΡΑΦΙΑΝ dixi, omnes hujusmodi catalogos antehac editos
magnitudine saltem superat. Restat autem ut pauca de litera-
rum forma rationeque scribendi præcipiam, tibi quidem non
ignota, quæ autem operi tuo utiliter addere poteris. Majus-
culæ vix alio modo quam Romanæ scribuntur; quare has
quidem prætereo; neque de tertii ordinis literis dicere opus est,
ad eas enim proxime accedunt quæ hodie cursivæ seu Italicæ
dicuntur, atque ad eas quibus quotidie in scribendo utimur,
celeritati vulgaris usûs accommodatæ; secunda autem series,
quæ elegantioris formæ, magisque, ut ita dicam, Græcæ spe-
cimen exhibet, alio omnino modo quam quo vulgo scribitur
elaboranda est. Ac primo, penna quidem ita secanda est, ut
fissura sit non longissima, apex nonnihil obliquus; ea parte
quæ pollicem spectat tantillo brevior: deinde ita tenenda est ut
cavum ejus non volæ sed digito medio obvertatur; hinc fiet ut
ascendendo et ad dextram progrediendo crassescat linea. Di-
vidi autem possunt literæ secundum locum unde orditur penna,
in decem ordines, quorum primus literas α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ φ ω
complectitur, quarum omnium pars prior prope basin initium
habet, crassitudinem maximam prope apicem; posterior pars
ab eodem initio, uno ductu, secundum formas diversas perfici-
enda est, exceptis θ ρ ω, quibus opus est ut tertio applicetur
penna, ζ que cui quarto. Sequuntur ζ ς: illius prima pars
paulo ante medium arcus inferioris desinit; hæc unico ductu
perficitur: deinde solum ε, e lineis duabus, utrisque e medio
profectis formanda. Uno ductu γ, χ duobus, a sinistra sem-
per ortis, efficietur; hæc latiore longioreque principio gaudent,
quam ordo quintus, literarum nempe sex η ι κ υ υ ψ, quas sin-
gulas penna simul excudit, ψ sola excepta. Vix expositione
egent ζ ξ. A tenui curvaque linea in crassiorem abit θ, dein
attenuatur, atque iterum crassescit. Ascendit primo crassum
λ, lineaque secunda tenui descendente ornatur. A principio
tenui ortum μ duos flexus habet parti posteriori α similes.
Postremæ π τ ϛ a linea transversa crassa ordiuntur, cætera
tenuia, excepta π, quæ ad ω prope accedit. Quo facilis intel-
ligantur hæc præcepta, adjeci exemplar quod locum initii uni-
uscujusque literæ puncto apposito indicat, posterioresque pennæ
ductus a primo linearum diversitate distinguit. Secundum
eadem principia, quorum fundamenta debeo utili libello Am-
brosii Serle de arte scribendi, omnes literarum nexus, accentus,
notæque numerales confici possunt. Vale, vir optime et ami-
cissime, atque hæc in publicum bonarum literarum commo-
dum ornare perge.

Dat. id. Decembr. MDCCXCIII.

¹ Vide Calligraphiam Græcam.

*Thomæ Young, Medicinæ Doctori, Regiæ Societatis, necnon et
Linnæanæ Socio, Johannes Hodgkin, S.P.D.*

"En tibi tandem, Vir doctissime, Pœcilographiam Græcam: quòd citius non acceperis, Sculptoris assignandum est, non dicam negligentia, sed nimia rerum gerendarum copia: à quo, utpote longè omnium artis suæ peritissimo, incæptum opus etiam finiri apprimè cupiebam; multis verò labentibus annis, dum, aliis negotiis impedito, operam meis dare non licebat, eodem tempore contractionum nexuumque literarum catalogum quibusdam exemplis auxi, quæ doctissimus vir Ricardus Porson, A.M. Græcarum literarum apud Cantabrigienses professor, humanissimè mecum communicavit; et omnes contractiones in Apollonii lexico, ab erudito Villoison edito, repertas, hortante viro clarissimo Carolo Burney, LL.D. inserui; varias etiam Græcarum literarum per ætatum ordinem, formas, te probante, disposui.

Vale, vir doctissime, eumque, ex arte medendi, quem, pro ingenio, industriæque tuæ et omnium optimarum artium scientiâ, sperare tuum est, fructum percipe.

Dedi 11 Kal. Aug. MDCCCVII.

BIBLICAL CRITICISM;

On 1 John, v. 7.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I READ in No. XV. of your Journal, p. 92, a Letter from a "*Country Clergyman*," containing some remarks on a paper printed in No. XIV. p. 437, in which, as you may remember, I assumed as generally granted, the spuriousness of the passage, 1 John, v. 7; and perceiving, as I did, the abilities of the writer, I was somewhat astonished at finding in him a defender of the verse. Before I proceed farther in vindicating my essay, (which I doubt not your candor will afford me an early opportunity of doing,) I must state, that I am a member of the Church of England, and a sincere believer of the Trinitarian Doctrine, taught by her Liturgy and Articles. It seemed not unnecessary to make this declaration, that I might obviate, with regard to myself at least, the general opinion, that any one who impeaches, or does not defend, the authenticity of the disputed passage, must be an enemy, either avowed or concealed, of the doctrine it inculcates; and if it be right to form a judgment from the zeal and eagerness with which certain of your Correspondents charge those with Deism, who do not believe the doctrine which may be deduced from the "*absolute integrity of the Hebrew Text*," it seems not to be needless to endeavour to explain our views and motives, when we oppose any particular passage in the New Testament.

It should, however, be confessed, that they who can assert the "integrity" of the Text, which informs us that Ahaziah was "forty and two years old" when he began to reign, whilst his Father was aged only forty years when "he was gathered to his Fathers," may think the passage under consideration genuine, without committing an unusual absurdity. But before I proceed to consider the arguments adduced by the Clergyman in support of his opinion, I request him to accept my sincere thanks for the elegant compliments paid me in the beginning, and continued through every part, of his letter.

I commence then, by considering the testimony of Diodorus Tarsensis. The account given us of this Father by Moreri, ¹ is as follows: "Diodore d' Antioche, prêtre de cette Eglise, et puis Evêque de Tarse Metropole de Cilicie, a vécu dans le IV. Siècle. Il fut accusé, après sa mort, d'avoir été un des maîtres de l' Hérésiarque Nestorius. S. Cyrille l' accuse dans l' Epître à Successus, d'avoir distingué le Verbe né de Dieu, du fils de Marie; il le nomme dans celle qu' il écrit à Jean d' Antioche, et Acace de Militene, ennemi de la gloire de Jesus Christ. Saint Melece, au retour de son exil, apprenant avec quel courage il avoit défendu la Foi Orthodoxe contre les hérétiques dans Antioche, où il introduisit la Psalmodie alternative, le tira d' un Monastère où il étoit Abbé, et il l' éleva à l' Episcopat. S. Athanase, S. Basil, et S. Chrysostome, qui avoient été ses disciples, le louent comme un Evêque très aint, et comme un défenseur invincible de la Foi, &c. Le premier Concile de Constantinople le compte entre les Prélats qu' il propose pour regle de la créance Orthodoxe. Cependant, après sa mort, ses écrits furent rouvés remplis de ces erreurs que j' ay marquées et condamnées." I subjoin some passages from the Ecclesiastical Historians, ² in which he is mentioned. Theodoret ³ speaks of him in the following terms: *Μωδωρος—ὁ σοφώτατός τε καὶ ἀνδρείότατος, διὰ τὴν ποταμὸς διειδῆς καὶ μέγας, τοῖς μὲν οἰκείοις τὴν ἀνδρείαν* (read according to Valerius, *Not. ad Locum, ὑδρείαν*) *προσέφερε. τὰς δὲ τῶν ἐναντιῶν βλασφημίας ἐπέκλυε, καὶ τὴν μὲν τοῦ γένους οὐκ ἐλογίζετο περιφάνειαν, ἣν δὲ ὑπὲρ τῆς πίστεως τολαιπωρίαν ἀσπασίως ὑπέμεινε.* To the same purpose we read in the same author, ⁴ that Theodorus, Bishop of Mopsuestia, *πάσης μὲν ἑκκλησίας διδάσκαλος, κατὰ πάσης δὲ ἀλλαγῆς αἰρετικῆς ἀριστεύσας, τοῦ βίου τὸ ἥγας ἐδεῖξάτο· οὗτος τῆς μὲν Μωδωροῦ τοῦ πάνυ διδασκαλίας ἀπήλαυσεν. Ἰωάννου δὲ τοῦ θειοτάτου*

¹ Dictionnaire Historique, Tom. ii. p. 359, 1702, fol. au mot *Diodore*.

² In quotations from the Eccles. Historians throughout this paper, the references are made to the excellent edit. by *Reading*, 3 vols. fol. Cantab. 1720.

³ *Histor. Ecclesiast. Lib. iv. c. 25, p. 184.* ⁴ *H. E. Lib. iv. c. 40. p. 242*

⁵ The *ΙΩΑΝΝΗΣ* here spoken of was the great Chrysostom.

γεγένηται κοινωνός τε καὶ συνεργός· κινή γὰρ τῶν πνευματικῶν Διοδώρου ναμάτων ἀπήλαυν. Socrates¹ tells us, that, Διόδωρος—ἐπίσκοπος Ταρσῆ γενόμενος, πολλὰ βιβλία συνέγραψε, ψιλῇ τῷ γράμματι τῶν θείων προ-
έχων γραφῶν, τὰς θεωρίας αὐτῶν ἐκτρεπόμενος. By Sozomen² also, we are furnished with the same account, with merely verbal alterations. Giving an history of the studies of the illustrious Chrysostom, he informs us that he had as masters in philosophy, Καρτέριον τε, καὶ Διόδορον, τὸν ἡγητάμενον τῆς ἑν Ταρσῷ ἐκκλησίας, ἐν ἐπυθόμῃ ἰδίῳν συγγραμμάτων πολλὰς καταλιπεῖν βιβλους, περὶ δὲ τὸ ῥητὸν τῶν ἱερῶν λόγων τὰς ἐξηγήσεις ποιήσασθαι, τὰς θεωρίας ἀποφεύγοντα. The account by Suidas it is needless to quote; but I am unable to see how any inference can be drawn from his words, that Diodorus “*had seen* a copy of St. John’s Epistle, which contained the 7th verse of chap. v.” Some fragments of his works, I have been told, are to be found in the *Catena Patrum Græcorum*, which I do not possess, and to which I have no opportunity of referring: the Commentary, however, εἰς τὴν ἐπιστόλην Ἰωάννου τοῦ Εὐαγγελιστοῦ, I believe, is lost; and it cannot therefore be proved that he ever met with the disputed passage. It may not be improper to state, that the arguments drawn from the Fathers in defence of the verse, scarcely deserve, in general at least, any serious answer: they commonly are such as Patience herself would disdain to refute; and this remark is especially true in the present case. We are told of a book now lost, which appears to have been a commentary on the 1st Epistle of St. John, and contained an explication or defence of the Trinity. This might have afforded a slight degree of preponderance to the balance in favor of 1 John, v. 7. were there no other text in the epistle whence the doctrine could be elicited; but unfortunately, in the 4th century, the Fathers generally made use of the mystical interpretation of the eighth verse. The question then will be most properly decided by analogy; and I shall propose the following questions.

1. Did the Fathers ever make use of the mystical interpretation of the earthly witnesses mentioned, 1 John, v. 8.?

2. Is the seventh verse ever quoted in plain and express terms by any Fathers who lived in the five first centuries? ³ Or is it read without variation in the MSS. of such writers, nearly or entirely in the same state in which it now stands in common editions of the New Testament.

¹ Hist. Ecclesiast. Lib. vi. c. 3. p. 311.

² Hist. Ecclesiast. Lib. viii. c. 2. p. 326.

³ Your Correspondent mentions the year 380, as the period to which Diodorus may be referred: the opinion in itself is probable, and some other circumstances strengthen his conjecture.

the first of these enquiries can be answered only in the affirmative. There is at least one instance in Cyprian,¹ where he explains the 8th of the Trinity; and this assertion is founded partly on the authority of *Facundus*.² This happened about the middle of the third century; the practice certainly grew more common towards the end of the 4th. The reading in the *Text of Cyprian* is, *de Patre, et Filio, et in Sancto scriptum est*, ΕΤ ΗΙ τρεσ unum sunt; which, allowing for the difference of idiom, is certainly a close translation of the Greek of verse 7, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. The reading, however, is not judicious. In *Fell's* margin, we have the following note: "Et tres *Voss*. 3. *Ebor.*" *Et tres unum sunt*, is a tolerably accurate version of the final clause of verse 8th, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Οὗτοι, I believe, is adequately expressed in Latin by *hi*; and the reading in the *Text of Cyprian* is probably altered by some early Editor, who turned to the Latin version by which he settled the readings in his author. Such a method of settling the Christian writers was not uncommon in the old editions, which were published at a time when no suspicion was entertained of the great importance of the Fathers, in affording various readings of the scriptures. The reading in the majority of the MSS. of Cyprian probably arose in the same manner: the five MSS. which have the *et tres*, perhaps escaped any alteration, from their antiquity; or transcribers might not be disposed to make any alteration in the text. It is much to be lamented that *Fell* did not give any account of the age of his MSS.: it is, perhaps, the most important defect in his edition. On the whole, we may safely assert, that Cyprian quoted the final clause of verse 8, to prove the unity of the three persons, and tacitly applied to them the mystical interpretation of the earthlinesses. This was the opinion of *Facundus*.

Secondly, with regard to the passages of the Fathers generally cited in quotations of 1 John, v. 7; I do not recollect one, which may be proved either to be interpolated by transcribers or editors, or to be a mystical interpretation of the 8th verse; and sometimes, on a close examination they will be found not to be quotations at all. These have all been so clearly proved by *Porson*, that it were worse than useless to insist on them in these pages.

The inference, then, which I would draw from these circumstances, is, that *Diodorus* interpreted the 8th verse of the Trinity, as did the other Fathers. It seems most unlikely, as *Porson* has well observed,

¹ De Unitate Ecclesiarum, p. 109, edit. Fell. Fol. Oxon. 1682.

² Porson's Letters to Travis, p. 248, 8vo. Lond. 1790.

that so many Fathers should have written on the Trinity, and in the course of their argument, have so repeatedly used the 8th verse, have taken so much needless trouble to make it useful to their purpose, if immediately before it there had been so complete and convincing a proof of the disputed point. It is not contended that this might not have happened to a single Father, but surely, every one will allow that there is an absurdity in supposing that it could have been overlooked by every writer, both Greek and Latin, from the time of Ignatius to that of Augustine; and that it never should have been quoted, when so many authors appeared in opposition to the Arian heresy; in which controversy, had it existed, it would have been of the most signal service: in all modern disputes concerning the Trinity, it is, *tota in toto, et tota in quâlibet parte*. We must remember also the temper of the Fathers: we must recollect the zeal with which they opposed the heretics: and we must not forget the eagerness with which they brought into the dispute passages of Scripture, which manifestly were nothing to the purpose. For instance, some of the Fathers¹ have proved the divinity and eternal generation of the ΛΟΓΟΣ, from *Psal. xlv. 1. Eructavit cor meum verbum bonum*. If the words could refer to it by any allegory, the translation still is doubtful: דבר may signify *thing* or *matter*; so the whole passage, רוח לבי דבר טוב may be translated, *Eructavit cor meum REM BONAM*, by which interpretation, the inference drawn from the other rendering *verbum*, must fall to the ground. I would not, however, be supposed to impeach the doctrine alluded to, which unquestionably rests on Scriptural ground; but it will be conceded to me, that any one who could explain such a text of the ΛΟΓΟΣ, might more naturally apply 1 John, v. 8, to the Trinity. It is more likely that *Diodorus* followed the multitude, than that he alone made use of the 7th verse, when his pupils and contemporaries employed the 8th; for it is not improbable that they were eager to use the same arguments which had been managed with adroitness by their teacher. To conclude: I think that your Correspondent will allow, that if the pupils did not call forth the 7th verse, it probably was not cited by the master: with regard to the scholars, I can only refer him to Porson's "Letters to Mr. Archdeacon Travis."

The next testimony adduced by the Clergyman, is from the ἐκλόγι of *Clemens Alexandrinus*, who lived in the second century, and is pla-

¹ See Porson's Letters to Travis, p. 259.

Professor Porson, ' as second in the list of the Greek Fathers, cannot be persuaded to quote the three heavenly witnesses.' I face any observations which I may find it necessary to make, viz, that in the *Index locorum scripturæ*; prefixed to the Cologne of Clement's works, fol. 1688, 1 John, v. 7, is not mentioned; it occur in the index of Potter. Considering then the ease with which this marvellous verse was detected in the writings of the Fathers, even where the mystical interpretation was used, or perhaps, where it was not meant as a quotation by the author, the silence of the Fathers certainly is a proof that they did not believe that our verse was cited by Clemens. Stronger arguments, however, may be drawn from the passage itself; and I believe that the words of the verse do not refer to the Epistle of John: if they do, it can only be the 1st degree, and even then, not to the 7th verse.

The passage referred to by your correspondent is as follows: α ἴσταται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ πατρὸς, καὶ υἱοῦ, καὶ πνεύματος ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσειν. ² The more I consider these words, the more I am inclined to think that they should have been urged as a citation of 1 John, Potter translates the passage thus: "[*Omne verbum firmatur in vel tribus testibus:*] ³ *hoc est, in Patre, in Filio, et Spiritu; quibus testibus et adjutoribus, quæ mandata vocantur, observari*

I must protest against those who adduce any passages from the Fathers as evidence for this verse, which do not contain something similar to it. The words of Diodorus, indeed, were produced to give the appearance of reason: for the expression εἰς Θεὸς ἐν τηλαδι, or an imagination heated with the belief that our verse was true, may have appeared to be an allusion to it; but the Clergyman's client has not even this circumstance in its favor. If there be any resemblance, it is only in the mention of three μάγιστροι, who are ὁ Θεὸς καὶ ὁ υἱὸς, καὶ τὸ ἅγιον πνεῦμα, but we are not told that οὗτοι οὗτοι εἰσιν: they are only μάγιστροι, ἐφ' ὧν πᾶν ῥῆμα ἴσταται. Your correspondent, on considering the passage, will doubtless be convinced that the expression refers only to the exact fulfilment and confirmation of prophecy, with regard to the divine persons: in this sense,

¹ Letters to Travis, p. 363.

² Clementis Alexandrin. Op. Tom. ii. p. 992, edit. Potter, fol. Oxon. 1715. The words are not printed in the Cologne edit. 1688.

³ The words which I have enclosed in brackets, are marked by Potter as a quotation from 1 John of Deut. xvii. 6. But see more of this in the conclusion of this article.

they all were *μάρτυροι* ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν πᾶν ῥῆμα (τῶν θελόντων γράφω) ἴστανται; and by their evidence the truth and divine origin of the Christian Religion is fully proved.

The circumstance on which the usefulness of this passage to the cause of 1 John, v. 7, wholly depends, seems to be the use of the term *μάρτυροι*: and it must be admitted, that if the words of *Clemens* could not be explained of the *μαρτύριον* borne by the divine witnesses to the inspiration or truth of Scripture, it would be reasonable to conclude that some allusion was made to the Epistle of John. On the supposition, however, that *Clemens* referred to the Epistle, unless a direct appeal were made to the "three that bear record in heaven," I think it might be concluded that he referred only to the 8th verse, and applied it to the Father, Son, and Holy Spirit, by the mystical interpretation. This, as has been before remarked, was the uniform practice of the Christian writers; and the conjecture is not a little strengthened by the alteration of the reading. The words of our verse are, *ὁ Πατήρ, ὁ ΛΟΓΟΣ, καὶ τὸ ἅγιον Πνεῦμα*; while *Clemens* reads, *ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγ. Πν.* If, however, it be contended still, that the contested passage was alluded to or quoted by *St. Clement*, we must believe that he *alone* made use of it, even where he had but little occasion for it, while every other Father most unaccountably preferred the theological chemistry, which with so much labor yielded the doctrine of the Trinity, after an awkward analysis of the 8th verse. Without intending to speak but with the utmost reverence of sacred things, I cannot but rank such a process with the story of *Simeon's* miracles.⁴

Again, if the words of *Clemens* were meant as a quotation of the New Testament, they might be taken from the formula directed by our Lord² to be used in the baptismal ceremony: the converts were to be baptized,—*εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος*: or the reference may be to the benediction of *St. Paul*:³ *ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.* But it may be the mode in which *Clemens*, an orthodox Father, as appears from a passage in his *Stromata*,⁴ would have expressed himself.

I shall now direct your attention to a passage, which may hereafter, when all other evidence shall have failed, be made use of in defence of the verse: it certainly appears much more like a quotation of the

¹ Evagrii. H. E. Lib. 1. c. 14, p. 268.

² Matth. xxviii. 19.

³ 2 Corinth. xiii. 15.

⁴ Lib. v. p. 598, Ed. Cologne, 1688.

passage than some others which have been cited. It is the epigraph of *Hebediesu's* ¹ *Catalogue of Chaldaic Authors*:

ܐܢܝܢ ܐܝܬܝܢ ܐܠܗܐ ܐܝܬܝܢ ܐܠܗܐ ܐܝܬܝܢ ܐܠܗܐ

"In the name of the Father, and the Son, and the Holy Spirit, one God." I have too high an opinion of your Correspondent's skill, to suppose that he will ever make use of an argument so feeble; but if it should be esteemed valuable by the "*Country Parish Priest*," who favored us with a defence of the three heavenly witnesses printed in No. IV. of your Journal, or by Mr. C. Butler, I hope that they will not make any scruple of citing it; *κοινὰ γὰρ τὰ τῶν φίλων*. I shall state the circumstances which attend it, and the unprejudiced reader will decide whether any credit can be given to such an authority.

Hebediesu, then, lived in the latter end of the xiiith and beginning of the xivth century. He was made Bishop of Sigara and Arabia, about the year of Christ 1295, and died in 1318. He had been by persuasion a Nestorian, and as we learn from *Ecchellensis*, ² wrote many books,—"*ad Nestorianam stabilendam confirmandamque Heresim; at divinā tandem affulgente gratiā, ad meliorem rediit mentem, Romanque jam senex profectus est sub Julio III. summo Pontifice, ubi Nestorianis abjuratis erroribus, Catholicam professus est fidem.*" With his religious opinions we have no immediate concern; but the point under consideration is, can he fairly be made an evidence for the authenticity of 1 John, v. 7. ? It is generally conceded, that the passage existed in the Vulgate Version, two whole centuries before the time of *Bernard, Abbot of Clairveaux*, who quotes it in some of his Orationes. It might, then, be alluded to by this *Hebediesu*; and if citations of the verse made in the 14th century can prove it to be genuine, its defenders may proclaim, *Io triumphe*; they may be addressed in the words of the Græcian war song;

—ὦ παῖδες τῶν Ἑλλήνων, Ὁ καῖρος τῆς δόξης ἤλθεν.

I shall not now take notice of the grammatical argument, but consider it in the course of some remarks which I shall proceed to make on the criticism by the "*Country Parish Priest*," in No. IV. of your Journal. It remains, therefore, only to examine the hope expressed by your present correspondent and Mr. C. Butler, ³ respecting the future appearance of MSS. by which "*this important Text may be established.*"

¹ Ed. Rom. 12mo. 1653.

² Præfat. ad Catalog. Lib. Chaldæor. p. 14.

³ Hor. Biblic. vol. ii. p. 288.

It will only be necessary, in order to show how ill founded is this hope, to consider the number of Greek MSS. which contain the Catholic Epistles, and omit the contested passage. Professor Porson¹ says, that "the only genuine words of 1 John, v. 7, 8, are these: *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.* This," he adds, "is the reading of all the Greek MSS. above an hundred and ten, and nearly thirty of the oldest Latin." But this, as will be shown hereafter, is *not the whole evidence* against the passage. To "*establish*," therefore, the authenticity of this verse, we must have, at least, twenty MSS. of reasonable antiquity; fewer, perhaps, will not satisfy the opposers of the passage on the heavenly witnesses; and it will not be unnecessary that they should exhibit the words *nearly* in their present state, without many, or at least, important variations from the *received Text*. That this will ever be the case, your learned correspondent will concede, is improbable; and many degrees of improbability are almost equal to an impossibility. We have hitherto found no MSS. (two only excepted, of which I shall speak hereafter,) but such as omit 1 John, v. 7. This has been the case during the greatest part of three hundred years; for the copies used by *R. Stephens*, in his famous Edition of the New Testament printed in 1550, certainly omit the *whole* passage. Among the omitting MSS. we rank the CODEX ALEXANDRINUS, which in the judgment of *Grabe*² was written A. C. 396, or perhaps a short time after that period: the CODEX VATICANUS also rejects it; and I believe that we may refer it to the same time. On the whole, I am content, if any defender of the verse should require it, that the CODEX ALEXANDRINUS should be ascribed to some time about the year 420; but *Grabe*, (*ut supra*) is inclined to doubt, whether it may not be earlier even than the year 396. It should, however, be recollected that he was an author, and edited the MS. and we well know that such men are sometimes apt to exaggerate. Perhaps the COD. VATICANUS, which appears to be more recent, may have been written twenty years afterwards. It will be reasonable, therefore, to require four MSS. of the tenth century, which contain the verse written *à primâ manu*: these may perhaps render the ALEXAND. and VATIC. evidence doubtful in its effect. At any rate, your correspondent's hopes concerning MSS. yet undiscovered, scarcely

¹ Letters to Travis, p. 399.

² Prolegomena, C. 1, §. 5. edit. Oxon. 1707, 8vo.

re consideration; but it should be acknowledged, that he is not only scholar who has taken refuge in this saving possibility. *Ben-
ta*, it appears, "had hoped, that in due time, if not *St. John's* own
graph, yet some very ancient Greek MSS. containing the verse,
be found hidden in the shelves of divine Providence." This, it
be admitted, affords high authority in favor of such an argu-
t: I can only reply with *Wetstein*, in the words of *CICERO*:
*ic tu desideras Tabulas Heracliensium publicas, quas Italico Bello,
uso tabulario, interisse scimus omnes. Est ridiculum ad ea quæ
mus nihil dicere; quærere quæ habere non possumus.*"

M.

[To be concluded in our next.]

he Grenville Edition of HOMER is at present scarce, and
not accessible to every scholar, we are induced to present our
readers with the COLLATION OF THE HARLEIAN
MS. OF THE ODYSSEY, which is annexed to the end of
the Second Volume, and which was made by Professor Porson,
and enriched with his Observations.

COLLATIO

CODICIS HARLEIANI 5674

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

TEQUAM ad varias lectiones enotandas accedemus, non abs re
esse erit quædam de codicis habitu et indole præfari.
Codex est membranaceus, forma, quam in folio vocant, minori;
sed ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto
similis. Membrana crassa est et firma, sed aliquando pinguis; unde
et scholia quædam lectu difficiliora sint, quædam minus eleganter
scripta. Plerumque vero et textus et scholia nitide sunt exarata.
Textus primo, ut opinor, uno tenore textus absolutus est; deinde
scholia addita, eademne an diversa manu, non certo dixerim. Neque
enim multum refert, cum satis constet, unius jussu et consilio totum
concinatum esse. Pauca quædam bonæ notæ margini insunt,

251. διαρραίσουσι et sic saepe in compositis

255. πρώτοις text. et marg.

257. ἰγών text. ἰγὼ schol.

259. τινὲς ἴροι γρ. [lege ἴρου. Sequitur verbum, quod legere nequeo] παῖς καὶ πρόξενος; ἐν ἡπειρωτικοῖς ἴροι φησὶ, μετ' αἴρου παιδα.

261. ζῆνδοτος ὄρα δαίτην ἐλίσχεται δι' ἐκ τοῦ ἐπομένον· ἀλλὰ πατὴρ οὐ δύνει.

265. ἐμνήστευσεν et 269. οἷσιν ἵνοι μεγάροισιν

273. ἐπὶ μάρτυρι

275. μητέρα τῇ ἀρχαίᾳ συνηθείᾳ ἰγίγραπτο μῆρ. τοῦτο ἀγνοήσας τις προσέθηκε τὰ α. [Vide Taylor's Civil Law, p. 554. ed. 3.]

278. ἰσισθαῖ sed π supra prius σ, et interpretatio ἀκολουθεῖν

285. σκάρτην τε Vide supra ad 91.

286. δεύτερος pro var. lect. ut videtur

287. ἀκούσις ex emendatione

288. Primo erat ἦ τ' ἂν, nunc est ἦ τ' ἂν ex emend.

289. τιθνηῶτος; ex emend. Schol. διὰ τοῦ ἦ.

291. κτερίζω pro v. l.

297. ὀχύνειν ex emend. sed ὀχύνειν schol.

298. ἰλαβε

299. ἐπὶ ρ' ex emend.

303. κατωλύττωται et 304. ἀσχελῶται

310. τε secundum omittit.

314. τὸν δ' ἀπαμειβόμενην προσήρη γ. ἂ. ex emendatione, sed manus antiquae.

317. αὔτης

339. παρέρμενος;

340. ἀποπαῦ

370. τὸδε γὰρ καλὸν Schol. in marg. διὰ τοῦ Γ' τόγι καλὸν;

372. κινεζέμεθα

376. ἐμῶν

377. ἐκείθεν

379. αἱ καὶ παρὶ τι ζεύς δάσει Insertum est τε ab eadem manu ex recensione. Nempe duplex erat lectio, ποτὶ et ποτε, ut liquet ex B. 144. Adde quod unicus Hesychii codex habet, ἄνε ποθὶ, ἴαν ποτε, fluctuante, ut videtur, librario.

380. δέμον ἰντοσθὲν δλυτθαι

383. αὐτ' hic et 399.

387. ὅτι γενῆν In schol. ὅτι

389. πρ' μοι καὶ sunt ex emendatione. In margine, ἐν ἱνίαις νημισσῆσαι:— In alio Schol. ἦ καὶ μοι νημισσῆσαι Et hanc lectionem daturus erat scriba;

ἦ καὶ μοι νημισσῆσαι

397. ἴτομαι

398. λήσας

408. γρ. πρὸς οἰχομέναις φέρει [sic. tantum vult οἰχομέναις pro ἐρχομέναις] ἢ ἐν clare

413. ἀγροῦντες τινὲς ἐμῶ γρ. ὁμοῖα ἱλιάδι μνήσαι πρὸς αἰὶο δίσον ἀτιμῶς:— [fortasse κτητικῶς]

415. θεωπρῆν In margine, τινὲς ἱλοῦσαι τὸ ἦντινα μῆρ' ἦ ἢ ἔτινα

418. μίτης δ' sed δ' absterait, dem madebat atramentum, et punctum addidit.

423. μέλας δ'

424. ἴνιοι δὴ τότε καιμήσαντο καὶ ὕτω δῶρον ἱλόντο

435. τιθῶν

436. γρ. ὄξει

437. ἐκδύναι

440. ἰγχερίμασσα ex emend. ejusdem manus. τρητοῖσι λεχίσσοι, ubi aut τρητοῖς, aut λέχισσοι, prout mavis, legere potes.

ΟΔΥΣΣ. B.

6. κίλει

11. τῶγι αὐτῶς; πόδας ἀργολ

24. in marg. τινὲς τοῖς ὄγε

26. οὔτε bis

30. ἱκλυν

31. γρ. καὶ ὅτι

37. στή δ' ἐν μίσει, (sic scribitur iota, neque prorsus ad latus, nec prorsus infra lineam.)

40. γρ. τάχα μαθήση

41. ζῆνδοτος ἦντι. ἐλίσχεται δι' ἂν τοῦ μέλισσα δ' ἐμῶ ἱχρὴν γὰρ ἐκπύ αὐτόν:—

42. γιλοῖς; (lege γιλοῖς) γρ. ζῆνδοτος; ἦτοι (nempe pro ἀγγελῆν) ἀπὶ τοῦ ἔλιν ὅστις ἀκούειν.

43. ἀριστοτάτης; ὁ μοι κατὰ ἔμπετον ἦ δὲ ὁ μοι ἀπὶ τοῦ ὅτι μοι

46. ἀριστάρχος; τὸ δοῖα ἀπὶ τοῦ διχρῶ συναπτόν αὐτὸ τοῖς ἄνω καὶ στικτίαν:—

50. ἀριστοράνης ἐπὶ χρῶν:—

53. ὅς et supra γρ. ὡς

ἦ

51. ἱθλοῖη (i. e. ἱθλοῖη)

55. ἐμῶν, et sic ter repetitur in scholiis, bis diserte. Vide Herodotum i. 53. vii. 8, 4. et Wesselingium ad priorem locum.

59. ἀρῆν in textu et schol.

60. οὐ γὰρ τοῖ

65. ἄλλους text. et bis schol. sine τι

67. ἀγασσάμενοι

70. ἀριστοράνης γρ. μή μ' ὅσον ἴσασιν ἀριστάρχος διὰ τὴν γραφὴν οὐκ αἰμιβι.

71. τίρισθ' εἰ μή που τι text. et schol.

73. ἀποτινύμεται

76. ἡμῖς;

77. προτιπυσομένη text. et schol.

81. δάκρυ ἀναπρήσας· ἀντί τοῦ ἀνομβρή-
σας, καὶ δακρύων πλῆθος· προτίει· ζη-
λοτος δὲ γράφει δάκρυα θερμὰ χύων, ἐκλί-
λυναι τὴν μεγαλειότητα

86. ἰθὺλος δὲ καὶ

93. μεμῆρξι in textu, μεμῆρξι pro
v. l.94. ἡ μ' μεμῆρξοισιν (sic) Infra hoc
libro 338. ὅθι ἡγὼς habet hanc notam
adscriptam; ἀριστοφάνης ὕμνητὸς ὡς τὸ
ὅτι μεμῆρξοισιν ἀριστάρχος δὲ δὲ ἱνὸς μ'.
Unde liquet jam olim in duas sectas
divisos esse grammaticos quorum alteri
in heroici versus cæsura semper liqui-
das duplicaverint, alteri non.

λαπ

98. μεταμῶνισ

105. γρ. ὑκτωρ

115. εἰ δὲ τ' ἀνέστησε schol.

120. γρ. ἑυστήφαν;

124. ἰχθυ

λη

128. οὔτε πη

133. γρ. ἰγών

137. ἀντιτίτται μὲν ἐπὶ ἀριστάρχου.

142. ὀλισθαί

πῶθι

144. αἰεὶ ποτὶ ζεύς δώσει

148. ἰώης μὲν ρ

151. πυνά et pro v. l. πολλὰ

156. ἱμελλαν a prima manu MS.
Schol. ἱμελλοι δὲ τοῦ ο': τοῦτο γὰρ ἁμύν-
ρω σύνηθες.159. αἰνίσματα Nolim paginas nimis
apertis librariorum erroribus implere,
sed hnjusmodi vitia enotata ad similia
tollenda ingenium lectoris aliquando
possunt acuire. Sic in Eurip. Alcest.
1080. Ed. Flor. prave αἰνεσίμω. Æs-
chylus Athenæi xv. p. 667. C. ὕβρις
ὕβρισμός σου αἰνίστους ἱμοί. Ubi infe-
liciter ἀνικτίους Casanbonus: ἀνοιστίους
vel ἀνοισίμους; vel ἀνικτίους Stephanus
Thes. L. G. tom. iii. p. 1717. D. infe-
licius Pauwius. At quid clarius, quam
transpositis vocali et diphthongo, le-
gendum ἡνοισίους?

160. ὁ σφιν ut et infra 228.

γρ. ἴσται

166. γρ. πόλλισι πολλοῖς et μοχίσσεται
167. γρ. νίμισθαι (sic. Fortasse ali-
cubi scriptum erat, οὔτε νίμισθαι)

169. λωτῆρον γρ. λωῖον

170. μαντεύομαι

180. γρ. ἀμύνω χωρὶς τοῦ ν' ὅπερ καὶ
κόλλιον;182. οὐδὲ τι Schol. οὐδὲ τι: περισσὸς δ'
τί· ἵν' ἐν δὲ τοῖς ὑπαιστέροις γράφεται οὐδέ-
τι:185. φίλῳ δὲ καὶ ἑλλάνικος παρὰ τὴν
ἀνάσ' ἐκδεχόμενος τὴν λυπηρὴν· εἰ δὲ τοῦτο,
ἵχρην γράφειν ἀνίως. (Nempe in accu-
ratia editionibus addiderant spiritum
etiam in media voce, ut ἀνίως, φίλπ-
πους.)

189. ἱποτρύνεις

191. δυνήσεται ἵναι τῶν γρ'

192. γρ. ἐπιθήσομαι

ι

198. παύσασθαι

201. ἦν γηραιὸν σὺ inter lin. ap eadem
manu.206. ἀριστοφάνης ὑπώπτεται τὸν στίχον
νεωτερικόν. λίγων ὄνομα τῆς ἀριστείας πειθάν
δὲ συναθεῖται αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ
τὸν μετ' αὐτοῦ:—209. καὶ ἄλλοι ὅσοι καὶ (sic) Mox γρ.
ἀγαντοὶ ἄλλοι δὲ ἀχαιοί.

211. τὰ ἴσασι a prima manu.

υ

213. διαπρίσωσι

σ

222. χίῳ Schol. πτολίμαχός δ' τοῦ
ὀρεάντρου χίῳ γράφει καὶ ἀριστάρχος ἡμ-
διανὸς δὲ χίῳ. ἵν' ἦ ἱσιώτης ἀντὶ μέλλον-
τος:—

231. μὴ δ' ἵν' φροῖν

οι

232. ῥίξει In marg. ἢ ῥίξων

ρ

236. κακοραφῆσι Schol. τινὲς δὲ γρά-
φουσι κακορραφῆσι.

240. αὐτὰς et saepe idem error.

245. τινὲς γρ. ἀνδράσι καὶ παύροισιν
ἁμύνον δὲ πλείοισιν γράφειν· ἵν' ἢ ἐπὶ τῶν
κωλύσεων.247. ἀγαντοὺς eadem manu, ut vide-
tur, sed postea additum.

248. μινιήσαι ἵν' (i. e. μινιήσαι ἵν')

250. ἱσιση ex emend. sed erat ἱσι-
ποι.

251. εἰ πλείοισιν ἴποιτο in schol.

256. ἵν' ἰθακή

257. λαίψηρην in schol. et ex emen-
dat. in textu.260. ἀπάνευθε κίον a prima m. ut vi-
detur, alterum ex emend. ἵον citatur
in schol. θινί MS. quoque ex em. Schol.

ἵν' θινὶ θαλάσσης. ἵαν κατὰ δοτικὴν γράφει

ταὶ τὸ θινὶ βρωχὲν διασπiloῦμαι ἐπὶ τῷ ἵαν
καὶ τὰ ἱξῆς συνάπτομαι. ἵαν δὲ ἐκὰς τοῦ
σ' ὡς διδύμους φησὶ γάρβειν ἀριστάρχον
μιτὰ τὸ θαλάσσης διασπiloῦμαι. Alte-
rum schol. ἐπὶ θινὶ καὶ ἐπὶ θινὰ διχῶς:—

σ

262. ὁ χθιζῆς

270. κακῶς MS. sed κακῶς schol.

275. οὐ σ' ἵγ' ἴπειτα (sic) Sch. γρ. οὐ
οἱ γ' ἴπειτα χωρὶς τοῦ τι.

279. ὅβλ σι γε πάγχυ a prima m. deinde γε additum post πάγχυ.

281. γρ. καὶ τὸ τὰ μετὰ ἐξέως.

288. μιν omittit.

292. ἀψ a prima manu.

296. εἰς φάτ'

298. ἱμῖναι a pr. m. sed μ erasum et i accentu notatum.

299. μνηστῆρας ἐν μετὰ γράσειν ἰωῖν,

300. ἰύδοντες

304. μάλιστ' u

308. ἀγαυῶ

311. ἀκίοντα βίανδς γρ. ἀκίοντα sed ἀκίοντα citatur etiam in scholiis.

320. ὡς ἰὸ περ videtur primo fuisse, sed eadem manus statim fecit που, ut plane legitur in schol.

321. σπᾶσατ' in textu, et supra ἀρισ-
ταρχος σπᾶσατο

330. βάλλη

334. ἐφίλειν (sic) et supra γρ. ἰπαυξή-
λ

σειν (fortasse voluit ἰπαυξήσαι)

338. ἀριστοράτης ὀθνηγῆς (vide supra ad 94.)

339 ἰσθῆς a pr. m. sed ἰσθῆς (i. e. ἰσθῆης) ex em.

343. ποτῆσας ex emend. sed supra-

scripto ποτῆσαι. Omittit καί. (As voluit ποτῆσας καί?)

346. πολυδῆρησι Notandum, finale hanc codicem pro arbitrio vel addere vel omittere.

350. ὅστις μετὰ τὸν λαρώτερος δι et supra ἦν, ἦν pro var. lect.

354. χεῖρον

355. μυλιφάτου

358. μήτηρ δ'

368. φθείρης et δάσσεται a pr. m.

372. γρ. μάλ' ἰπεί

373. in marg. διὰ τοῦ ε' μυθῆσθαι

382. ἰνδ' αὐτ'

383. πάλιν sed πτόλιν 397. Hanc scripturam Cypriis in Salamina tribuit Scholiastes Venetus ad Il. Ψ. 1.

390. τά τι a pr. m. τά γε ex em.

391. ἰσχατιῇ

392. ἀθροῖς et anpraser. γρ. αὐτῶν

394. βῆ δ' ἵμηναι a pr. m. ἵμαι ex em.

In marg. γρ. βῆ δ' ἵμην

395. οἶον ex emend. pro ὕπον

411. ἵμαι a pr. m.

414. οἱ δ' ἄρα et ἐν τῇ,

422. ἰποτῆρας a pr. m. ὦν in fine ex em. Huc etiam pertinet quod mox supra ὀτρύνοντες scriptum est. γρ. καί

ἰποτῶνων διχῶς Deinde ἐκίλειεν

[To be continued.]

MARATHONIAN ANTIQUITIES.

MR. Gell, the topographer of Troy, Ithaca, and Argolis, during his last visit to the plain of Marathon, procured among other valuable remains of antiquity recently found on that interesting spot, two engraved stones, which from the devices are supposed to have belonged to the Persians slain there in the battle so celebrated in Grecian history. The avidity of some English travellers to possess antiques of this description, so enhanced the value of those gems, that Mr. Gell could not obtain them under a price amounting, as we understand, to nearly twenty-five guineas each. The conjecture above mentioned concerning their origin, is corroborated, and their value consequently raised, by the circumstance of four others of a similar kind being found near the ruins of Persepolis, and in other parts of Persia, by Sir William Ouseley, during his late travels in that country. Among a variety of brass arrow-heads brought also from Persepolis by Sir William Ouseley, some are said to resemble exactly those which have been found on the plain of Marathon.

BISHOP PEARSON'S
Minor Tracts
 CHRONOLOGICALLY ARRANGED.

NO. III.

CLARISSIMI JOANNIS PEARSONI
 EPISCOPI CESTRIENSIS
 PROLEGOMENA,

*Secundo Volumini Editionis Londinensis (1655.)
 præfixa. NEEDHAM.*

[Asterismus, ut vocant, initium cujusque paginæ in ed. M. Casaub.
 omisæ denotat.]

PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

Cum hæc Opuscula, nunquam antehac simul excusa, nunc eodem volumine impressa prodeant, operæ pretium fore videbatur, si ab eo qui edenda curavit, et Editionis, et Auctoris, et Operis ratio aliqua Lectori redderetur. Quamobrem ne vel novitate sua displiceant, vel sub Fragmentorum titulo minus ambitioso vilescant, quod de horum unoquoque scitu necessarium judicavimus, breviter fideliterque trademus.

Cum Typographus¹ Pythagoræ Fragmenta hinc inde collecta, et in Aurea ejus Carmina Hieroclis Philosophi Commentarium vel auro pretiosiorum prælo subjecisset, monui eum extare etiamnum² alia Hieroclis Opuscula, nec ea adeo vulgo nota; addidique, nihil à tanti nominis Philosopho, magis magisque indies inclarescente, scriptum esse, quod omnibus in hoc literarum genere versatis non foret gratissimum, exoptatissimumque. Quo monito, licet³ Facetiarum libellum priori imprudenter affixisset, cœpit tamen de secundo Volumine imprimendo cogitare.

¹ Cum nihil, præter Hieroclis scripta, in lucem iterum dare in animo fuerit, Fragmenta ista et Symbole prorsus eliminanda esse censui. *Needham.*

² Facetias istas, quod a nostri Hieroclis Alexandrini manu non videntur provenisse, rejeci ad calcem *Notarum* p. 460. et hoc tantum consilio adjiciendas curavi, ne aliquid, de quo an Hierocleum sit vel dubitari possit, desideraret Editio nostra; præsertim, cum *Londinenses* exhibeant. *Idem.*

Primum igitur,¹ Compendium de Providentia et Fato Parisiis a Frederico Morello editum ut quæreret, suasi; quod in Bibliopoliis omnibus, et nonnullis eruditorum hominum bibliothecis frustra quæsitum, tandem vir doctissimus, harumque rerum callentissimus, et, si addere liceat, nostri amicissimus, Mericus Casaubonus communicavit: quod non solum a Morello primo editore, sed ab Hugone Grotio, qui in hac ipsa quæstione plurimum desudaverat, versum habes. Huic² Tractatus duos ex iisdem libris a Photio excerptos, et in Myriobiblo, stupendæ eruditionis opere, extantes, adjiciendos curavi. Et ne quid, quod a tanto viro scriptum est, licet temporis injuria mutilatum, lateret; ejusdem Autoris³ Fragmenta omnia* inter Stobæi *Eclogus* sparsa, et vel sic ab interitu vindicata, ut adjungeret consilium dedi. Præterea, etiamsi paucissima ex iis quæ Hierocles ille⁴ adversus Religionis nostræ cultores scripserat, superessent, eaque sint, quorum a lectione Christianos omnes potius arcendos crediderint forsitan nonnulli; tamen, quoniam apud Eusebium Cæsariensem et edita jam pridem et refutata sunt, censui sine ullo religionis dispendio edi posse, et ne quid deesset, omnino edenda. Denique, cum in priori Libro, inter reliqua Fragmenta, etiam *Symbola* Pythagoræ ex Iamblichio delineata conspicerem, et præclarum⁵ Lillii Gyraldi Commentarium in magno et ingentis pretii Operum volumine quasi latitantem cogitarem, iterum hortatus sum ut non omitteret libellum tam paucis cognitum, a tanto Philologo scriptum, summique Viri Isaaci Casauboni elogio commendatissimum; quem in Notis ad Diogenem Laertium hæc verba habuisse diu est ex quo primum observaverimus. "De Symbolis Pythagoricis multa multi scripsere, ad quos Lectorem rejicimus; imprimis ad Liliū Gyraldum; virum solide doctum,* et in scribendo accuratum." Hæcque omnia eo, lubentius ardentiusque ut fierent urgere visum est, quod⁶ Annotationes Casauboni Filii in Commen-

¹ Compendium istud cum nihil haberet, quod in *Photiana Excerptis*, quæ expressimus, pene ἀντιλεξί non compareat, (nisi ubi Epitomator ea corripit): imo, sit tantum Epitome *Photianæ Epitomes*, ut recte observat inferius Pearsonus: postquam *Photiana* aliquibus in locis ex *Schedis* istis *Morellianis* emendatam, rejiciendas existimavi, una cum *Morelliana* et *Grotii* versionibus; emendata prius ex eis translatione Photii, quam Schottus dederat, ne Lectoribus nauseam et stomachum moveret repetita crumbe, et Libri moles inutiliter aucta. *Needham*.

² *Photiana* ista ex Hieroclis libris de *Providentia et Fato* excerpta repræsentat Editio Nostra p. 235. 246. *Idem*.

³ Hæc omnia exhibentur p. 280. et sequ.

⁴ Hæc brevissima *Excerpta Eusebiana* ex Hieroclis Nicomediensis Λόγος φιλαλήθης, qui toto seculo Philosopho Nostro major erat, ut in *Præfatione* ostendimus, cum alibi possint nullo cum negotio inveniri (ad calcem Philostrati *Edit. Paris.* &c.) et prorsus ab instituto nostro aliena sint, omittenda duxi. *Needham*.

⁵ Cum *Symbola* Pythagoræ non recuderem, omnino ἀπροσδιόντος fuisse iste Gyraldi Commentarius: præsertim, cum non ita rarus nunc sit, quippe qui inter cetera ejus opera *Lugduni Batavorum* non ita pridem typis mandata iterum prodierit. *Needham*.

⁶ Ne annotationes istas seorsim positas ut *prior. Edit.* habent, requirat Lector: monitum velim, nostris hinc inde notis ad singulos Hieroclis locos interspersis esse, cum ut plurimum brevissimæ fuerint. *Id.*

tarium Hieroclis prius impressum, imò evulgatum, non sine alio Volumine edendæ viderentur. Hanc Editionis rationem habeant, qui requirunt breviusculam, Auctoris aliquanto ampliorem habituri.

Nam cum in omni fere literarum genere, a quo quisque liber, quaque ætate, scriptus sit intelligere plurimum intersit, ne Scriptorem plane alienum pro Nostro substituamus, neu pro mediæ ætatis Philo-sopho vel recentiore aliquem vel antiquiorem venditemus; veniam postulare visum est, ut de iis omnibus qui sub Hieroclis nomine inter iteratos hactenus innotuerunt, et hæc commentanti præsto sunt, paulo diligentius disseramus.

Primus, quantum memoria teneo, qui Hieroclis nomine inter Græcos doctrina celebres insignitus est, fuit Meneclis frater, e regione Caria, ex urbe ¹ Alabandis, ubi Cicerone puero floruit, et Oratoriam professus est. Aliter quidem docere nos nuper voluit vir doctissimus Gerardus * Joannes Vossius libro de Historicis Græcis tertio; qui Hieroclem hunc patria quidem Alabandensem fatetur, sed Rhodum commigrasse tradit, testemque migrationis Strabonem laudat: quod in veritati consentaneum sit videamus. Verba Strabonis lib. 14. in indicibus editis hæc sunt: "Ἄνδρες δὲ ἐγένοντο λόγου ἀξιοὶ δύο ἱστορικοὶ ἀδελφοὶ Ἀλαβανδῆς, Μενεκλῆς τε, οὗ ἐμνήσθηται μικρὸν ἔμπροσθεν, καὶ Ἱεροκλῆς, οἱ μετοικήσαντες εἰς τὴν Ῥόδον, ὃς τε Ἀπολλώνιος καὶ ὁ Μόλων." "Viri memorabiles Alabandenses fuerunt Oratores duo fratres, Meneclis, de quo paulo ante diximus, et Hierocles, qui in Rhodum commigraverunt; item Apollonius et Molo." Ita Interpretes, et hæc Vossio favent. Sed nonuit Criticorum Princeps Isaacus Casaubonus locum esse mutilum, et deesse particulam καὶ, legendumque omnino καὶ Ἱεροκλῆς, καὶ οἱ μετοικήσαντες εἰς τὴν Ῥόδον ut illud μετοικήσαντες non ad Meneclum et Hieroclem qui præcedunt, sed ad eos qui sequuntur, Apollonium scilicet et Molonem, referatur. Quam ego correctionem minime contemnendam, potius corroborandam, sentio. Nam primo Apollonium et Molonem * Alabandenses fuisse, et Rhodum postea commigrasse fatentur omnes: deinde cum Geographus ipse, paulo ante, eos qui alibi ati, Rhodi Oratoriam professi sunt, commemorasset, horum quidem iserte meminit, Meneclis autem vel Hieroclis ibidem docentis mentionem nullam facit, Oratores adeo celebres loco tam opportuno nequaquam omissurus, si in eadem urbe cum Apollonio et Molone unquam occuissent.

Ceterum Joannes Meursius, vir diligens et harum rerum præcipue allens, correctionem Casauboni emendatione alia plane evertere in Apollonio suo conatur. Ubi enim nos legimus ὃς τε Ἀπολλώνιος καὶ ὁ Μόλων, ac si duo essent, ut revera sunt: ille levi transpositione in hunc nodum restituit, ὃς τε Ἀπολλώνιος, ὁ δὲ Μόλων, atque ita ex duobus

¹ Ita hic et inferius ter rescripsi, pro *Alabandâ*, quod Clariss. Episcopus dedecit, dum non advertibat *Alabanda*, Caricæ istius urbis nomen, esse neutrum locale, non fœmininum singulare. Testes sunt Strabo p. 878. Edit. *Amstelædam.*) In Κοσινίων εἰς Ἀλάβανδα et alibi: Et Juvenalis *Satyr.* iii. v. 70. *Hic Andro, ille Samo, hic Trallibus, aut Alibundis.* Plinius denique lib. xxxvii. c. 7. *Adjiciunt [carbunculos] Alabandicos, in Orthosia caute nascentes, sed qui perficiantur Alabandia.* Habemus quidem apud Stephanum Byzantium paræmiam, Ἀλάβανδα ἑρπὺν ὑποχρίσασθαι, sed ibi subintelligitur πόλις. *Necessarium.*

unum facit, qui et Apollonius et Molo diceretur. Sed fugit eum ratio, cum diligentissimum Geographum sic emendaret, vel potius corrumpere. Quis enim putabit Strabonem, dum Alabandenses Oratores enumerat, Molonem nominare, Apollonium omittere; et cum ante utriusque ut Alabandis * nati, ut Rhodi profitentis, simul meminisset, nunc in ipsa patriæ descriptione unius tantum mentionem facere voluisse? Quid quod, quicquid alii de Apollonio Molonis, ut Plutarchus et Porphyrius, aut de Apollonio Molone, ut Josephus, Suetonius, et Quintilianus scribunt, Strabo semper Molonem diserte distinguit ab Apollonio? Καθάτιε καὶ Ἀπολλώνιος ὁ Μαλακὸς, καὶ Μόλων ἦσαν γὰρ Ἀλαβανδῆς. "Quemadmodum Apollonius cognomento Mollis, et Molo; erant enim Alabandenses," Meneclis Rhetoris discipuli: non dixit ὁ Μαλακὸς καὶ ὁ Μόλων, quod certe debuit, si utrumque Apollonium, unum Malacum, alterum Molonem dicere voluisset. Rursus, ἰτιδιμηγῆτι δὲ πρότερον * Ἀπολλώνιος ὁ ψῖ δὲ ἦεν ὁ Μόλων. "Prior Rhodum se contulit Apollonius: Postea autem venit Molo." Si uterque fuisset nomine Apollonius, nunquam scripsisset πρῶτον Ἀπολλώνιος, sed πρότερον ὁ Μαλακὸς, ὁ ψῖ δὲ ὁ Μόλων. Certissimum igitur est distingui apud Strabonem Apollonium et Molonem, et correctionem Casauboni emendationi Meursii præferendam. Quare καὶ οἱ μετακείμενοι εἰς τὴν Ῥόδον, ἔ, τε Ἀπολλώνιος καὶ ὁ Μόλων, ita apud Strabonem verterem: Memorabiles quidem Alabandenses Meneclis et Hierocles, item Apollonius et Molo, qui (ex Alabandis patria sua, ubi Meneclum audiverant) Rhodum commigrarunt. Habemus igitur tandem Hieroclem Alabandis natum, ibidemque Oratoriam professum. Et scripsisse eum Orationes ex Cicerone constat. Ita enim ille in Bruto: "Genera Asiaticæ dictionis duo sunt: unum sententiosum et argutum, qualis in historia Timæus, in dicendo autem, pueris nobis, Hierocles Alabandeus, magis etiam Meneclis frater ejus fuit; quorum utriusque Orationes sunt imprimis, ut in Asiatico genere, laudabiles." Quod fuerit iudicium hominum de hoc Hierocle, cognoscere licet ex Cicerone lib. 2. de Oratore. "Intelligemus, ut hodie Alabandensem illum Meneclum et ejus fratrem Hieroclem, quos ego audiui, tota imitetur Asia; sic semper fuisse aliquem, cujus se similes plerique esse vellent." Quæ sententia Ciceronis, docet ipse in Oratore ad Brutum: "Tertium est, in quo fuerunt fratres illi, Asiaticorum Rhetorum Principes, * Hierocles et Meneclis, minime mea sententia contemnendi. Etsi enim a forma veritatis, et ab Atticorum regula absunt; tamen hoc vitium compensant vel facultate vel copia." Atque hæc de Alabandensi Rhetore, quem Nostrum esse non posse certissimum est, utpote qui pene ¹ quadringentis annis Philosopho antiquior fuerit.

Meminit et Hieroclis cujusdam Scholiastes ad Pindari Pythia, Ode 4. Ἱεροκλῆς δὲ φησι τοὺς ἐκ Λακεδαιμονος ἀποικιστάς Ἀπολλωνίῳ αὐτῷ (Θήρῳ) ἀντιεῖναι. Et paulo post: Ἱεροκλῆς δὲ φησι κῆσθαι τὴν πύλιν ἐν λόφῳ μαρτοειδούς λευκογέλου. Hunc Hieroclem eundem fuisse cum Alabandensi, unico hoc argumento, nimis fortasse levi, non tamen reticendo, conjicio. Meneclis et Hierocles fratres erant in eodem di-

¹ Imo quingentis, ut in *Præfatione* demonstravimus.

endi genere versati; Scholiastes autem utrumque simul laudat. Nam um Meneclem prius ideo nominasset, quod probabiliorem ceteris ationem reddidisset, cur Battus Oraculum consularet, seditionem empe in insula Thera ortam: statim subiungit verbis modo prolatis, Hieroclem docuisse, "Eos" qui ex Lacedæmone coloniam in Theram leduxerant, eandem Apollini consecrasse; et urbem Cyrenen in olle, uberis formam referente, collocatam fuisse." Hinc mihi quilem verisimile videtur, fratrem utrumque Historiam illam de adventu batti in Cyrenaicam oratorio more pertexuisse. Aut si conjectura hæc minus cuiquam arrideat, potiusque ad aliquem, quem Historica crispisse certum est, referenda hæc esse autumaverit; sit nobis *Secundus* Hierocles ille, cujus Stephanus Ethnographus meminit, qui ibros scripsit, quos *Φιλίστορας* nominavit. Ita enim ille in *Ταρχυνία* καὶ Ταρχυναῖοι ἴθιος Ὑπερβορίῳ, παρ' αἷς οἱ γρύπες τὸν χερσὶν φυλάσσουσιν, ἢς Ἱεροκλῆς ἐν τοῖς Φιλίστορασι. "Etiam Tarcynæi gens quædam inter Hyperboreos, apud quos gryphes aurum custodiunt, ut Hierocles in Philhistoricis." Insigne Fragmentum ex eodem opere excerptum ipud eundem Stephanum extat in *Βραχυμῶνις*. Ἱεροκλῆς ἐν τοῖς Φιλίστορασι φησὶ· Μετὰ ταῦτα σπουδῆς ἄξιον ἵνα μνησθῇ τὸ βραχυμῶνις ἰδίῳ φύλοι, ἀνδρῶν φιλόφρων καὶ θεῶς φίλων, ἡλίῳ δὲ μάλιστα καθοσιωμένῳ. Ἀπύχονται δὲ σαρκαρῆς πάσης, καὶ ὁ αἰθεριοὶ τὸν αἶα χρόνον βιοτεύουσιν, καὶ ἀλήθειαν τιμῶσι. Χρῶνται δὲ ἰσθῆτι λιπῇ, τῇ ἐκ πίτρω λίθου τὰ μενύματα μαλακὰ καὶ θερμάτα ὅ ἐν συνφαινοῦσιν· ἐξ ἧν ὑψώματα γίνονται μήτι πυρὶ καίμενα, μήτι ὕδατι καθαιρούμενα, ἀλλ' ἰπιδὸν ῥύπου καὶ κηλῶς ἡμελησθῇ, ἡμελησθῇτα εἰς φλόγα, λευκὰ καὶ διαφανῇ γίνονται. "Postea operæ pretium videbatur Brachmanas visere, homines philosophiæ deditos, et Diis charos, Soli vero præcipue dedicatos. Cæterum ab esu carniū prorsus abstinēt; sub Dio totam ætatem degunt, et veritatem colunt." Quæ autem sequuntur cum corrupta sint, prius ut emaculentur, quam vertantur, opus est.

Corrigo itaque et lego: Χρῶνται δὲ ἰσθῆτι λιπῇ τῇ ἐκ πίτρω λίθου γὰρ μενύματα μαλακὰ καὶ θερμάτα ἐν συνφαινοῦσιν. Correctionem confirmant illa Plutarchi, Libro de Oraculorum defectu p. 434. Τῆς δ' ἐν Καρύστη πίτρας, χρόνος οὐ πολὺς ἀδ' οὐ πίπεται μενύματα λίθου μαλακὰ θερμάτα συνφαινοῦσα. Vides ex Petra Carystia λίθου μενύματα, eaque μαλακὰ καὶ θερμάτα, ut apud Stephanum θερμάτα reposuimus, θερμάτα etiam reposituri, nisi quod nimis à veteri lectione recedat, et θερμάτα ferri possit. Quod autem de lino vivo, sive² asbestino, loquatur Plutarchus, certum est: ex eo enim mantilia, retia, et capitis involucria confecta esse dicit, ab ignis injuria tuta, iisdem pene cum Hierocle verbis tradens, Οὗτι περικαίμενοι, ἀλλ' ὅς' ἂν ῥυπανθῇ χερσὶν ἡμελησθῇτα εἰς φλόγα, λευκὰ καὶ διαφανῇ κομίζονται. Atque ita tandem reli-

¹ Vide inter alios Berkelium ad Stephanum Byzantinum v. Κάρυστος, et Notas ad Geoponicorum lib. xv. c. i. p. 402. Editionis Cantabrig. Idem.

² Apud Augustinum de Civitate Dei lib. xxi. c. 5. Asbeston Arcadia lapidem propter ea sic vocari [perhibent], quod accensus semel jam non possit extinguī. Lepido sane errore; quem tamen Ludovicus Vives non coarguit, qui ad locum hæc habet.—Plinius Asbeston in Arcadia montibus nasci scribit, coloris ferrei: est ἀβυστος; inextinguibilis, nam εβύστος extinguo. Needham.

qua apud Stephanum vertimus. "Utuntur autem veste linea, et petris facta: lapidum enim filamenta quædam mollia et quasi cutanea contunxunt; ex quibus vestimenta fiunt, neque igne comburenda, neque aqua purganda: sed cum sordibus scateant, in flammam conjecta, pura et splendida evadunt."

Aliud Hieroclis ejusdem Fragmentum, ex eodemque Opere, conservatum habemus in Tzetzis Chiliadibus. Quod licet ipsissimis ejus verbis conceptum non sit, tamen et Libri Argumento, et ætati Auctoris vix aliunde eruendæ non parum lucis afferet.

Ἰεροκλῆς ἀπαύται· Φιλίστορσιν ἐν λόγῳ,
Ἐξῆς δὲ, λέγων, εἶδομαι χάριν ἀρχιμητροτάτην,
Ἠλίφ φιλογράμην τι, καὶ περὶ ταύτην ἀνδρὰς
Γυμνοῦς, ἀνιστάς τε, πρὶ χεῖρας τῆς ἱέρους·
Ὅτι οἱ μὲν ἀπισκίατον τὸ πῦρ, ὅσῳ περ ὤπαις,
• Τούς πόδας δ' ἀνατείοντι, τὸ σύμπαν ἄλλο σώμα.
Τούτων δὲ Στράβων μίμνηται, καὶ γὰρ τῶν ἀκιδέων,
Καὶ τῶν ἀκιδέων τι, καὶ τῶν ἀκιδέων
Οὐδ' ἀπὸ ἐγὼ οὐκ ὀπωπα, ἦν δὲ Ἰεροκλῆς,
Ταῦτα Ἰεροκλῆς μὲν.

Hierocles similiter in libris Philistoricis,
Deinde, inquit, vidimus regionem siccissimam,
Soleque exustam, et in ea viros
Nudos atque tecto carentes, locis in desertis:
Quorum quidam obumbrabant faciem auribus,
Pedes autem extendentes, etiam corpus reliquum.
Quin horum Strabo meminit, nec non Aephalorum,
Et decem capita habentium, quatuorque manus atque pedes.¹
Quos ego nunquam² vidi, inquit Hierocles.
Hæc quidem Hierocles.

Atque ista Joannes Tzetzes Chil. 7. Hist. 114. ex quibus liquet Hieroclem illum quamplurimas regiones peragrasse, resque in itinere visas aut aliunde cognitatas scripto tradidisse, et libros, quibus hæc omnia³ complexus est, Φιλίστορος nominasse. Patet etiam Strabone Historico, qui sub Tiberio scripsit, juniorem, (illum enim laudat) Stephano autem Ethnographo, à quo ipse laudatur, antiquiorem fuisse.

Post Oratorem et Historicum, tertius nobis erit ex porticu Philosophus, toties Tauro Platonico et cum Stoica disciplina non bene convenienti laudatus, ut tradit in Noctibus Atticis [ix. v.] Agellius. "Taurus autem noster, quoties facta mentio Epicuri esset, in ore atque in lingua habebat verba hæc Hieroclis Stoici viri sancti et gravis: Ἡδονῆς τίλος πόρνης δόγμα οὐκ ἔστι πορνεία· οὐδὲν πόρνης δόγμα. Ista Agellius de Tauro lib. 9. c. 5. Hæc Taurus ex Hierocle, sed corrupta, et nihili ex vitiosa editione facta, in hunc modum notiori pristino restituenda.³ Ἡδονῆς τίλος πόρνης δόγμα. Οὐκ ἔστι πόρνεια οὐδὲν πόρνης δόγμα. Duo nempe Epicuri dogmata jugulat, et ex Philosophorum

¹ Manuum atque pedum. Pearson.

² Nusquam. Ibid.

³ Pro πορνεία, quod certe nihili erat, Gronovius notat scribi recte πόρνης in aliquibus MSS. et Clarissimi Pearsoni emendationem dicti istius Hieroclei in operam suam A. Gellii Editionem recepit; et merito rejicit futilem Gebhardi correctionem, qui e MS. venditabat πόρνης δόγμα ἀπίστω. Gronovii judicium calculo

is ad lupanaria amandat vir sanctus et gravis : finem omnium, immum bonum in voluptate situm esse : illud primum. Provi-
am, qua regi mundum vulgus autumat, nihil esse : hoc * secun-
. Et hic fortasse Hyllarimensis est, de quo Stephanus : Ἰλλάρ-
πολίχρινος Καρίας, ὅστις ἦν Ἰεροκλῆς, ὁ ἀπὸ ἀθλήσεων ἐπὶ φιλοσοφίαν
s. Nullam enim aliam ob rationem, quam quod Philosophus
tur, nostrum fuisse Hyllarimensem illum conjecit Vossius ; nos
ut potiori jure Stoicum hunc fuisse dicamus, quoniam noster non
athleta, sed ex Judice factus est Philosophus, ut mox ostende-
. Utcunque sit, Stoicus ille non potest idem esse cum Eo quem
edimus, quia Tauro antiquior est, quem Platonice Philosophiam
nventem non solum Agellius, sed et Herodes Atticus, referente
ostrato, sub Hadriano Cæsare audivit.

Huius etiam a Nostro videtur Hierocles, ex quo Athenæus lib. 14.

(646. B.) *refert quid sit σταις*, inquit Ger. Vossius. Imo vero,
minimo fuerit Hierocles iste, non modo *videtur alius*, sed ut sit
esse est. Scripsit enim ante Athenæum, qui sub Pertinace *Deip-*
ophistas edidit, centum et quinquaginta annis ante¹ Libanium et
acium, quibus florentibus Noster obiit. Neque vero ille apud
benæum *refert* * *quid sit σταις*, sed quid *σταϊτίταις*, placenta scilicet

Epicharmo nominata, quæ σταις ἴστιν ὑγρὸν εἰς τήγανον ἐπιχρίμενον,
πρὸς ἐπιβαλλομένου καὶ σπασίμης καὶ τυροῦ, ὡς Ἰεροκλῆς φησιν. Σταϊτίταις
npe dictus est, quod sit σταις “liquidum sartagini affusum, adjecto
lle, cum sesamo et caseo, ut inquit Hierocles.” Apertissime au-
n fallitur Vir doctissimus Dalechampium sequutus, cum ita expli-
: *quid sit σταις, nempe liquor, vinum puta, aqua, vel alius* : nemo
m unquam vinum, aut aquam, aut similem aliquem humorem

comprobat Daceries in *Vita Hieroclis*. Mihi tamen, fateor, magis aridet et
lto rectior videtur emendatio a Doctiss. Richardo Bentleio allata in *secunda*
vertatione de Epistolis Phalaridis p. 526. [Conf. eundem ad Hor. A. P. 441.] sic
m Vir ille magnus corruptissimum hunc locum restituit. Ἡδὸς ἴδιος πέρνης
ια. Ὅσα ἴστι πρόνοια· οὐδὲ πέρνης δόγμα. *Voluptas finis, vel summum bonum :*
etricis dogma. Non est providentia : ne meretricis quidem dogma. Sensus qui-
a aliquatenus attigit eruditiss. Pearsonus, sed phrasin duriores dedit, Ὅσα
πρόνοια οὐδὲν at ὅσα ἴστι πρόνοια passim occurrit, ut apud Hieroclem nostrum
Providentia et Fato p. 238. θύαν ὅσα εἶναι πρόνοια, ἢ εἶναι μὲν, φαύλην δὲ : et sic
ius in *Commentario ad Aurea Carmina*. Needham.

Fallitur hic Vir egregius, ut fusius ostendimus variis argumentis de vera
roclis ætate in *Prefatione* prolatis. *Idem.*

Rectius certe hic Pearsonus, quam Annotator anonymus ad Aulum Gellium
IX. c. v. p. 439. Edit. Gronov. qui Hieroclem istum Stoicum incaute cum
tonico nostro his verbis confundit : *Hic idem est, qui in aurea Pythagoræ (re-*
Lysidis Pythagorici sunt, qui Epaminondam, teste C. Nepole et Diogene
rtio, instituit) carmina Commentarium aureum edidit, et quamvis Stoicus,
thagoræorum sententiam optime expressit. Needham.

Libanius circa A. C. 360. floruit, sub Imperat. Juliano, sed Noster non ante
num et medium sequentis seculi. Meminit quidem Hieroclis in horrenda
comediæ per terræ motum subversione interempti Libanius in *Epistola* ad
acium, sed Hierocles Bithyniæ et postea Alexandriæ Prefectus vix esse po-
t, nisi admodum grandævus obierit ; quippe qui claruerit A. D. 302. terræ mo-
ntem iste contigerit A. D. 358. Datiano et Cereale Coss. teste Ammiano
arcellino. *Idem.*

σταῖς nominavit. Revera non quid σταῖς esset, sed quamobrem placenta σταῖς ταις diceretur, scilicet quod ἐν σταῖς ὑγροῦ fieret, ducere voluit, quisquis est; non enim Hieroclem, sed Iatrocllem nominatum puto; et legendum omnino, ὡς Ἰατροκλῆς φησι, apud Athenæum censeo. Ut enim Harpocration Mendesius, ita et Iatrocles scripsit de Placentis. Κριμαίτης πλακοῦς ποιὸς, διὰ κριμῶν γινόμενος, ὡς Ἰατροκλῆς ἐν τῇ περὶ πλακοῦντων ἀναγράφει. Athenæus paulo ante. Et idem rursus, Κορίται· τούτων μεμνημένοι Ἰατροκλῆς ἐν τῇ περὶ πλακοῦντων. Ut igitur alibi, Παισι, πλακοῦντια * παρὰ Κάσις, ὡς φησι Ἰατροκλῆς. Ita hic quid sit Σταῖς ταις ostendens, ὡς Ἰατροκλῆς φησι sine dubio scripsit. Hunc igitur ex numero eorum qui sub Hieroclis nomine innotuerunt expungentes, ad alios et his et Nostro juniores transeamus.

In 16. *Geoponicorum* libro tria capita sunt viz. 9, 10, 11. quæ *Hiεροκλῆους* nomen præ se ferunt: sed cum liber ille ad rem veterinariam pertineat, Ἰατροκλῆους legendum esse ostendunt *Hippiatrica*. Binos autem libros scripsit Hierocles περὶ τῆς ἵππων θεραπείας, hoc est, de Morbis equorum curandis, ut ipse testatur in Proœmio ad secundum *Hippiatricorum*, capite sexagesimo; eosque a Basso rogatus cum confecisset, eidem postea dedicavit. Suntque hi duo libri quasi fundamenta Collectiones Veterinariæ, ad quorum formam methodumque reliquorum Epistolæ aut ἀποσπασμάτια redigi videantur. Fuit autem Hierocles ille non ἵππιατρῆς, aut inter equites Cæsarianos in armis versatus, ut Apsyrus, et Theonnestus, sed Jurisprudentiam coluit, et causis agendis in foro operam dedit. Locuples ipse mihi testis in Operis Proœmio: Ἄλλ' ἢ καὶ κατακοίμην ἡμέας * ἴτερον τὰ πῦν ἔχον, ἢ τι δικαστηρίου παρίχην χρεῖαν τοῖς διορίτοις, καὶ σπουδῇ περὶ ταύτας ποιῆσθαι τὰς διατριβάς· οὐκ ἀτιμαστῖον γὰρ ἡμῶς τὴν ἐν ἀξίᾳ, ἀριστὶ βάσιν. "Etiam si nos alios potius audire hoc tempore oporteat, et in iudiciis copiam nostri postulantibus præbere, atque hisce exercitiis operam dare; non tamen negligendum fuit, optime Basse, quod tu requiris."

Præter hunc et alius¹ Hierocles Grammaticus, qui *Συνέκδημος* sive Notitiam Imperii Constantinopolitani evulgavit, editus ab Episcopo Abrincatensi, sed imperfectus, a V. Cl. L. Holstenio in Corpore Historiæ Byzantinæ perfectior edendus.

Tandem² aliquando, recensitis illis quos a Nostro plane distinguimus, ad ipsum Philosophum veniamus. Hunc ego pro certo affir-

¹ Hanc Viri Clarissimi Emendationem in textum *Geoponicorum* recepinus, præeuntibus MS. *Vossiano* et Jano Cornario. Hierocles autem iste Veterinarius Apsyrto junior videtur, qui sub Imperat. Constantino in bello Scythico meruit; eum enim laudat in *Hippiatricis* c. 68. Male a Silvatico appellatur Gerodius et Erodus, teste Reinesio *Var. Lect.* p. 532. *Needham*.

² Hieroclis istius meminit Constantinus Porphyrogennetus, qui Imperium Byzantinum capessebat A. D. 912. in *Thematibus* lib. ii. c. 1. et 4. *Idem*.

³ His a Celeberrimo Pearsono recensitis addantur [1] Hierocles, qui à Demosthene memoratur contra Aristogitonem. [2] Hierocles Imperat. Hellogabali παῖς, cujus meminit Lampridius in *Helio abalo*, et Theodorus *Metochitis* in *Histor. Roman. citante Jonnio*; et Caricum sive Hyccaricum mancipium vocat Dio in excerptis lib. 79. [3] Hierocles, de quo Grævius ad Justinum xxvii. 2. [4] Hierocles Cassianus in inscriptione veteri Palmyrena etc. [5] Hierocles *Munychiæ* et *Pirææ* Praefectus, Arcesilai philosophi familiaris, cujus meminit

ausim, negare tamen non possum, fuisse illum ipsum, qui Christianæ religionis symmystas et scripsit mordacia, et ssit.

nam autem legendō observavi fuisse eum in Bithynia Judicem, a Diocletiano, iudiciumque adversus Christianos, flagrantem, exercuisse. Auctor est oculatus Tragœdiæ testis Lac- "Alius eandem materiam mordacius scripsit, qui erat tunc Judicum, et qui autor imprimis faciendæ persecutionis fuit." 5. de Justitia. c. 2. de alio nescio quo priora, de Nostro sime locutus. Non igitur, uti alter, antistitem se philosophiæ poris profitebatur, sed sub solo Judicis officio Christiano nomen apparuit. "Quo scelere non contentus, etiam scriptis affixerat, insecutus est." Sed quemadmodum inter Græcos turæ periti primo Σοφῆς, postea modestiori vocabulo Φιλοσόφῳ r: ita cum Celsus, qui primus adversus religionem nostram o scripsit, inimicissimum veritati librum Λόγος Ἀληθῆς nuncu- lieroles titulo minus ambitioso suum Φιλαλήτης indigitavit.

actius in vit. Menedemi et Arcesilai. [6] Hierocles Alypii F. Antio- banii sophistæ discipulus, de quo Henricus Valesius ad Ammian. xxix. 1. Albertus Fabricius.

refationem nostram, ubi fusius demonstravimus prorsus diversos fuisse Philosophum. Needham.

abitat Episcopus, quis fuerit de quo Lactantii priora verba accipi- cardinalis Baronius tom. ii. p. 716. nullum alium esse, quam Porphy- ari potest; quem, contra Eusebii et Hieronymi testimonia, non in d in Bithynia, impiis suis libris Christianam religionem oppugnasse quibus tantum in se excitavit odium Porphyrius, ut triginta circiter Catholici ejus blasphemias refutarent; siqua fides Fl. Lucii Dextri et ipsi Imperatores nomen ejus perpetuum suis edictis infame esse

Baronius sequitur Oxoniensis Lactantii editor, qui ad ista verba, tem se Philosophia profitebatur, hæc subnectit—"Verisimile est Porphy- iditari, qui sec. Suidam ab Aureliano usque ad Aureliano usque ad um vixit: sub quo, ut infra Lactantius, furebat odiosa crudelitas. Quod actantius tres duntaxat Libros scripsisse, non impedit quo minus, cum ætate malitia, quindecim illos postea conscriberet, de quibus ationem facit." Magis autem aridet Holstenii iudicium; qui in Ob- Vita et Scriptis Porphyrii, p. 21. negat hæc Lactantii verba de Por- ipi posse, argumentis ductis ab Eusebii et Hieronymi auctoritate, qui ulo recessu adversus Christianos scripsisse disertim testantur. [2] A Porphyrii numero non conveniente; xv. enim edidit, ut Hieronymus catantur, non iii. solum ut Lactantius asserit. [3] A temporum vitæ e: nam nec ætas, nec vitæ Pythagoricæ institutum cum iis convenire quæ de Asiatico illo Philosopho prodidit Lactantius. Cum enim ἀμα- nis Diocletiani, in annum Christi 303. incidat, qui fuit 19 imperii i, et sexagesimus nonus ætatis Porphyrii: ea, quæ de libidine, luxu,

vitius Asiatici illius Philosophi tradit Lactantius, seni decrepito con- veniunt. Ei præsertim, qui siccum et sobrium Pythagoricæ vitæ institu- r fuerat sectatus. [4] Contendit Porphyrium non fuisse, quippe qui is suas necessario ante decimum nonum istum Diocletiani annum edi- Methodius Patarensis Episcopus Tyrius, qui contra Porphyrium ni- ne scripsit, ad extremum persecutionis Diocletiani Martyrio corona- denique Augustini hac de re silentium evincit, Porphyrium non esse um Christianæ religionis hostem, de quo tam multa et æcra Lactan- . Needham.

Fatetur Eusebius ἀλαζονικώτερον τοῦ Φιλαλήθους ἐπιτομολογῆσαι Κίον Ἀληθῆ λόγον. Et ut ad Hieroclem hæc pertinere certo constet, qui a Lactantio¹ nullibi nominatur, ecce quæ Eusebius, post verba ut refutarentur repetita, subjungit: Ταῦτα ῥήμασιν αὐτοῖς Ἱεροκλῆϊ τῷ τὸν κατ' ἡμῶν ἐπιτομολογῆσιν * Φιλαλήθῃ λόγον. "Hæc," inquit, "ipsius Hieroclis verba sunt in Oratione contra nos scripta, cui titulus Philalethes." Ita semper Eusebius, ac si unum tantum librum scripsisset, cum duos fuisse ex Lactantio pateat. "Composuit enim libellos duos, non contra Christianos, ne inimice insectari videretur, sed ad Christianos, ut humane et benigne consulere putaretur." Integer itaque titulus ita erat conceptus,

Λόγοι Φιλαλήθῃς, πρὸς Χριστιανοὺς.

De binis itaque res est certa. Idem capite sequenti: "Ausus est libros suos nefarios, ac Dei hostes, Φιλαλήθῃς, id est, veritatis amatores annotare." Eusebius autem velut librum singularem nominat, quia ex duobus unum tantum tetigit, nec eum, ut opinor, integrum, sed partem illam tantum, qua ausu plane novo, et reliquis Christianismi hostibus intacto, Apollonium Tyaneum Christo Deo nostro comparavit, æquavit, prætulit. Atqui alia quamplurima, præter infamem illam comparisonem, adversus nos effuderat Hierocles, "in quibus, teste Lactantio, ita falsitatem Scripturæ Sacræ arguere conatus * est, tanquam sibi esset tota contraria. Nam quædam capita, quæ repugnare sibi videbantur, exposuit; adeo multa, adeo intima enumerans, ut aliquando ex eadem disciplina fuisse videatur." Ut etiam quædam particularia notemus, "Præcipue Paulum Petrumque laceravit, ceterosque discipulos, tanquam fallaciæ seminatores: quos eosdem tum rudes et indoctos fuisse testatus est, nam quosdam eorum piscatorio * officio quæstum fecisse. Ipsum autem Christum affirmavit à Judæis fugatum, noningentorum hominum manu latrocinia fecisse. Item cum facta ejus mirabilia destrueret, nec tamen negaret, voluit ostendere Apollonium vel paria vel etiam majora fecisse." Reliqua igitur quæ de contrarietate Sacrarum Scripturarum, de Pauli Petrique dissidio, et Apostolorum imperitia effutivit, ex Celso excerpterat, aut etiam ex Porphyrio, qui eadem, teste Hieronymi Proœmio Commentarii in Epistolam ad Galatas, in primo Operis sui adversum Christianos libro, copiose tractaverat. Πρὸς μὲν γὰρ τὰ λοιπὰ τῶν ἐν τῷ Φιλαλήθῃ, οὐδὲν ἂν εἴη σπουδαῖον ἐκ τοῦ παρόντος ἵστασθαι, μὴ * αὐτοῦ ἴδια τυγχάνοντα, σφόδρα δὲ ἀναίδως ἐξ ἑτέρων, οἷα αὐτοῖς μοινοῦχι νόημασιν, ἀλλὰ καὶ ῥήμασι, καὶ συλλαβαῖς, ἀποστινυλαμένα. "Nam

¹ Imo, disertis verbis nominatur a Lactantio in Libello de Mortibus Persecutorum c. xvi. p. 865. Edit. Oxon. ubi Donatum sic alloquitur: Nam cum incidisset in Flaccinum præfectum, non pusillum homicidam; deinde in Hieroclem ex Vicario Præsidem, qui auctor et consiliarius ad faciendam persecutionem fuit; quæ cum Lactantii verbis de auctore Philalethis jam citatis apprimè conveniunt. Sed libellum istum nondum viderat Celeberrimus Episcopus, quippe qui Parisiis a Stephano Baluzio in Miscellaneorum tomo 2do primum editus fuit A. D. 1679. Needham.

² In Oxoniensi Lactantii editione representatur, piscatorio artificio quæstum fecisse. Idem.

quis, quæ in Philalethe continentur, non erit operæ pretium sentiarum commorari, cum ipsius propria non sint, sed ex aliocriptis, iisdem non tantum sententiis, sed verbis etiam, atque s. nimis impudenter sublecta." Eusebius igitur ea tantum in Hieroclis refutare aggressus est, quæ de Apollonio scripserat, a vero intacta prætermisit, uti jampridem ab Origine in libris suis Celsum refutata, aut a seipso in iis quæ contra Porphyrium abatur, propediem refellenda. Nullo igitur modo concedendum est. Cardinali Baronio, "Eusebium omnes impudentis hominis is temerarios huc Commentario infregisse," cum minimam eorum n attigisse se fateatur. Et omnino notandum est Eusebii librum Hieroclem, pessime a Florentino Interprete versum, nec ut hactenus satis intellectum, vix attigisse ea quæ ab Hierocle profecta, neque comparationi Apollonii cum Christo inhærere; vero ab eo argumento prorsus abstinuisse, et Philostrati libris de Vita Apollonii tantum percurrere, et quicquid ei, tanquam sopho, tribuitur libenter concedere, quicquid ad eum supra mortis sortem evehendum comparatum est, excutere, elevare, concutere.

et eorum Hieroclem illum, de quo hæc diximus, tum ingenii acutum ardore animi, cupidineque persequendi Christianos Diocleadeo placuisse probabile est, ut ex Judice Nicomediensi Præfectoris alexandriæ factus esse videatur. Certe Epiphanius de ejusdem oris inaudita sævitia agens, hæc 68. sive Meletianorum Hæresi. Κουλημένος μὲν ἦν ἵππαρχος τῆς Θεβαΐδος, Ἀλεξανδρείας δὲ Ἱεροκλῆς, ærat tum Thebaïdi Culeianus, Alexandriæ vero Hierocles." haud difficulter tandem adduci me patiar, ut cum Vossio crehunc hostem Religionis nostræ Hyllarimensem Hieroclem fuisse. a lege, ut illa Stephani verba aliter mihi liceat interpretari, non Poeta, cum Simlero, [Immo, mens Stephani est, Hierocles ex a philosophus evasit. Toup. ad Suid. P. III. 106.—v. II. 135. xon.] neque ex Athleta, cum Vossio, sed ex Persecutore factus illosophus: ἀπὸ ἀθλητῶν ἐπὶ φιλοσοφίαν ἤλθεις, * inquit Stephanus, orte Hermolaus: ἀθλα autem et ἀθλήσεις creberrime dicuntur certia illa, quæ Christiani cum Ethnicis inierunt, persecutionesque perpassi sunt. Unicum Eusebium nominabo hujus ipsius temcalamitates persequentem. Τί χρὴ πολλὰ λέγειν, καὶ καινοτέρως ἐπὶ ἱστοίαις τῶν ἀπὸ τῆν οἰκουμένην διαπεριπλῶν μαρτύρων ἁθλήσεις παρατίθεσθαι; ni igitur Hierocles, ἀπὸ τούτων τῶν ἀθλητῶν,² "ab hac ipsa perse-

Inic Eusebii testimonio succinit Photius column. 300. Edit. Rothomagensis δὲ καὶ ὁ Πείριος ἅμα τῷ ἀδελφῷ Ἰσιδώρῳ τῶν ἀθλητικῶν ἀξιώματις στίβαντι. Idem in Geoponicis p. 9. edit. Cantab. Οἱ τισσαράκοις Μάρτυρες, τοῖς Παγαυοῖς βίαις, ἔθλησαν. Needham.

Hæc verborum Stephani interpretatio, quæ durior sane et longe petita videbacerio nequaquam arridet, qui in vita Hieroclis judicium Pearsonianum his perstringit. "Ce sçavant Anglois ne s'est pas aperçu qu' ἀθλήσεις pent être dit en ce sens, par rapport à ceux qui souffrent, et nullement par rapport à ceux qui font souffrir: car c'est le Martyr qui combat, et le Juge ne combat." Idem.

cutione," tribunal reliquerit, præfecturam exuerit, præsertim Constantino Magno non tantum lethales illas flammæ extinguente, ad veritatis lucem admittente? Quidni ad vitam philosophicam, et studia literarum, quibus etiam antea operam non vulgarem dedisse videtur, insperata rerum mutatione perculsus, se contulerit? Quæ si cui satis verisimilia videantur, huic certe non difficulter persuasero, eundem fuisse et Judicem et Philosophum nostrum; qui Epiphanius ἱπάρχος Ἀλεξανδρείας, Suidæ φιλόσοφος Ἀλεξανδρείας. Atque hæc de libris duobus quos Judex scripsit, et Φιλαλήθης nominavit: Reliqua vero, quæ jam Philosophiam professus edidit, recenseamus.

[*Reliqua continet part. seq.*]

THE LANGUAGE OF FLOWERS, FRUITS, &c.

USED BY THE TURKISH LADIES IN THE HAREMS.

BY M. HAMMER.

FEW of our readers, we believe, are ignorant, that there exists a certain mysterious language of love and gallantry, which expresses by means of flowers the most delicate and tender sentiments. All the information which we have hitherto acquired on this subject, chiefly derived from Romances, or Books of Travels much resembling Romances, seemed so vague and imperfect, that we resolved to rectify it by examining its very source. The celebrity which this language has obtained in Europe, is due to Lady Wortley Montague—other travellers had mentioned it, before her, and their accounts of it had excited the curiosity of her correspondent, who requested on this subject the information communicated by her ladyship in the fortieth letter.

Nothing can be more true than the general groundwork of her letter, and the sixteen phrases, which compose the amorous epistle, are translated with sufficient accuracy.

let us then examine this language of the Turkish HAREMS, and avow to appreciate its real merit and its claim to celebrity. We find nothing that resembles it among the other Oriental nations, from Persia to China, or from Tartary to India. The Persians in their poetry personified the Rose, to make it the Nightingale's mistress; and the enamored bird, on the approach of spring, tells his tale of love to the blushing flower. Among the Indians, flowers are consecrated to the Divinity, and form the attributes of our Gods; but neither the Persians nor the Indians have ever employed these flowers in the composition of a language, although they are so frequently mentioned in the Erotic poems of the former, and the religious hymns of the latter, and although the poetic imagination of the Arabians often personifies them, and makes roses converse with each other in regular dialogues. It is then in Turkey alone, and even there only in the *Harems*, we find this mysterious language, which is equally limited in its use, as in the sphere where it is used. A little reflection suffices to show that such an idiom can never be brought to the degree of perfection which Lady Wortley Montague describes, it must always continue a mystery, and of course that it can never be a sure medium of correspondence between the *harems* and those without their precincts. A language understood by all the world, could not, by any means, answer the purposes of two persons, whose lives would be forfeited on the slightest discovery of mutual understanding. So extremely difficult it is for common mortals to hold any communication with the interior of *harems* guarded by eunuchs, that we may class among *Eastern Tales* all the successful adventures of this kind related by vain-boasting travellers. But let us suppose that, by an extraordinary combination of good fortune and discretion, a lover should find means of communicating, in spite of walls and eunuchs, with the lady of his affections, would he employ a visible language, the secret of which was only in the porter's hands, but known to all the eunuchs, and all the fair rivals who might see the nosegay?—or, if this language was not generally understood, how could the lover imagine that his mistress, lately arrived perhaps from the frontiers of Circassia, or of Abyssinia, should comprehend his meaning? It appears, then, that this language of Flowers does not constitute, as we have generally believed in Europe, a love-cypher for the *doux* between men and women who wish to carry on a secret correspondence, nor do the females of the harems use it, when they risk their lives by forbidden communications. It is not entirely unknown to men, both to those most devoted to fair sex, and in other respects of highly cultivated understand-

seeing the pear (*armoude*) they take no trouble in seeking any connection between this fruit and any idea or sentiment whatsoever, they have chosen, among many words which rhyme to it, *de*, signifying "Hope;" and then filling up the whole phrase, say "*Armoude, Ver bana bir omoude, or Pear, give me hope*," and this becomes a received and established sentence in language. The Turkish tongue abounds in rhymes, and furnishes for all the names of flowers, or of any other object which may be chosen; but all rhymes are not admitted into the Flower Dictionary, only one or two at most, and it is a knowledge of these, and of the propositions adapted to them, which constitutes an acquaintance with it. The images which it presents, as well as the rhyme, render this language poetical; and it is hieroglyphical, by the signs which it uses to express not only simple ideas, but a whole series of passionate sentiments. The Dictionary cannot be voluminous: in fact we do not know that any one, although during a residence of several years at Constantinople, made every necessary inquiry. The whole treasury of this language does not much exceed a hundred signs and received phrases, and we present some of them to our fair readers as translated from the Greek and Armenian women who had frequent opportunities of visiting the interior of the Harems.

*Specimen of a Dictionary of the Language of
Flowers, Fruits, &c. &c.*

1 Ibrishim, Allaha kaldi ishim.

Organsin, I have resigned my destiny to God.

Ipplik, Surgoune dek sana kostik.

Thread, Faithful even in exile.

Armoude, Wer bana bir omoude.

Pear, Give me hope.

اژدره Ezhderha kani, Janimun jani.

Dragon's blood, Soul of my soul, thou art
my flame, my only passion.

Aktchè, gorursem seni jureghim oldi baghchè.

Silver, The sight of thee changes my heart
into a flourishing garden.

انجو *Indji, Sen guzellerun gendgi.*

Pearl, Thou art the treasure of fair ones.

پارن *Para, Oldi yureghim yara.*

Money, My heart is all one vast wound.

بال *Bal, Gonulumı al.*

Honey, Take my heart.

پورتقال *Portukal, Boyour bir hafta bizde kal.*

Orange, Remain eight days near me.

پول *Pool, Derdume derman bul.*

Jonquil, Cure me, my dear girl.

چاي *Chai, Gunduzlerumun gunechi ghedja lerimun aji.*

Tea, O thou! my sun, and thou! my moon,
thou hast given light to my days and bright-
ness to my nights.

دارچين *Darchin, Olursen gorurim khardjin.*

Cinnamon, Ah, if thou diest, I bury thee, O
cruel fair.

سلوي *Selvi, Daima severim seni.*

Cypress, I adore thee eternally.

سنبيل *Sunbul, Ikimix bulbul.*

Hyacinth, We breathe out our lamentations
like nightingales.

شاهپوي *Shahpoi, Ikimix bir boi.*

Violet, We are of the same stature.

شكر *Sheker, Yureghim seni cheker.*

Sugar, My heart sighs for thee.

صاج *Satehe, Sen sin bashime taje.*

Hair, Thou art the crown of my head.

صارو *Sari, Chekerim ah ou zari.*

Yellow, I sigh and languish.

قرنفل *Karenfil*, Violet—گلچند *Ghanche gul*, Rose-bud.

*Karenfil sin kararun yok,
Ghanche gul sin timarun yok,
Ben seni chokden severim,
Senun benden khaberun yok.*

To the violet we may compare thee,
Or to the rose just ready to blow ;
I have adored thee a long time,
But thou seemest to disdain my love. ¹

قیسی *Kaisi*, *Bulmadim senden ejisini.*
Apricot, Thou art the highest prize.

کستانه *Kestane*, *Gözlerun mestane.*
Chesnut, Thine eyes are sly thieves.

گل *Gool*, *Ben aglarim sen ghul.*
Rose, I weep, laugh thou !

کهریار *Kehruvar*, *Sende gozum war.*
Yellow Amber, All looks are directed towards
thy throne.

ماوی *Mavi*, *Hazze ederim Seni.*
Blue, I worship him as a God.

مرجان *Merjan*, *Weririm sana bu jan.*
Coral, My soul is in thy abode.

مرسین *Mersin*, *Mevlam seni bana wersin.*
Myrtle, May Heaven bestow thee on me !

نار *Nar*, *Yureghim yanar.*
Pomegranate, My heart is burning.

هوایی *Havayi*, *Al benden haiati.*

¹ This strophe has been given by Lady Wortley Montague ; there is not any other so long in the language of flowers—a rose-bud and a violet are declarations of love, which has been long alighted.

Aurora colored, 'Take away this life which distresses me.

ياسمي *Yasemi, Sen sev beni, benda seni.*

Jessamine, Love me truly, my passion equals thine.

BIBLICAL SYNONYMA.

No. II.

But flesh with the life thereof, which is the blood thereof, shall ye not eat. Genesis, 9. 4.

THE North American Indians, through a strong principle of religion, abstain, in the strictest manner, from eating the blood of any animal, as it contains the life and spirit of the beast; and was the very essence of the sacrifices that were to be offered up for sinners. When the English traders have been making sausages with hog's flesh, I have observed the Indians to cast their eyes upon them with the horror of their reputed forefathers. An instance lately happened which sufficiently shows their utter aversion to blood—a Chikkesah woman being ill with a complication of disorders, the Indian physician seemed to use his best endeavours to cure her, but without the least visible effect. To preserve his medical credit with the people, he at last ascribed her ailment to the eating swine's flesh, blood, or other polluted food, affirming that such an ugly, accursed sickness overcame the power of all his beloved songs and physic, and in anger he left his supposed criminal patient to be punished by Loah Ishtohoolo. I asked her some time afterwards what her ailments were, and what she imagined might have occasioned them—she said she was full of pain, and that she had Abeeka Ookproo, "the accursed sickness," because she had eaten a great many fowls after the manner of the white people, with the Issish Ookproo, "accursed blood," in them; in time she recovered, and now strictly abstains from tame fowls, unless they are bled to death, for fear of incurring some future evil by the like pollution. *Aldair's Indians*, p. 134.

PLATO, in lib. 6. De Legibus, mentions that in the early ages men abstained from flesh, thinking it right neither to eat blood, nor pollute the altars of the gods with it.

Whoso sheddeth man's blood, by man shall his blood be shed; for the image of God made he man. Genesis, 9. 6.

On arriving at Niagara we found great numbers of the Mississaguis Indians dispersed in knots in different parts of the town, in great concern for the loss of a favorite and experienced chief. His man whose name was Wompakanon had been killed, it appeared, by a white man, in a fray which happened at Torould, near which place is the principal village of the Mississaguis nation. The remaining chiefs immediately assembled their warriors, and marched down to Niagara, to make a formal complaint to the British government. To appease their resentment, the commanding officer of the garrison distributed presents among them to a large amount, and amongst other things they were allowed no small portion of rum and provisions, upon which the tribe feasted according to custom, the day before we reached the town; but the rum being all consumed, they seemed to feel severely for the loss of their Wompakanon. Fear of exciting the anger of the British government would prevent them from taking revenge openly on this occasion; but I was informed by a gentleman in the Indian department, intimately acquainted with the disposition of the Indians, that, as nothing but blood in their opinion is deemed sufficient atone for the death of a favorite chief, they would certainly kill the white man, perhaps one perfectly innocent, when a favorable and secret opportunity offered, though it should be twenty years afterwards. *Weld's Travels in America*, vol. ii. p. 84.

The following trait will give an idea of the ferocious disposition of some of these Americans on the frontiers. - One of them belonging to the environs of Fort Blount had lost one of his horses which had strayed from his plantation, and penetrated some distance into the Indian territory. About a fortnight after it was brought to him by two Cherokees; they were scarcely fifty yards from the house when the owner perceiving them, killed one upon the spot with his carbine; the other fled and carried the news to his countrymen. The murderer was thrown into prison, but was afterwards released for want of evidence, although he stood convicted in the eyes of every one. During the time he was in prison the Indians suspended their resentment, in hopes that the death of their countryman would be revenged; but scarcely were they informed that he was at liberty when they killed a white, at more than 150 miles from the place where the first murder had been committed. To the present moment we have never been able to make the Indians comprehend that punishment should fall only on the guilty. They conceive that the murder of one or more of their people ought to be avenged by the death of an equal number of individuals belonging to the nation the person who did the deed. *Michaux's Travels*, p. 215. Among the Circassians all the relatives of the murderers are

considered as equally guilty. This customary infatuation to avenge the blood of relations generates most of the feuds, and occasions great bloodshed, among all the tribes of Caucasus; for, unless pardon be purchased or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thil-Uasa*, or "the price of blood;" but few accept such a compensation, as it is an established law among them to demand blood for blood. *Pallas's Travels*, vol. i. p. 405.

The law of Solon was in strict conformity with the Jewish law. Numb. 35, 31.—"Ye shall take no satisfaction for the life of a murderer," blood was invariably required for blood; and we may collect from the scriptures that, generally speaking, the retaliative power was vested in the hands of a near relation, such being the meaning of the word ἀρχιστεῖων, used in the Septuagint, which we translate revenger. "The revenger of blood himself shall slay the murderer, when he meeteth him he shall slay him, and shall not be guilty of blood." Numb. 35, 19, 27.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Genesis, 9. 13.

The connexion between the rainbow and Noah appears in the Chinese account of the birth of Fohi, whose history is so similar to that of Noah, that there can be no doubt as to their identity. It is said that his mother conceived him encompassed with a rainbow. The account of Homer is almost in the words of Scripture;

The bow which Jove amid the clouds²
Plac'd as a token for desponding man.

In the hymn to Selene, ascribed to him, he says, "it was exhibited to mortals for an intimation and sign." By Hesiod³ it is called, "the great oath," to which the deities appealed.

And the Lord appeared unto Abraham, &c. Genesis, 12. 7.

Mr. Shuckford⁴ conceives that the personification of the deity in the form of idols was never thought of in any nation until after the Lord had appeared unto Abraham, Isaac, Jacob, and Moses, and not until after the fame of these appearances had spread into other countries. From all this he concludes, that not science or speculation, but a belief of facts well attested, led the heathens into this newer theology. Cicero hints at this,⁵ *sæpe viz*

¹ Martini Hist. Sinica. p. 21.

² Homer, B. 11. l. 27. ³ Hesiod. Theog. l. 780.

⁴ Shuckford's Connexions, v. 3. p. 47.

⁵ Cic. de natura deorum, lib. 2. C. 3. et C. 66.

formæ Deorum quemvis non aut hebetem, aut impium, Deos præsentem esse confiteri coegerunt.' Again: 'Præterea ipsorum Deorum sæpe præsentia, quales supra commemoravi, declarant ab his et civitatibus, et singulis hominibus consuli.' What was said of the appearance of angels to men amongst the Hebrews, and to some other persons of other nations, was known to have been fact beyond the possibility of contradiction; and hence it came to pass that though philosophy suggested no such innovation, yet the directors of the sacra of the heathen kingdoms could not well avoid an imitation of what, in fact, could not be denied to have happened in the world; and this, by degrees, led them to their new gods.

Now Sarah had an handmaid, an Egyptian, &c. Genesis, 16. 1.

Polygamy was allowed among the Araucanians, with customs very similar to the patriarchal times. The first wife, who was called Unendomo, was always respected as the real or legitimate one by all the others, who were called Inandomo, or secondary wives. She had the management of the domestic concerns, and regulated the interior of the house. The husband had much to do to maintain harmony amongst these women, who were not a little inclined to jealousy.—*Molina's Chili*, vol. ii. p. 116.

And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it. Genesis, 28. 12.

In the cave of Mithra, in Persia, there was a representation of a ladder, with seven gates ascending to heaven, alluding probably to the doctrine of the sidereal metempsychosis, or perhaps of the soul through the several gradations to the supreme mansion of felicity. The representation of a ladder, however, as the gate of heaven, was not confined to the Mithraic mysteries of Persia. Mr. Maurice informs us, that there was in the royal library at Paris a book of paintings, entirely allusive to the Indian mythology, in one of which was exhibited a sidereal ladder of seven gates, upon which the souls of men were represented ascending and descending.

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. Genesis, 28. 18.

From hence, probably, arose the pagan practice of consecrating certain sacred stones, called bætyli, anointing them with odorous oils, and venerating them as divine oracles, into which the deity had deigned to descend. The Brahmins extracted from their most precious woods a rich essential oil, with the purest portion of which they anointed the idols they adored.

cutione," tribunal reliquerit, præfecturam exuerit, præsertim Constantino Magno non tantum lethales illas flammæ extingvente, sed veritatis lucem admittente? Quidni ad vitam philosophicam, et studia literarum, quibus etiam antea operam non vulgarem dedisse videtur, insperata rerum mutatione perculsus, se contulerit? Quæ si cui satis verisimilia videantur, huic certe non difficulter persuasero, eundem fuisse et Judicem et Philosophum nostrum; qui Epiphasio ἱππερχος Ἀλεξανδρείας, Suidæ φιλόσοφος Ἀλεξανδρεύς. Atque hæc de libris duobus quos Judex scripsit, et Φιλολογίαις nominavit: Reliqua vero, quæ jam Philosophiam professus edidit, recenseamus.

[*Reliqua continet part. seq.*]

THE LANGUAGE OF FLOWERS, FRUITS, &c.

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FEW of our readers, we believe, are ignorant, that there exists a certain mysterious language of love and gallantry, which expresses by means of flowers the most delicate and tender sentiments. All the information which we have hitherto acquired on this subject, chiefly derived from Romances, or Books of Travels much resembling Romances, seemed so vague and imperfect, that we resolved to rectify it by examining its very source. The celebrity which this language has obtained in Europe, is due to Lady Wortley Montague—other travellers had mentioned it, before her, and their accounts of it had excited the curiosity of her correspondent, who requested on this subject the information communicated by her ladyship in the fortieth letter.

Nothing can be more true than the general groundwork of her letter, and the sixteen phrases, which compose the amorous epistle, are translated with sufficient accuracy.

Let us then examine this language of the Turkish *HAREMS*, and leavours to appreciate its real merit and its claim to celebrity. We know nothing that resembles it among the other Oriental nations, from Persia to China, or from Tartary to India. The Persians are in their poetry personified the Rose, to make it the Nightingale's mistress; and the enamored bird, on the approach of spring, relates his tale of love to the blushing flower. Among the Indians, flowers are consecrated to the Divinity, and form the attributes of various Gods; but neither the Persians nor the Indians have ever employed these flowers in the composition of a language, although they are so frequently mentioned in the Erotic poems of the former; and the religious hymns of the latter, and although the poetic imagination of the Arabians often personifies them, and supposes flowers to converse with each other in regular dialogues. It is then in Turkey alone, and even there only in the *Harems*, that we find this mysterious language, which is equally limited in its application, as in the sphere where it is used. A little reflection will suffice to show that such an idiom can never be brought to that degree of perfection which Lady Wortley Montague describes, and that it must always continue a mystery, and of course that it can never be a sure medium of correspondence between the *harems* and those without their precincts. A language understood by all the world, could not, by any means, answer the purposes of two persons, whose lives would be forfeited on the slightest discovery of mutual understanding. So extremely difficult it is for common mortals to hold any communication with the interior of *harems* guarded by eunuchs, that we may class among *Eastern Tales* all the successful adventures of this kind related by vain-boasting travellers. But let us suppose that, by an extraordinary combination of good fortune and discretion, a lover should find means of corresponding, in spite of walls and eunuchs, with the lady of his affections, would he employ a visible language, the secret of which was not only in the porter's hands, but known to all the eunuchs, and all the fair rivals who might see the nosegay?—or, if this language was not generally understood, how could the lover imagine that his mistress, lately arrived perhaps from the frontiers of Circassia, or of Abyssinia, should comprehend his meaning? It appears, then, that this language of Flowers does not consist, as we have generally believed in Europe, of a love-cypher for use between men and women who wish to carry on a secret correspondence, nor do the females of the harems use it, when they risk their lives by forbidden communications. It is almost entirely unknown to men, both to those most devoted to the fair sex, and in other respects of highly cultivated understand-

ings, and those whom a depraved taste renders insensible to the charms of female beauty.¹

This language, however, does exist in a certain degree, and in the *harems* among the women themselves. It has been invented by them in the leisure hours of their solitary life, and they use it either as a mere amusement, or as a cypher to express the violent affections which they frequently entertain for one another. Separated from the world, reserved for the pleasures of a single man, vegetating in the most profound idleness, and tormented with desires which a burning climate and a warm constitution inspire, they have given to objects constantly before their eyes, flowers, fruits, perfumes, and trinkets, significations and meanings, as we have done to simple colors, and by these they are enabled to convey declarations of attachment as glowing and impassioned as that which Sappho expressed for her fair friend to whom she inscribed that inimitable ode,

“Blest as th’ immortal gods is he
The youth who fondly sits by thee,” &c.

It was necessary, therefore, to apply for information on the subject of this language to females—and from the Greek and Armenian women, who have access to the *harems*, we obtained what is now communicated to our readers.

That we may comprehend the genius of this language, we must enter into some details on the idea which forms its principle, and illustrate them by examples. The few, which Lady Wortley Montague has quoted, are not sufficient to give a clear and precise notion of its system. The genius of it does not consist, as one might naturally suppose, in seizing the relations which a fanciful imagination may find between flowers and fruits, and the thoughts or sentiments which it is their object to express. The idea of such perfection never entered the romantic heads of those fair triflers who invented this language.

They contented themselves with employing certain words which rhyme to the names of different fruits and flowers; and the rhyme being once chosen and determined, they have arranged, in their own manner, the whole proposition, ending with the rhyme given, so that this language is not composed of simple words or phrases, but of entire propositions, of which a flower or a fruit recalls the sense by the word which chimes with the name—thus, for exam-

¹ A well-informed Turk at Constantinople, from whom the author of this memoir requested some information on the Flower Language, was extremely offended, and replied with indignation, that he was not a woman's slave.

seeing the pear (*armoude*) they take no trouble in seeking any connection between this fruit and any idea or sentiment whatsoever, they have chosen, among many words which rhyme to it, *oude*, signifying "Hope;" and then filling up the whole phrase, they say "*Armoude, Ver bana bir omoude, or Pear, give hope,*" and this becomes a received and established sentence in language. The Turkish tongue abounds in rhymes, and furnishes us for all the names of flowers, or of any other object which may be chosen; but all rhymes are not admitted into the Flower language, only one or two at most, and it is a knowledge of these rhymes, and of the propositions adapted to them, which constitutes an acquaintance with it. The images which it presents, as well as the rhyme, render this language poetical; and it is hieroglyphical, by the signs which it uses to express not only simple ideas, but a whole series of passionate sentiments. The Dictionary of it cannot be voluminous: in fact we do not know that any one has, although during a residence of several years at Constantinople, we made every necessary inquiry. The whole treasury of this language does not much exceed a hundred signs and received phrases, and we present some of them to our fair readers as we have earned them from the Greek and Armenian women who had frequent opportunities of visiting the interior of the Harems.

*Specimen of a Dictionary of the Language of
Flowers, Fruits, &c. &c.*

- اِبْرِشِمْ *Ibrishim, Allaha kaldi ishim.*
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Thread, Faithful even in exile.
- اِرْمُوْدِهْ *Armoude, Wer bana bir omoude.*
Pear, Give me hope.
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Dragon's blood, Soul of my soul, thou art
my flame, my only passion.
- اَكْتَحَهْ *Aktchè, gorursemen seni jureghim oldi baghchè.*
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But flesh with the life thereof, which is the blood thereof, shall ye not eat. Genesis, 9. 4.

THE North American Indians, through a strong principle of religion, abstain, in the strictest manner, from eating the blood of any animal, as it contains the life and spirit of the beast; and was the very essence of the sacrifices that were to be offered up for sinners. When the English traders have been making sausages with hog's flesh, I have observed the Indians to cast their eyes upon them with the horror of their reputed forefathers. An instance lately happened which sufficiently shows their utter aversion to blood—a Chikkesah woman being ill with a complication of disorders, the Indian physician seemed to use his best endeavours to cure her, but without the least visible effect. To preserve his medical credit with the people, he at last ascribed her ailment to the eating swine's flesh, blood, or other polluted food, affirming that such an ugly, accursed sickness overcame the power of all his beloved songs and physic, and in anger he left his supposed criminal patient to be punished by Loah Ishtohoolo. I asked her some time afterwards what her ailments were, and what she imagined might have occasioned them—she said she was full of pain, and that she had Abeeka Ookproo, "the accursed sickness," because she had eaten a great many fowls after the manner of the white people, with the Issish Ookproo, "accursed blood," in them; in time she recovered, and now strictly abstains from tame fowls, unless they are bled to death, for fear of incurring some future evil by the like pollution. *Adair's Indians*, p. 154.

Plato, in lib. 6. De Legibus, mentions that in the early ages men abstained from flesh, thinking it right neither to eat blood, nor pollute the altars of the gods with it.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Genesis, 9. 6.

On arriving at Niagara we found great numbers of the Mississaguis Indians dispersed in knots in different parts of the town, in great concern for the loss of a favorite and experienced chief. This man whose name was Wompakanon had been killed, it appeared, by a white man, in a fray which happened at Torould, near which place is the principal village of the Mississaguis nation. The remaining chiefs immediately assembled their warriors, and marched down to Niagara, to make a formal complaint to the British government. To appease their resentment, the commanding officer of the garrison distributed presents among them to a large amount, and amongst other things they were allowed no small portion of rum and provisions, upon which the tribe feasted according to custom, the day before we reached the town; but the rum being all consumed, they seemed to feel severely for the loss of poor Wompakanon. Fear of exciting the anger of the British government would prevent them from taking revenge openly on this occasion; but I was informed by a gentleman in the Indian department, intimately acquainted with the disposition of the Indians, that, as nothing but blood in their opinion is deemed sufficient to atone for the death of a favorite chief, they would certainly kill some white man, perhaps one perfectly innocent, when a favorable and secret opportunity offered, though it should be twenty years afterwards. *Weld's Travels in America*, vol. ii. p. 84.

The following trait will give an idea of the ferocious disposition of some of these Americans on the frontiers. One of them belonging to the environs of Fort Blount had lost one of his horses which had strayed from his plantation, and penetrated some distance into the Indian territory. About a fortnight after it was brought to him by two Cherokees; they were scarcely fifty yards from the house when the owner perceiving them, killed one upon the spot with his carbine; the other fled and carried the news to his countrymen. The murderer was thrown into prison, but was afterwards released for the want of evidence, although he stood convicted in the eyes of every one. During the time he was in prison the Indians suspended their resentment, in hopes that the death of their countryman would be revenged; but scarcely were they informed that he was at liberty when they killed a white, at more than 150 miles from the place where the first murder had been committed. To the present moment we have never been able to make the Indians comprehend that punishment should fall only on the guilty. They conceive that the murder of one or more of their people ought to be avenged by the death of an equal number of individuals belonging to the nation of the person who did the deed. *Michaux's Travels*, p. 215.

Among the Circassians all the relatives of the murderers are

considered as equally guilty. This customary infatuation to avenge the blood of relations generates most of the feuds, and occasions great bloodshed, among all the tribes of Caucasus; for, unless pardon be purchased or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thilil-Uasa*, or "the price of blood;" but few accept such a compensation, as it is an established law among them to demand blood for blood. *Pallas's Travels*, vol. i. p. 405.

The law of Solon was in strict conformity with the Jewish law. Numb. 35, 31.—"Ye shall take no satisfaction for the life of a murderer," blood was invariably required for blood; and we may collect from the scriptures that, generally speaking, the retaliative power was vested in the hands of a near relation, such being the meaning of the word ἀρχιστεῖων, used in the Septuagint, which we translate revenger. "The revenger of blood himself shall slay the murderer, when he meeteth him he shall slay him, and shall not be guilty of blood." Numb. 35, 19, 27.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Genesis, 9. 13.

The connexion between the rainbow and Noah appears in the Chinese account of the birth of Fohi, whose history is so similar to that of Noah, that there can be no doubt as to their identity. It is said that his mother conceived him encompassed with a rainbow. The account of Homer is almost in the words of Scripture;

The bow which Jove amid the clouds²
Plac'd as a token for desponding man.

In the hymn to Selene, ascribed to him, he says, "it was exhibited to mortals for an intimation and sign." By Hesiod³ it is called, "the great oath," to which the deities appealed.

And the Lord appeared unto Abraham, &c. Genesis, 12. 7.

Mr. Shuckford⁴ conceives that the personification of the deity in the form of idols was never thought of in any nation until after the Lord had appeared unto Abraham, Isaac, Jacob, and Moses, and not until after the fame of these appearances had spread into other countries. From all this he concludes, that not science or speculation, but a belief of facts well attested, led the heathens into this newer theology. Cicero hints at this,⁵ *sæpe visæ*

² Martini Hist. Sinica. p. 21.

³ Homer, B. 11. l. 27. ⁴ Hesiod. Theog. l. 780.

⁵ Shuckford's Connexions, v. 3. p. 47.

⁶ Cic. de natura deorum, lib. 2. C. 2. et C. 66.

formæ Deorum quemvis non aut hebetem, aut impium, Deos presentes esse confiteri coegerunt.' Again: 'Præterea ipsorum Deorum sæpe præsentia, quales supra commemoravi, declarant ab his et civitatibus, et singulis hominibus consuli.' What was said of the appearance of angels to men amongst the Hebrews, and to some other persons of other nations, was known to have been fact beyond the possibility of contradiction; and hence it came to pass that though philosophy suggested no such innovation, yet the directors of the sacra of the heathen kingdoms could not well avoid an imitation of what, in fact, could not be denied to have happened in the world; and this, by degrees, led them to their new gods.

Now Sarah had an handmaid, an Egyptian, &c. Genesis, 16. 1.

Polygamy was allowed among the Araucanians, with customs very similar to the patriarchal times. The first wife, who was called Unendomo, was always respected as the real or legitimate one by all the others, who were called Inandomo, or secondary wives. She had the management of the domestic concerns, and regulated the interior of the house. The husband had much to do to maintain harmony amongst these women, who were not a little inclined to jealousy.—*Molina's Chili*, vol. ii. p. 116.

And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it. Genesis, 28. 12.

In the cave of Mithra, in Persia, there was a representation of a ladder, with seven gates ascending to heaven, alluding probably to the doctrine of the sidereal metempsychosis, or perhaps of the soul through the several gradations to the supreme mansion of felicity. The representation of a ladder, however, as the gate of heaven, was not confined to the Mithraic mysteries of Persia. Mr. Maurice informs us, that there was in the royal library at Paris a book of paintings, entirely allusive to the Indian mythology, in one of which was exhibited a sidereal ladder of seven gates, upon which the souls of men were represented ascending and descending.

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. Genesis, 28. 18.

From hence, probably, arose the pagan practice of consecrating certain sacred stones, called *baetyli*, anointing them with odoriferous oils, and venerating them as divine oracles, into which the deity had deigned to descend. The Brahmins extracted from their most precious woods a rich essential oil, with the purest portion of which they anointed the idols they adored.

¹ Maurice, *Indian Antiq.* v. 2. 259.

And this stone which I have set for a pillar shall be God's house.
Genesis, 28. 22.

It may be reasonably conjectured that the earliest temples or memorials of the Deity were of this description. From Pliny we learn¹ that Mitres, an Egyptian king, called by Isidore,² Mesphres, was the first person who erected obelisks or pyramidal stones in honor of the object of veneration. Tacitus tells us,³ that, "in the temple of Venus, at Cyprus, the image of the goddess is not of human shape, but a circular figure, tapering gradually from a broad base to a point, the reason of which is unknown." The Apollo, according to Suidas, was nothing more with the Grecians than a column ending in a point. Pausanias informs us, that Jupiter, Melichius, and Diana Patroa were represented in nearly the same manner; and that in the ancient gymnasium of Megara there was a stone in the shape of a pyramid of no great magnitude, called Apollo Carynus.⁴ The idol in the celebrated temple of Jaggernaut is an irregular pyramidal black stone. In the temple of Sumnaut there was an idol composed of one entire stone fifty cubits in height, forty-seven of which were buried in the ground, and on that spot, according to the Brahmins, he had been worshipped between 4 or 5000 years, a period beyond which, it is remarkable, they never venture to ascend; for it is a period at which their Cali, or present age, commences. It is, in short, the period of that flood, beyond which, Mr. Bryant previously observes, human records cannot ascend. On the coast of Canara several thousands of people, we are informed by Captain Hamilton,⁵ assemble in the middle of a grove, around a shapeless block of 3 or 400 weight, offering their vows, and burning incense before it. In the same manner the Arabians of Petra worshipped a black square pillar of a stone, without any figure or representation. This deity was called Theus, probably the same as Theuth, 'Thoth, or Taut, who was contemporary with Osiris, and to whom Sanchoniatho attributes the highest antiquity.

E. S.

¹ Pliny, lib. 36. c. 8. ² Isid. lib. 18. ch. 31. ³ Tacit. lib. 2. Hist.

⁴ Paus. lib. 1. c. 44. lib. 2. c. 9. ⁵ Maurice, Indian Antiq. v. 3. p. 37.

⁶ Hamilton, Voy. to E. Indies, v. 1. 274.

ON THE CONFORMITY
OF THE
GREEK, LATIN, AND SANSKRITA
LANGUAGES.

INTRODUCTION.

FROM some primeval tongue, as from a centre, the various languages of the earth must probably have arisen, and the original roots of words often found to have no longer any existence in an insulated state, wrapped up in a derivation, or swathed in an affix or a suffix. We have an example in the word *anurud*, love, in Sanskrita, where the root is *rud*, and the affix *anu*, and in Greek *ἀνυρεως* with the preposition, where the root is *ρεως*; and *dipuk* in Sanskrita, of which the root is *dip*, or *dipu*, and with the suffix *k* makes *dipuk*. This word has been a snare to some great men, who have supposed that the Latin *cupido*, desire, has its origin in the Sanskrita word reversed, *idcup*, from the nature of its conformation, could not have been the case, because the two last letters are not necessary to the existence of the primitive, *dip*, inflame, or *dipu*, to which is added *ka* in its silent state, that is, when *a* is not sounded, and *ka* at the end of a word is redundant. (Vid. p. 548. Wilkins.)

Wheresoever men have been originally dispersed, and in whatsoever situation, thither they carried with them their monosyllables, which became polysyllabic; and the original, clouded over like the silk-worm, was lost in the obscurity of its own making. The progress of language may be compared to a river broken into streams, in which the contents originally existing in the whole, are no longer found in any division, but must be looked for in the smaller or greater branches; aged indeed, and diversified by the nature of the soil, through which they have passed, or where they reside. Thus the habitation of man will alter its growth, and the sun and air will make a difference in the oriental, or an occidental mineral, as to external appearances, though the form and figure of it remain unchanged. In the Hebrew language, which, with the Arabic, Syriac, Chaldee, and Punic, proceeds from a common stock, as a variety of a primitive tongue, there is a number of words uniformly spelt, which have very opposite meanings, not reconcilable to the original root, and must be explained by the aid of the sister dialects.

On the dispersion of mankind, the colonies that migrated to the North, East, and South, carried with them the whole collection of words which were required for their wants in their first habitations. These soon grew mightily; as new objects came to view, new names were wanted, and new ideas begat new expressions. Men first began to delineate what they wished to preserve in rude lines on leaves and on stones, which they improved into symbolic and imitative characters, that are still retained by the Chinese, to the perpetual exclusion of alphabetical letters, as yet perhaps undiscovered when the sons of Noah left Shinar.

In reducing languages to regiments, and marshalling them in their order, I should be inclined to bring all those from the same stock, whose letters follow one another in the same uniform series, with a similar identity both of numeral and vocal powers, which may fairly be said to be the case of the Samaritan, Hebrew, Chaldee, Syriac, Arabic, Persian, and Greek alphabets. Should it be objected, that the *upsilon* of the Greeks, that is next to the *tau*, with the arithmetic note of 400, ought to have been the sixth letter, according to the Hebrew succession, with the numeral power of 6, and not 600; I answer, that the sixth place was at first filled with the character *βau*, which had the numerical power of six; and that this character was not a mere numeral, appears from the distinction given by the Greeks to the letter *Υ* in the epithet *pailon*, which had been unnecessary, if no other character were set for a different sound of this letter. Now what other is there but *bau* for this purpose? the very form of it is not unlike the Hebrew *vau* reversed *ϵ*, and its name is nearly the same, so that the Greeks might probably have meant it for the literal as well as the numerical power of *vau*.

The insertion of various letters in the Persian and Arabic alphabets not to be found in the Hebrew, which letters have no numbers assigned to them, proves unequivocally that the numerical powers followed at first in the order of the letters, since of the 28 letters of the Arabians, and the 32 of the Persians, those which agree with the 22 of the Hebrews in their vocal, still correspond in their numerical powers, notwithstanding the difference of their place and situation in the alphabet.

It should appear then, and a conclusion may be inferred without much risk, that the origin of the Greek alphabet is *m. kedem* from the East, and it is said that Cadmus, whose name is made up of *Kdm*, with a Greek termination, at the head of a Phœnician colony, carried letters into Greece one hundred and sixty years before Homer and Hesiod, and about three hundred after the siege of Troy. These dates may be

uncertain, but we have a more fixed point concerning the age of Hesiod, who was not much older than Homer, if he were not his contemporary, and that is from his book of works and days, in which he directs the pruning of vines in Bœotia to be begun upon the rising of Arcturus at sun-set, sixty days after the winter solstice ; and again all the grapes to be gathered, and the second vintage ended, when the same star rose at day-break : from which account of the heliacal rising of Arcturus it follows, that Homer and Hesiod flourished about 875 years before Christ.

Although Greece borrowed its letters from Syria and Palestine, yet is its form cast in an Asiatic mould, and derived from the same sources whence the language of the Sanskrita has arisen, that is found every where, more or less, from the China seas to the Persian gulph.

The mythology of the Hindoos agrees in a variety of particulars with the Greek, and the identity of Zeus and Siva, or Trilochan and Jupiter Triophthalmos, is manifest from Pausanias, who tells us, that a statue of the God with three eyes had been found as early as the taking of Troy.

The days of the week are also named from the same Gods in Sanskrita and in Greece. One source of language, customs, and worship, seems to have been common to both.

The Vedas, the oldest of any Sanskrita compositions, that is, the three first, (the fourth, which mentions Krishna, is of a very inferior date,) are in the ancient dialect, and very difficult and obscure. They are allowed, however, by all, to fall short of the age of Moses, and by some to promise small reward to the reader, and less to the translator. The more modern Sanskrita has, indeed, been hammered into shape, pared, as it were, with the knife, and levelled with the ruler, till it has become hard to use, and difficult to acquire from its long trains of exceptions and anomalies. The alphabet of this language is so perfect, that with small practice you may read it ; but to speak or write it you must know all the changes of letters that open on one another in forming a single word or sentence, the permutations of all vowels, and the coalition of all consonants ; it was thus that Isocrates formed his style, *μόνον οὐ χαρτήσαι*, as it were, with files and hammers ; and so fastidious was he, that vowels opening on one another gave him, like the nervous Sybarite at the sight of a spade, a pain in his side. The ages of the Vedas and Puranas is now no longer considered as unfathomable ; the former appear to have existed before the siege of Troy : the latter, in their present state, are probably two thousand years later, if we may judge by an astronomical observation made of the rising of Canopus heliacally in two of them. *As. Res. V. v. p. 244.*

The Sanskrita and the Greek were alike in the early stages of their progress, and seem to have advanced, side by side, with equal steps, and in the third person plural of the substantive verb they are nearly the same in the oldest dialects—

G. *εἰμί. εἰς. ἐστί. ἐσμέν. ἐστέ. ἐντί.*

S. *asmi. asi. asti. smah. stha. santi.*

L. *sum. es. est. sumus. estis. sunt.*

The common termination is *εἰμί*. The Latins retain the *s* in *sumus* and *sunt*, which the Greeks discard, and for *οἱ, αἱ, ἐντα, οὐκ, σί,* *seven*, write *sui, sex, septem*, and follow the Sanskrit, that has *sas, own, shash, six, sapta, seven*.

From these examples we may fairly collect, that the Greek, Roman, and Sanskrita, are but dialects of an original tongue, which will be shown more at length hereafter; and conclude with a single observation. Whilst the Hindoos were polishing their Vedas, and Menu was composing his Institutes in one quarter of the world, the Greeks, in the person of their bard, Homer, or Man of Song, with the aid of traditional ballads on the Trojan war, went near to exhaust all the powers of the human mind in a single poem. Herodotus, Dionysius, Periegetes, and Eustathius, derive the Latin language from the Æolians, and the Dorians from Tyrrhenus, a Lydian, a son of Atys, and the Pelasgi from Cyllene, in Arcadia, under Evander, who, in the reign of Agamemdes in Arcadia, arrived on the coast of Italy, where he built a fortress for his son Pallas, and called it *Παλλάδιον*, from whence the Romans dropping the liquids, *nu* and *lamda*, called the residence of Princes *Palatia*.

But that this is not exactly so, we may pronounce even from what we have seen, and of the Romans it may be said, with Lucretius,

————— *juvat integros accedere fontes,*
Atque haurire. —————

They drank as well as the Greeks from the source, and retained the whole of a word, when the Greeks only took a part, as in *serpentes*, from *ἑρποντες*, with the Sanskrita *S* in *sarpa*. So in declining the verbs of the first conjugation, *jetum*, to beat, is declined like *τύπτα*, and *vivo* like *jivāmi*, which is as much of the Sanskrita inflection as *past* from *poshat*, without the aid of Greek. The conclusion, therefore, is what I hinted before, that the Greek, Roman, and Sanskrita, are but parts of a first language.

S. WESTON.

To be continued in our next.

NOTICE OF

Novum Lexicon Græco Latinum in Nov. Test. Congessit et variis observationibus philologicis illustravit Joh. Freder. Schleusner. Recensuerunt Jacobus Smith S. T. P. Joannes Strauchon, et Adamus Dickenson. Editio quarta aliis emendatior. Edinburg. Academ. Typ. Londini apud Lunn. 8vo. 2 vol. in 4 pts. 1814. 3l. 3s. 1. p. 6l. 6s.

THE merits of the learned Schleusner are too well known to Biblical Scholars and Philologists to require any encomium from us; his industry is sufficiently proved by the number of works he has published; and the extent of his reading by their erudition. Of all his productions, however, the most valuable, because the most generally useful, is his Lexicon to the Nov. Test.: its utility is shown by the great esteem in which it is held by domestic and Foreign Critics; to those engaged in the criticism of the N. T. it is indispensably necessary; while it is extremely useful to the expositor or the commentator; and it may not be too much to affirm, that no Theologian ought to be without it.

Entertaining these sentiments, therefore, of the work, we take an early opportunity of expressing our pleasure at seeing it reprinted in so neat and useful a form. The German edition is in this country extremely scarce; nor can the case well be different during the present war. Besides, although in general very valuable, it has several disadvantages; the English editors profess (*Preface*, p. xvii.) to have corrected more than a thousand errors of the press observable in the last Leipsic edit., and in the Foreign edit. many words are explained by German expressions: these are, of course, useless to such as are not acquainted with the German language: but in the present edition these passages are closely rendered into English, while the German text is also printed for the use of such as may understand it. To the real scholar, who will regard utility more than mere outward appearance, one of the smallest advantages of this edition is, that it is printed with very beautiful types, and on excellent paper; but still this circumstance may be agreeable to the bibliographical epicure, and may induce him to prefer the Edinburgh to the Leipsic edit.

On the merits of the work itself our contracted limits permit us to say but little. In every human performance errors will, of course, be found; that may be reputed best, which is least contaminated with mistakes. It cannot, therefore, be reasonably expected, that even the Lexicon of Schleusner should be entirely free from marks of human imperfection: but we may venture to pro-

has he ever asserted any thing which he was unable to defend by ingenious and plausible argument; and the reader, even while differing from him in opinion, must admire and applaud his arguments, or, at least, the manner in which they are brought forward. It were needless to produce examples, in which he displays these qualities; they may be seen in every part of his works; and we desire not by extracts to anticipate or diminish the pleasure our readers will have in perusing the book itself.

Before we part from the author, we cannot but declare our assent to one of his opinions, which appears undoubtedly founded on truth. Hé expresses his conviction, that in Matt. xxvii. 17. the true reading is 'Ἰησοῦς Βαραββᾶς; and that in that, and the parallel passages, (Matt. xxvii. 16. 20. 21. 26. Mark xv. 7. 11. 15. Luke xxiii. 18. John xviii. 40.) "*Ejectum est a librariis, ne nomen Jesu conveniat alicui iniquorum ut recte monuit Origines Homil. xxxv. in Matt.*" (*Schleusner in b. Βαραββᾶς.*) We learn from Professor J. G. C. Adler, that the addition 'Ἰησοῦν is found in three MSS. "*Wetsten. 1. a primâ manu, Griesbachian. 118. and Birchian. Venet. 10. a primâ manu.*" (*Verss. Syr. p. 172. 4to. 1789.*) that in many copies the *Scholia* testify that it was found in ancient copies; that the same reading is also met with in the Armen. Vers. according to La Croze; that there is a tradition among the Syrians, that Barabbas was called also Jesus; that this is related by Solomon, Metropolitan of Bassora, who lived in the year 1222: that his words, as preserved in the *Vatic. MSS. CLXXVI.* are

ܡܬܢ ܝܫܘܥ ܒܪܐܒܒܐ ܕܡܬܠܚܝܡ ܕܡܬܠܚܝܡ ܕܡܬܠܚܝܡ

And lastly, "*Jesus Barabbas*" is the reading of the *Vers. Syr. Hierosol.* The name Jesus, then, according to Origen, was omitted, lest the name of the Redeemer should appear to be profaned by being given to a murderer; (see Mark xv. 7.) "*En causam, quamobrem in plurimis exemplis expunctum est nomen Jesu.*" (*Adler Verss. Syr. p. 173.*)

LITERARY INTELLIGENCE.

CLASSICAL.

An edition of *Livy* has just issued from the Oxford press under the auspices of an eminent scholar resident in the University. It contains the text of Drakenborch, various readings, &c. and the whole of the notes of Crevier, 4to. and duod. It is printed in 4 vols. oct. pr. *5l.* large paper *6l.*

Mr. W. HAYGARTH has in the Press a Poem in three parts, descriptive of GREECE. The first part comprises the *Northern parts of*
VOL. IX. Cl. Jl. No. XVII. P

Greece; the second, *Athens*; and the third, the *Peloponnese*. There will be Notes and Classical Illustrations to each of the parts, and eight Engravings from sketches made on the spot. The subjects of the Engravings are, the Summit of Pindus—Thermopylæ—Delphi—Temple of Theseus—Pnyx and Acropolis at Athens—Sparta—A ruined Temple of Apollo in Arcadia—and Mycenæ.

The *Rape of Proserpine*, with other Poems from *Claudian*, translated into English verse, with Notes and a prefatory Discourse, by JACOB GEORGE STRUTT. In this translation it has been the chief object to display to the English reader, the peculiar beauty and richness of Claudian's muse; those pieces therefore whose subject is too much debased by adulation and panegyric, are purposely omitted. Elegantly printed in octavo.

The *Latin and Italian Poems of Milton*, complete, translated into English verse, by the same. Elegantly printed in small 8vo.

BIBLICAL.

Just published, a new edition, with considerable additions and improvements, *Novum Lexicon Gr. Lat. in N. Testamentum*, concessit et variis observationibus philologicis illustravit JOH. FRIEDER. SCHLEUSNER, recens. J. SMITH, S. T. D.; J. STRAUCHON; et A. DICKINSON, editio quarta, 4 vol. 8vo. 3l. 3s. A few copies are worked off on royal 8vo. 6l. For an account of this important work see our present No.

ORIENTAL.

A new edition, with additions, *Motives to the Study of Hebrew*; collected by the Rt. Rev. the Ld. Bp. of St. DAVID'S, in 2 parts, 12mo. bds. 4s.

Hebrew Elements; or a Practical Introduction to the Reading of the Hebrew Scriptures: consisting of Four Tracts, viz. A Hebrew Primer,—Syllabarium Hebraicum,—and the Hebrew Reader, Part I. and Part II. for the use of learners who were not taught Hebrew at School, and of Schools where it has not yet been introduced. By the same. 12mo. Third Edition, bds. 6s.

Mr. J. F. GYLES, of Bath, is preparing for press the *Elements of Hebrew Grammar*. Part I. will contain the doctrine of the Vowel Points,—the Accidents of Nouns, Verbs, &c. Part II. will contain observations on the structure, genius, and idioms of the language.

Greek and Latin Books lately imported from the Continent.

Erasmi Opera, ex recens. Clerici, 11 vol. folio, chart. max. vellum, 42l.

Fabri Thesaurus Eruditionis Scholasticæ, curâ Gesneri, 2 vol. fol. rest edit. 3*l.* 3*s.*

Facciolati Lexicon totius Latinitatis, operâ et studio Forcellini, vol. fol. 18*l.* 18*s.*

Herodotus, Gr. et Lat. curis Weesselingii et Valckenaerii, folio, rize vellum, 16*l.* 16*s.*

Haltaus Glossarium Germanicum, Medii Ævi, 2 vol. fol. 4*l.*

Hedwig, Descriptio et Adumbratio Microscopico-Analytica Muscorum Frondosorum, nec non Aliorum Vegetantium e Classe Cryptomicâ Linnæi, 4 parts in 2, fol. with 160 plates finely colored, new and extra bound in Russia, 28*l.*

Meninski Lexicon Arab. Pers. Turc. adjectâ ad singulas voces et phrases significatione Latinâ, ad usitiores etiam Italicâ, curâ B. de Genisch, et F. de Klezl, 4 vol. fol. chart. max. 36*l.*

Wachteri Glossarium Germanicum, continens origines et antiquitates otius linguæ Germanicæ, 2 vol. fol. 5*l.*

Cellarii Geographia, curâ Schwartzii, 2 vol. 4to. with Maps, best dition, 3*l.* 13*s.* 6*d.*

Castelli Lexicon Syriacum, curâ Michaelis, 2 vol. 4to. 2*l.* 2*s.*

Castelli Lexicon Heb. 2 vol. cum Michaelis Supplement. ad Lexica hebraica, 6 vol. in all 8 vol. 4to. 6*l.* 6*s.*

De Bosch (Hieronymi) Observationes et Notæ in Anthologiam præcam, 4to. 2*l.* 2*s.* Ultraj. 1810.

Groenewoudi Lexicon, Heb. et Chald. pars 2. 4to. 1*l.* 11*s.* 6*d.* Iardorov. Gelror. 1810.

N. Testamentum Gr. curâ Griesbachii, 4 vol. 4to. editio splendida, 2*l.* 12*s.* Lips. 1803—7.

Platonis Dialog. Delectus, Gr. et Lat. pars 1, Euthyphro, Apologia Socratis et Crito, curâ Wolfii, 4to. 9*s.* Berol. 1812.

Scriptores Neurologici Minores Selecti, curâ Ludwig, 4 vol. 4to. with plates, 6*l.* 6*s.*

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Zonaræ et Photii Lexica Græca, cum Schleusneri Append. 4 vol. 4to. 10*l.* 10*s.* Lips. 1808—12. 4 vol. 4to. charta opt. 12*l.* 12*s.*

Aristotelis Quæstiones Mechanicæ, Gr. et Lat. curâ Van Cappelle, 8vo. 18*s.* Amst. 1812.

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Lexicon Xenophonteum, Gr. curâ Sturzii, 4 vol. 8vo. chart. opt. 4l. 4s. ib. 1801—4.

Lenææ Etymologicum Ling. Gr. curis Scheidii et Nagel, 8vo. 1l. 11s. 6d. Traj. ad Rh. 1808.

Oppiani Cynægetica et Halieutica, Gr. curâ Schneider, 8vo. 15s. Lips. 1813.

Platonis Opera, Gr. et Lat. Studiis Societatis Bipontinæ, 12 vol. 8vo. 10l. 10s.

Platonis Dialog. iv. Gr. curâ Buttmann, 8vo. 8s. Berol. 1811.

Rosenmulleri Scholia in Vetus Testamentum, 13 vol. 8vo. 9l.

Terentius, curâ Bruns, 2 vol. 8vo. 1l. Hal. 1811.

Xenophontis Opera, Gr. et Lat. ex recens. E. Wells, accedunt dissertationes quædam et notæ doct. viror. curâ Thieme, cum præfatione J. A. Ernesti, 4 vol. 8vo. 3l. 3s. Lips. 1801—4.

NOTES TO CORRESPONDENTS.

We are obliged to postpone several *Notices* of valuable publications on account of a press of other matter in our present No.

Mr. Hailes' first article shall appear in our next.

Our article on *Classical, Biblical, and Oriental Manuscripts*, is unavoidably postponed till No. XVIII.

We need only refer K. to our *Literaria Adversaria*, which will be continued in our future Numbers.

The conclusion of *Bibliotheca Gossetiana* in our next.

L. D. C. on the Letter Guain has been received.

Prolusio Mercurialis will appear in some future No.

We have received some articles from an eminent Scholar in Holland, which shall have an early insertion.

We shall not lose sight of REISKE's *Notes on Sophocles*.

In some future No. we shall reprint KUSTER's *Historia Critica Homeri*, together with some introductory remarks by Professor Wolf.

T. Y. on *Diacritical points* is unavoidably postponed.

We have just opened a packet from A. F.

END of No. XVII.

THE
CLASSICAL JOURNAL;

FOR
JUNE, 1814.

NO. XVIII.

T

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1814.

A *Supplementary Number* is published to accompany
Number XVIII. which completes Vol. IX.

No delay ought to occur in the delivery of this JOURNAL in the country, as every Number is regularly published on the First of April, July, October, and January; should any difficulty, however, be experienced in the due arrival of the Numbers, a Letter directed to the Printer shall remedy every inconvenience.

*The former Numbers may still be had of all the Booksellers.
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CONTENTS OF No. XVIII.

	PAGE
REMARKS on the Miscellaneous Observations upon Authors, ancient and modern ; in several Letters to a Friend, No. II.	229
Biblical Criticism, ...	246
On the Diacritical Points, ...	255
Inscription on a Tablet to the memory of Dr. J. Jowett, of Cambridge, ...	258
Bibliography, ...	260
Inquiry relative to Nestoris Novariensis Vocabula, ...	261
Biblical Criticism ; Illustration of Luke, c. vii. v. 37, 38, ...	262
Bishop Pearson's Minor Tracts chronologically arranged, No. IV.	266
Horace explained by Euripides, ...	281
Account of the Literary Labors of Professor Porson, ...	286
In Carmina Epodica Euripidea Commentarius, No. II.	293
Biblical Criticism, on 1 John, v. 7.	305
Richardi Bentleii Oratiuncula	315
Classical Criticism	320

	PAGE
On the Attic Months	324
Observations on Milton's Latin Poetry	338
Tentamen de Poetis Romanis Elegiacis ; auctore Josepho Addisono, ...	346
An Answer to A Late Book, written against the Learned and Rev. Dr. Bentley, relating to some MSS. Notes on Callimachus. Together with an examination of Mr. Bennet's Appendix to the said Book, No. II.	349
An Inquiry into the Versification of Homer, and the use of the Digamma in his Poems, ...	361
List of Hebrew Grammars	381
Suetonius collatus cum MSto Dunelmensi	386
Integrity of the Hebrew Text, No. II.	395
Classical Criticism, ...	409
Pæcilographia Græca, No. II. (with three plates)	411
Bibliographical Intelligence, ...	ib.
Notes to Correspondents, ...	ib.

DIRECTION TO THE BINDER.

Put Plates 11, 12, 13, longways opposite p. 411.

THE
CLASSICAL JOURNAL.

N^o. XVIII.

JUNE, 1814.

REMARKS
ON THE
MISCELLANEOUS OBSERVATIONS
UPON
AUTHORS, ANCIENT AND MODERN.
IN SEVERAL LETTERS TO A FRIEND.

O! miseres Scriptores, vel potius, O! misera scripta tot excellentium Poetarum, Oratorum, Historicorum, et aliorum, nisi catenis furiosæ ista audacia compeoscatur. Quid enim in illis saluum et incoluæ tandem manebit? Quid integrum, quid impollutum, posteris nostris relinquetur, si cuilibet quæcunque assequi non potest, ea formare transformareque pro arbitrio conceditur?

H. Steph. Ep. p. 333. Hist. Steph.

First printed in 1731.

NO. II.

LETTER IV.

Dear Sir,

I AM glad to find by yours, that you are resolved to be a fair and equal umpire betwixt the observator and the remarker; and after having made this declaration, that you are inclined to think that I have hitherto made good my allegation; this is no less than giving the spur

VOL. IX. Cl. JI.

NO. XVIII.

Q

to a willing horse; for this foretaste of your approbation, added to the sacredness of our correspondence, which of itself would prompt me to go on, makes me do it with a double ardor.

MIN. FEL. c. 18.

Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minui, non novit.

The observer here is quite sanguine, he will venture to say that this place is corrupted, and unintelligible; and then he adds, it must be thus; *Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minui, novit.* Now nothing can be plainer to me than that it must not be thus. The sense is, whosoever thinks he knows the greatness of God, diminishes it; so that he who would not go about to diminish it, does not pretend to know it; that is, he is of that spirit, which was in *Socrates*, and best expresses his reverence to the deity, the immensity of the divine nature, together with his own short-sightedness and insufficiency, by avowing his ignorance; and in this regard, it is a virtue *intelligendo nihil intelligere*; and indeed it is a part of knowledge, a great, and useful part, to know the extent of the human understanding, what is without the reach and compass of the mind, as well as what is within it, *ita confessæ imperitiæ summa prudentia est*; Min. Fel. c. 13. So again, c. 19. *Octavius* mentioning *Xenophon's* and *Aristo's* notions of God, much the same with what himself here advances, adds, *Uterque majestatem Dei intelligendi desperatione senserunt.* And so that prodigious scholar *Petr. Petitus* left behind him a work entitled, *Partem esse humanæ sapientiæ quædam æquo animo nescire velle.* *Vide Nicæii Epist. ad Grævium.* But this sense is confirmed by the context; *Universa quæcunque sunt, verbo jubet, ratione dispensat, virtute consummat. Hic nec videri potest, visu clarior est, nec comprehendi potest, nec æstimari,* (so the manuscript) *sensibus major est; infinitus, immensus, et soli sibi, tantus quantus est, notus: Nobis vero ad intellectum pectus angustum est; et ideo sic cum digne æstimamus, dum inæstimabilem dicimus. Eloquar quemadmodum sentio; magnitudinem Dei, qui se putat nosse, minuit: qui non vult minui, non novit.* As God is *solus sibi notus*, and *nobis ad intellectum pectus angustum est*, whoso thinks he knows him, makes him to be what he is not, comprehensible by us, that is, degrades or diminishes him; and whosoever consequently would not think meanly of God, neither degrade nor diminish him, readily professes not to know him; and this, I say, is much what was said before, *et ideo sic cum digne æstimamus, dum inæstimabilem dicimus*; and it appears that *St. Cyprian* thought so; for in making use of the passage, he stops here, without going on to what follows. *Vide eum de Idol. Vanit.*

But the observer's version suits this Interpretation exactly, *He who thinks he knows God, knows him not: He who thinks he cannot know him, knows him:* For these words reduced somewhat nearer to the standard of the original make directly against himself, and speak just what I would have them, thus; "He who thinks he knows the majesty of God, degrades it: He who would not degrade it, thinks he cannot

ow it." Again by striking out the *non*, you lose the Antithesis betwixt *qui se putat nosse*, and *non novit*; and the passage quoted above in c. 19. does most evidently require *non novit*, and not *novit*: *Tertullian* too, from whom the author has sketched this whole paragraph, seems to require no less, when he says, that God is in one sense to be known by us, *quod vero immensum est, soli sibi notum est. Hoc est id Deum æstimari facit, dum æstimari non capit, ita cum vis magnitudinis et notum hominibus objicit, et ignotum.* Apolog. c. 18. And so much for the sense of the passage.

Tertullian was an *African*, and it is no wonder if *Minucius*, who, in probability, was an *African* too, should follow him: that our author has exscribed him, *Havercamp* in his preface to *Tertullian's* apology gives us a general notice, and *Meursius* upon this place observes it here in particular: *Minucius*, having just been asserting the unity of God, goes on as above; *Tertullian* has it, *Quod colimus, Deus est, qui totam molem istam cum omni instrumento elementorum, corporum, spirituum, verbo, quo jussit, ratione, qua disposuit, virtute, potuit, de nihilo expressit in ornamentum majestatis suæ, unde et æci nomen mundo xόquov accommodaverunt.* [So *Tertullian* again, 21. *Jam ediximus Deum universitatem hanc mundi verbo, et ratione, virtute molitum*] *invisibilis est, etsi videatur; incomprehensibilis, etsi gratiam repræsentetur; inæstimabilis, etsi humanis sensibus æstime-ideo verus, et tantus est. Cæterum quod videri communiter, quod apprehendi, quod æstimari potest, minus est et oculis quibus occupatur, vanis quibus contaminatur, et sensibus quibus invenitur; quod vero incensum est, soli sibi notum est. Hoc est quod Deum æstimari facit, æstimari non capit, ita cum vis magnitudinis et notum hominibus cit, et ignotum.*

This passage is out of Chap. 17. of the Apology, and is truly sublime, not to say divine: I have given it you at length, partly because it is so well worth your reading, but principally, because I would demonstrate to you the truth of the observation, that our author has fully made use of this most learned father.

The passage the observator brings from *Arnobius*, which he had from *Ælius*, is quite beside his purpose, nor does it serve me.

That from *Lactantius* is quoted in a very unwarrantable manner; he has sadly mangled it; so it runs in the author, *Seneca exhortationes mirabili sententia terminavit. Magnum, inquit, nescio quid, majorem quam cogitari potest, numen est, cui vivendo operam damus. Sic nos approbemus, nam nihil prodest inclusam esse conscientiam, minus Deo. Quid verius dici potest ab eo, qui Deum nosset, quam num est ab homine veræ religionis ignaro? nam et majestatem Dei percipit, majorem esse dicendo, quam ut eam cogitatio mentis humana percipere posset.* Wherein *Lactantius* and *Seneca* both assert the incomprehensibility of God; but as that is a point taken for granted on both sides, so this passage affects not the reading either way.

In citing the context of *Minucius*, the observator follows Dr. *Davies*, in his turn has expressed *Meursius's* interpolation; the manuscript being as above; *Meursius's* insertion is founded on the supposed want of a reason for God's being incomprehensible, and on the autho-

rity of *Cyprian*: now I appeal to you, Sir, as an equitable judge, whether there is any occasion for it, whether there is reason sufficient for us to depart here from the ancient authorized reading? it is very good sense as it is, and the reason for God's being incomprehensible, is given in *sensibus major est*. Again, admitting the insertion, that second *potest* is a little incommodious, and *Cyprian* accordingly omits it; but why did not *Meursius* ground it as well on *Tertullian* as on *Cyprian*? was it because he has mutilated *Tertullian's* passage? *Minucius* had undoubtedly an eye to *Tertullian* here, and yet you see above what liberty he has taken; so that *Cyprian* too may reasonably be thought to take the like; it is certain that *Cyprian* has not religiously transcribed *Minucius*, an instance in *potest* we have had already, and I do honestly assure you, upon comparing him with our author, in the case before us, that his omissions are considerable, his insertions not a few, and his alterations no fewer.

The words *infinite*, *incomprehensible*, and *known to himself alone*, are a translation of the context of *Minucius*, and so *immensus* is rendered *incomprehensible*; how justly, see Dr. *Waterland* on the *Athanasian Creed*, p. 248.

I have given you here a notorious instance of a conjecture founded upon a misconstruction or a misunderstanding of the author: I shall now present you with another yet more flagrant, which the observer furnishes, on

Æn. II. ver. 212.

— *Illi agmine certo*

Laocoonta petunt: et primum parva duorum

Corpora natorum serpens amplexus uterque

Implicat, et miseros morsu depascitur artus.

Post, ipsum auxilio subeuntem ac tela ferentem

Corripiunt, spirisque ligant ingentibus, &c.

There's no fault, he acknowledges, to be found with the present reading here, but *Servius*, he fancies, read it *teneros*, because his note is, *Implicat; hoc ad molliem infantum* [or *infantium*, as *Servius*, vide *Cl. Dausq.* p. 105.] *corporis dixit*. Now here's not one word of *teneros*; but then there's no sense in this note without it; and so at one stroke *teneros* is to be restored to the commentator, and to the author; an easy alteration, and natural enough, there being a very great likeness betwixt *implicat* and *teneros*, almost as great as betwixt *perfidus hic caupo* and *causidicus vaser hic*; an heedless scribe would be prone to mistake the one for the other; but one would think, that after all this chopping and changing, an abundance of light must needs be struck into *Servius's* note, and yet it seems, *that even thus, he is not positive, that there is much sense in it*, though he had but just that moment declared, that *teneros* would make it sense. Vah! 'tis hard such indigested stuff should be thrust upon us.

The poet is particularly exact and nice in this description, the two serpents are separately a match for the two children, and so each of them seizes one; but when they come to assail the father they join issue, and the narration runs in the plural; again, by reason of the

tenderness of the children's bodies, they make no bones of them, as we say, but wreath, and twine, and twist them just as they please, whereas nothing like this happens to the more robust trunk of the parent, they are able only to seize upon that, and to infold it with their volumes;

Corripiunt spirisque ligant.————

In a word, as *Servius* observes, the poet uses *implicat* to denote the pliability of the infants' bodies, in opposition to that of the father, and there is no need at all to suspect the genuineness of a remark so just.

But the observator has not yet done with *Servius*, for he takes him to task once more on

Georg. IV. 415.

———— *liquidum ambrosiæ diffundit odorem,*
Quo totum gnati corpus perduxit ————

Where *Servius*'s note is, “*Unxit eum, quo possit esse VIDENTI numinis capax.*” Upon which he writes, “It should be, I think, *vincendi* or *vinciendi numinis capax*. She anointed him to give him strength to struggle with *Proteus*.” Which is stolen evidently from *Taubman* on the place; “*Ideo autem Aristæus ungitur, ut possit videnti numinis capax esse, autore Servio, vel, ut aliptæ in morem gratior et robustior esset, vel denique, ne offenderetur maris et phocarum favore.*” The observator confirms his conjecture by what follows in the author,

Atque habilis membris venit vigor————

And then sends us to *Homer*.

Now by *videndi* here is not meant the bare act of seeing only, though perhaps that might be one reason of this unction. See *Serv. ad Eclog. VI. 24.* but the coming into his presence, which could not be done without great difficulty, as *Taubman* and *Emmenassius* hint, by reason of the abominable stench of the *Phocæ*. So *Homer*, *Od. ß. 441.*

Καὶ δὲ αἰνότατος λόχος ἐπλετο· τῆρε γὰρ αἰνῶς
Φωκῶν ἀλιτοτρεφῶν ὀλοώτατος ὄδμη.
Τίς γὰρ ἂν εἰναλίῳ παρὰ κήτει κοιμηθεῖη;
Ἄλλ' αὐτὴ ἰσάσσε, καὶ ἐφραίσατο μέγ' ὄνειρος,
Ἀμβροσίην ὑπὸ ῥίνα ἑκάστω θῆκε φέρουσα,
Ἢδὲ μάλα πνέουσιν ὄλεσσε δὲ κήτεος ὄδμήν.

And so *Virgil*;

———— *at illi*
Dulcis compositis spiravit crinibus aura.

And again, speaking of *Proteus*, he says,

———— *turpes pascit sub gurgite phocas.* Ver. 395.

I don't say that he might not be anointed, for the observator's reason likewise; for indeed the *vis* and the *vincula* and the *manus* spoken of quite through the narration, and especially the *habilis membris venit vigor*, all seem to imply as much. What I say is, that there is no reason to amend *Servius*, who gives one, and equally a true reason.

This attempt of his upon *Servius*, brings into my mind a passage in *Lucian*; Περὶ τοῦ ἐνυπνίου. "Ὀνειρος ἐναργής οὕτως ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας, ὅτι νῦν καὶ μετὰ τοσούτον χρόνον τάτε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκουθέντων ἤχουλος, οὕτω σαφὴ πάντα ἦν. Where τῶν ἀκουθέντων seems to me to be a mere glossa first put there by some one who could not digest φανέντων φωνή, and afterwards received into the text. The Greek scholiast citing the place has it not, and St. *Matth.* i. 20. says, ἰδοὺ Ἄγγελος Κυρίου κατ' ὄναρ ἔβην αὐτῷ, λέγων, &c. and so ἰδοὺ is frequently met with in authors followed by a sentence which shall have no manner of connection with sight or vision.

I shall close this letter with a passage in *Cicero*, which the inimitable *Grævius* not rightly apprehending, was forced to have recourse to a conjecture.

Cic. de Offic. L. III. c. 15.

Q. quidem *Scævola*, P. F. cum postulasset, ut sibi fundus, cujus emptor erat, semel indicaretur, idque venditor ita fecisset; dixit, se pluris æstimare: addidit centum millia. Nemo est qui hoc boni viri fuisse neget; sapientis negant; ut si minoris, quam potuisset, vendidisset.

The author says, "There is no one that won't allow this to be the part of an honest and good man: but then they say, it is not of a wise man; as if the seller, forsooth, say they, had sold it for less than he could afford." The Words "*ut si minoris, quam potuisset, vendidisset,*" are what those people say upon the occasion, who would readily acknowledge the honesty, but not the prudence of this action of *Scævola*'s; and they say them in order to shew the folly and absurdity of the thing. To act in this manner, say they, is to act upon supposition, that (i. e. as if) the seller asked less for the farm, and sold it for less than what he could afford it for: which is absurd and ridiculous to suppose, and therefore *Scævola* acted foolishly. In short, *potuisset* and *vendidisset* relate not to *Scævola*, as thought the learned man above, but to, I don't know who, the seller.

I am, with respects to all friends at college,

Your most Humble Servant, &c.

LETTER V.

Sir,

I HAVE as yet made but little use of the new edition of *Plutarch*, and so don't pretend to have formed a settled judgment upon it; but however, I think I may safely concur with you in saying, that it is little else than pompous, a very meagre jejune performance: another letter or two, I hope, will put an end to the trouble I am giving you about the *observations*, and then I should be glad to have your opinion more at large upon that work.

MIN. FEL. c. 11.

Et cum eximia voluptate molli vestigio cedens arena subsideret.

If this place is to be mended, one might read by a very small alteration, *molle vestigio cedens*; that is, *molliter*, taking the neutral adjective adverbially, as some MSS. represent that line,

— *et lenē crepitans vocat Auster in altum.* Æn. III. v. 70.

See Cunningham in his *Horace*, vol. ii. And so *lenē* is used by *Martial* and *Avienus*; *e* and *i* are easily changed. *Wright's Travels*, vol. ii. p. 386. *Cl. Dausq.* p. 36. *mollis vestigio cedens arena* can never be allowed of, *mollis* and *vestigio cedens* being the same; for though such a tautology might be dispensed with in an author, it is intolerable in a conjecture: see the *Second Letter*; and it is upon this account, that I lay no great stress on my own reading *molle*. But there is no occasion for correction at all, and yet not for that reason which the observator assigns, viz. that *mollis vestigio cedens* may stand for *molliter vestigio cedens*, because the same objection lies against this, as against *mollis* above, and *molle*; 'tis true, the diction of this author is florid and abundant, but this I apprehend to be no instance of it; *mollis* is *levis* here, that is, gentle, light; and so the place may be rendered, "And the sand yields to the slightest and most gentle pressure, to the lightest or softest tread," for there is no manner of necessity, with *Dr. Davies*, to expound *vestigium* of the foot itself; it is here, as in that passage of *Curtius*, 4, 7. where speaking of *Libyan* Deserts, he says, *Sabulō, quod præaltum et vestigio cedens, ægre moliantur pedes.* *Vestigium* is the pressure of the foot, the step; *Apul. Metam.* l. 1. *Dum amenti similis accelero vestigia.* Our language is well acquainted with this sense of *soft*, as, *I hit him but softly*, and in this very case, *tread softly*, i. e. lightly, or gently. But so *Cic. Ep. Att.* 2, 1. p. 1003. *Ed. Verburg.* *Quod me quodammodo molli brachio de Pompeii familiaritate objurgas*, &c. and *Columella* 6, 1. *Sub finem, tactus mollissimus*; and so *mollis*, speaking of climates, is frequent in the sense of *lenis* or *mitis*; and *mitius molliusque* are found joined in *Plorus* IV. 12, 27. So *mollis fastigio*, *Cæs. B. Civ.* 1, 2. and *Columella* again, *ager mollissime deexus*, 1, 2.

MIN. FEL. c. 8.

Proh! mira stultitia et incredibilis audacia! spernunt tormenta præsentia, dum incerta metuunt, et futura: Et dum mori post mortem timent, interim mori non timent, ita illis pavorem fallax spes solatia rediviva blanditur.

All agree, says the observator, that this passage is corrupted; now he has forgot *Rigaltius*. Again he says, that all are agreed that the words are intended to express something about the hopes of future happiness; he may presume this, indeed, but otherwise *all* the annotators do not say it *totidem verbis*. He offers, *ita illis laborem fallens spes solatia rediviva blanditur*, but this conjecture deviates too far from the MS. and *laborem* is the less happy, because *mori non timent* immediately precedes, and seems to require *pavorem*. This passage in the

mouth of *Cæcilius*, is to contain a sneer; now both in the observer's version, and emendation, the poignancy is quite dropt; for this consisting partly in *Fallax*, it is to be rendered *A foolish delusive hope*. But he owns the uncertainty of his conjecture, and so I am at liberty to enter upon a justification of the MS. reading, against the rest of *Minucius's Aristarchus*.

Rigaltius attempts not the passage indeed, but then his interpretation is unsatisfactory; he ascribes in one breath two different senses to *blanditur*, which you'll scarce think reasonable: in the first case he uses it for *mulcere* or *fullere*, and in the other, for *spondere* or *polliceri*; point the whole thus, *ita illis pavorem fallax spes, solatia reditura, blanditur*. *Solatia reditura* is the other part of the sneer, and is in apposition with *Spes*; the sense is, *So does a delusive vain hope, namely, a pleasure which is not to take place till hereafter, lull their fears*. *Cæcilius* professedly, and more directly ridicules the resurrection in chap. 11. so that there is the less occasion for him to be full and explicit here, to have specified before, as the observer thinks he should, the happiness as well as the pains of another life; moreover future rewards, and future punishments were things inseparable in the Christian's creed, and they who believed the one, believed likewise the other, and that *Cæcilius* knew this, appears from chap. 11. Now mention of future punishments is actually made, insomuch that there is no handle for this objection, no reason to conclude, *that there is a line or two lost*. But allowing of my interpunction or exposition, the hopes of Christians are no less mentioned than their fears, and both the great motives of Christian fortitude are ridiculed alike, and so the very ground-work of the objection is sapped. In short, appositions and redundancies are most frequent in this author; and the sentence receives both considerable light and strength from those words in chap. 11. *Omnia ista figmenta malesanæ opinionis, et incepta SOLATIA A POETIS FALLACIBUS in dulcedine carminis lusa, &c.* That blunders and misconstructions have been owing to false punctuations, is very well known; I shall go so far out of my way, as to present you with one very remarkable instance: *Andrew Schott*, in his edition of *Photius's Myriobibl.* and *Meursius, Gronov. Antiq. Gr.* vol. x. exhibit a passage of *Helladius Besantinous*, under this disguise; τῶν δὲ διασπλάβων [i. e. στοιχείων] ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν, φύσει περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. And their interpretation accordingly speaks the following big nonsense. "*Inter disyllabas vero quædam habent primam longam, que NATURA SUA CIRCUMFLECTUNTUR, ut βῆτα, θῆτα, ἦτα: Quæ vero non circumflectuntur, in penultima acuantur.*" The alteration of a single comma affords us light, and sense, "Ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν φύσει, περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. Those names of the Greek alphabet, which have their *penultima long by nature*, are circumflexed in that *penultima*, those which have it not so (*but by position*) have an acute accent. We need not doubt of the emendation μακρὰν φύσει. It is *Helladius's* own expression, τὸ δὲ, (i. e. *adv.*) μακρὸν ἐστὶ φύσει.

As the observer has here mentioned the one manuscript of this

author, I would just observe, that it is a mistake of *Bas. Faber*, v. *Lucifugus*, to cite this manuscript, and then, which is yet worse, to say, that the manuscript reading is *Lucifuga*, and the vulgate *Lucifugax*, when it is just the contrary.

MIN. FEL. c. 20.

Quid illas aniles fabulas, de hominibus aves, et feras homines, et de hominibus arbores, atque flores.

The observator is here again harping upon the old string, and because the passage is, as he thinks, ill worded, and not quite so clear as he would have it, he would strike out a part of it, and would read, *Quid illas aniles fabulas, de hominibus aves, et feras, arbores, atque flores.* Which is as much as to say, with the zany of the age, *Viam aut inveniam, aut faciam.* But Dr. *Davies* too makes a rout about it. The sense is, *Quid morer illas aniles fabulas, scilicet, de hominibus aves factas, et homines factos feras, et de hominibus denique arbores factas atque flores.* *Feras homines*, i. e. *feras, quæ erant olim, et jam nunc in bestiarum formis, homines sunt.* According to that in *Ovid*,

Mens antiqua tamen facta quoque mansit in ursa.

And below,

*Sæpe feris latuit visis; oblita quid esset,
Ursaque conspectos in montibus horruit ursos:
Pertinuitque lupos; quamvis pater esset in illis.*

by which it appears that these beasts after their metamorphoses, were thought to continue the same persons, men and women still: the author therefore is not speaking, as Dr. *Davies* causelessly fears, of beasts changed into men, by which means, as he rightly observes, the transformation of men into beasts would be carelessly omitted; but he is actually speaking, on the contrary, pertinently, and seasonably, of men changed into beasts, and so all the common and ordinary mutations, which are said to befall men in the mythologic ages are really mentioned; *feras homines* is a locution of the same sort as *diis hominibus*, *Minuc.* p. 101. which expression *Cyprian* likewise retains, p. 12. So *numina lapides*, *Tertull.* Apolog. c. 22. *Jovem lapidem*, *Cic.* Epist. Fam. 7. 12. and *Apulcius* de Deo Socratis; *Sed illi debuerant adorare statim bifforme numen, quia et canino et leonino capite commistos, et de capro, et de ariete cornutos, et à lumbis HIRCOS, et à cruribus SERPENTES, et à plantis vel tergo ALITES DEOS receperunt.* *Tertull.* eod. c. 16. And again, *Quidam multo securiores totam vim hujus erroris VIRGINE CONTINENTIA depellunt, SENES PUERI*, cap. 9. et *Havercamp.* in locum. *Fabulaque manes*, *Hor.* Od. 1. 4. 16. ἀνθρωπῶς συμφορῇ, *Herodot.* Clio, c. 32. where *Gronovius* the sou brings ἀνθρωπῶς εὐρίπτος, and ἀνθρωπῶς παμφόλῳξ: *Hostis turmæ*, p. 192. of these observations, which it seems he could digest well enough: see also *Is. Voss.* ad *Catullum*, p. 21. In short, in these cases the substantives are either used adjectively, or it is an apposition, and the expression no other than those which are more commonly known, *Admetus rex*, *Homo rex*, *Deus rex*, and the like, or than those mentioned in the second letter, *amnis Tiberinus*, *Nilus amnis*, *Indus flumen*.

As to the change of syntax or phrase in this sentence, I need not inform you, Sir, that it is common in the very best authors, I shall rather chuse to observe upon it, that here it is not, perhaps, without its peculiar beauty; the change of men into beasts is so easy a moral transition, and in the natural way, seemingly so much easier than either into birds or plants, that the author seems to have expressed himself accordingly, and as if there was almost no change at all, as if these *feræ* were not so much *de viris aut fæminis factæ*, as *feræ homines, feræ humanæ*.

Your most sincere friend, &c.

LETTER VI.

Sir,

Two or three specimens of recantation shall make the subject of this, to which I shall add an instance or two, wherein I think he bears too hard upon others.

Your most obedient, &c.

MINUC. FEL. c. 21.

Erigone suspensa de laqueo est, ut Virgo inter astra ignita sit.

Methinks I would have *ignita* to be a more significant word than the observator would make it, and that *astra ignita* should mean the summer constellations. See *Rigaltius*; who, by the way, is that ONE person he intimates by SOME. But at last the observator himself says, p. 48. that he is *doubtful whether it be a general epithet, or not*. *Astra ignita may perhaps mean the summer signs and constellations, of which Virgo is one*. If there is any difference betwixt *igneus* and *ignitus*, so that *igneus* may be that which has heat in itself (as *Virgil* says *igneus Sol*, and *Tertullian*, *ignea Zona*, speaking of the flaming sword that guarded Paradise) and *ignitus* that which is heated by something else; if, I say, there be any such distinction as this to be made, then *astra ignita* must mean the summer signs, as thought to be heated by the sun; but as he has knocked his own observation on the head by an open retraction, I shall be at no further trouble about it: the reading here is *ignata*; now it is true, the alteration into *ignita* is easy, and natural enough, but it is no less so, should you change it into *innata*, that is, *immortalis, ingenita*, in which sense I've observed it often in *Tertullian*, a writer our author is well versed in, and once in *Prudentius*; the epithet upon this supposition has still a greater energy, it makes a pure absurd contrast with *laqueo suspensa est*; and *Octavius* seems to intend it should, for he goes on, *Castores alternis moriuntur, ut VIVANT: Æsculapius ut in DEUM surgat, fulminatur: Hercules ut HOMINEM EXUAT, Octæis ignibus concrematur*. 'Tis pity St. Cyprian, who has what is here cited, *verbatim*, determines not the reading for us by giving us the other also; the observator testifies that the stars were thought to be gods, and if you want an higher authority, see *Cic. de Nat. Deor.* 2. 16. *Clem. Alex.* p. 22. *ed. Pott.* *Plato in Cratyl.* The letter *g* has so great a share in the compounds of *Nascor*, that the

copyist might easily put *ignatus* for *innatus*; but possibly the old way of writing this word was *ignatus*; *Dausquius* shews that the *Latins* often dropt the *n*, so that then it will be *ignatus*, and the *g* I suppose to be afterwards softened into another *n*, so as then to be *innatus*; and the like changes we may imagine in *connatus*, and by the same steps, *congnatus*, *cognatus*, *connatus*. The old *Romans* had the *gn* frequently amongst them, as *ignotus*, *ignarus*, *ignavus*, and forty others, but particularly in the branches of this radix, *gnatus*, *gnaturio*, and its compounds, *prognatus*, *cognatus*, *agnatus*; the *g* moreover seems to be an essential part of the radix, at least anciently; for wherens the compounds of *nosco* are supposed to have it, as *ignotus* above, because the radix is originally *Greek*, viz. from *γινώσκω*, so *nascor* is probably from some tense of *γεννάω* or *γεῖνομαι*; and so I conceive that those words were anciently read *ingnotus*, *ingnavus*, *ingnarus*, &c. *in* is most certainly part of the composition of these words, as also of *innatus*. *Dausquius* produces an inscription wherein is read *singno v. sun*, p. 45. But be this how it will, *ignata* may as easily be for *innata* as *ignita*.

Æn. IV. 500.

*Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sichæi.
Ergo jussa parat.*

Here she observer *propria cædit vineta*, and is at last almost induced by an authority in *Ovid*, to agree with *Servius* in construing *concipit*, *imagine*, *perceive*, with *esse* understood: but otherwise you may represent the place thus,

*Non tamen Anna novis prætexere funera sacris
Germanam credit, (nec tantos mente furores
Concipit,) aut graviora timet, quam morte Sichæi.*

So that *nec* shall be *nec enim*, and *concipit* shall refer to *Dido*, whilst *credit* and *timet* relate to *Anna*, and are joined by the disjunctive *aut*: if you should object that the poet says of *Dido*, ver. 474.

*Ergo ubi concepit furias evicta dolore,
Decrevitque mori:*

I answer, that there the author is rehearsing the matter of fact, namely, how it was with *Dido* in her own breast, whereas here he is speaking of her artifice and dissimulation, and how she appeared to her sister: as to the broken construction, 'tis frequent in the very best writers. So *Luke ix. 39.* where *τὸ πῶς* is to be referred to the child, and the rest to the unclean spirit. See *Raphel.* on the place. Upon the whole, take it which way you will, *concipit* is a very justifiable reading.

Georg. III. 432.

*Postquam exusta palus, terræque ardore dehiscunt;
Exsilit in siccum, et flammantia lumina torquens
Savit agris, asperque siti, atque exterritus æstu.*

Here we would have read *exercitus æstu*, by conjecture, as we pre-

tended; but lest we should be found out, we were forced to acknowledge after, that it was in a very good manuscript *Ursinus* made use of; the edition of *Virgil* I use, is that *cum Notis Variorum*, Lugd. Bat. 1680, and there *Cerda* says expressly, "*Ne abeat inobservatum; in nonnullis legi exercitus, vividior (ut apparet) sententia*:" which note, I presume, is likewise to be found in *De la Cerda's* own edition. *Cerda* you see testifies that *exercitus* is in more manuscripts than one, and seems likewise to approve it; what affected sagacity here is all this while? yea, what pilfering of fame by robbing the annotators? But as the various lections of the *Colotian* manuscript are observed to be generally glosses, and *Lincolniensis* has brought the observator to retract this note, our author is at last very safe from this attack; as I hope he is too from that of Mr. *Markland*, on

Æn. IV. 450.

———— *fatis exterrita Dido.*

Who would willingly, though with just as much reason, and expressly against *Servius's* authority, correct it,

———— *fatis exercita Dido.*

Exterritus in this sense is so much *Virgilian*, that nothing can be more; but this spawn of criticism, when they once get a favourite word by the end, are for thrusting it in every where, oftentimes in the author's wrong, and to the exclusion of a peculiar characteristical reading; these corrupters of antiquity are a pretty ancient fraternity, for we find *Photius* making a like complaint of *Paulus Mysus* in regard to an oration of *Lysias* the orator, *Cod.* 262. Παῦλος δὲ γε, ὁ ἐκ Μυσίας, τὸν τε τοῦ σηκοῦ λόγον, οὐδὲν τῶν εἰρημένων συνιείς, τῆς τε γνησιότητος, τῶν λυσιακῶν ἐκβάλλει λόγων, καὶ πολλοὺς καὶ καλοὺς ἄλλους εἰς νόθους ἀποβρύχμενος, πολλῆς καὶ μεγάλης τοῦς ἀνθρώπους ὠφελείας ἀπώστερσεν, οὐχ εὐρισκομένων ἔτι τῶν ὑπὸ διαβολὴν πεσόντων· ἀπαξ γὰρ ἀποκριθέντες, παρεωράθησαν, ἐπικρατεστέρας τῆς διαβολῆς, ὥσπερ καὶ ἐπ' ἄλλων πολλῶν, ἢ τῆς ἀληθείας, γεγενημένους. But to return; if *exterritus* is to stand in the *Georgic*, I'll venture to say, it ought in the *Æneid* too; but to this very attempt of Mr. *Markland's* on the *Æneid*, I sincerely believe, is owing that of our observator on the *Georgic*; he stole it, or, to say the least, servilely copied it from this: to that idle and weak *conatus* of *Lincolniensis*, the observator's correspondent, on this passage of the *Georgic*, p. 64. of the observations, I need say nothing; the observator, in his turn, has demolished it;

———— *suoque*
Marte cadunt subiti per mutua vulnera fratres.

MIN. FEL. c. 25.

Sane et Acca Larentia et Flora meretrices propudiosæ.

Neither *Arnobius* nor *Augustine* say, that *Flora* was a deified harlot. It is probable, that our author and *Lactantius*, who assert it, are mistaken.

All this is *Mons. Bayle*; as is also all *Dr. Davier's* annotation: I can't pretend here to take into consideration every thing that *Foësius* and

gle have said upon this subject, but shall content myself with making an observation or two in favour of the fathers.

The charge at first glimpse seems to fall heavy upon our author, who, writing before *Lactantius*, appears to be the father of this story; and which more because *Tertullian*, twice mentioning *Acca Larentia* under the character of a harlot, and he prior to *Minucius*, and sometimes exhibited by him, says not a word of *Flora*: but still here are but three against three, (for, as *Tertullian* is to be joined to *Arnobius* and *Augustine*, so is *Cyprian* to *Minucius* and *Lactantius*) three negatives against three affirmatives, or rather, three that don't properly deny the thing, than happen to be silent, and not to insist upon it.

Now 'tis plain, that *Lactantius* has not herein blindly followed *Minucius*, for he relates the whole story with all the several steps of it, and consequently must have it from some other author: *Minucius* therefore invented not the story; nor yet *Lactantius*, for *Minucius*, it seems, just hinted at it before him; so that it is not these two authors that are mistaken, but some third writer, if any, whom they used in common: this fact therefore is far from giving just occasion to that mere reflexion *Vossius* makes upon it; *Orig. Idol.* 1. 12. p. 49. Of the two, the weight lies upon *Lactantius*; but there is no reason to lay the burthen even upon him, unless 'tis reasonable to suppose him one of the worst of men, and one of the most barefaced liars; the current of the story, as glossed over by the poet, he acknowledges, and against him, but he may challenge all to gainsay him in point of the legacy, this is a matter of fact which must be true, he could never have the impudence to assert a falsehood of this kind; and it is most true, both *Ovid* and the scholiast of *Juvenal*, and *Vossius*, in spite of myself, confess this: again, the nature of the *Floralia* does but too truly bespeak their origin, which as instituted more over by a harlot, says the scholiast, to whom should they be instituted but to *Venus*, one like unto her? Nay, *Ovid* expressly says, that *Flora* was the goddess of courtezans, thereby methinks intimating no less than that she was herself one of that tribe; and *Augustine's* words imply no less, *Cujus ludi scenici tam effusioe et licentioe turpitudine celebrantur, quivis intelligat, quale demonium sit, quod placari aliter non potest.* It is pretty plain, that the scholiast alludes to the very same story *Lactantius* tells; by agreeing with him in the rise of the *Floralia*, he fairly insinuates what he durst not speak out; they that hold the one, must hold the other.

In short, I cannot think that either our author, or *Lactantius* forged this story: and then farther, that as *Lactantius* follows not *Minucius*, nor *Minucius Tertullian*, whom yet in other cases he is apt to follow, so to me most evident, that they had it from some third writer, who was no Christian; and this I am the more persuaded of, because of the scholiast of *Juvenal*: now if this Pagan writer could by any means be found out, it would quite clear up this point; what if it should be *Terentius Flaccus*? *Lactantius* has that moment cited *Verrinus*, and on a like occasion; nay, if we are to receive *Vossius's* emendation, on a very same occasion, viz. in speaking of *Flora* as a harlot; *Verrinus*

wrote *libros rerum memoria dignarum, de obscuris Catonis*, (by which I suppose is meant the *Origines* of Cato) *Saturnum et Fastos*: *Tertullian* quotes not *Verrius* any where in his apology, so that 'tis no wonder that he should say nothing of *Flora*, though he mentions *Acca Larentia*; in a word, if so be that in any of these pieces *Verrius* mentioned this story, the three writers *Minucius*, *Lactantius*, and the scholiast, had it probably from him, and then *Verrius* is to look to the truth of it, and our authors are all clear.

MIN. FEL. c. 32.

Deum oculis carnalibus vis videre, cum ipsam animam tuam, qua vificaris, et loqueris, nec aspicere possis, nec tenere?

As before upon *Lactantius* and *Minucius*, so here the observator is too hard upon Dr. *Davies*; who meant, to be sure, that *cernere* should respect the eye of the mind, and *aspicere* that of the body; *cernere* is with him *percipere* or *sentire*; *Cerno animo sepultam patriam*. Cic. Orat. in Catilin. 4. 6. *Non ergo ideo nascimur, ut ea, quæ sunt facta, videamus; sed ut ipsum factorem rerum omnium contemplemur, i. e. mente cernamus*. Lactant. 3. 9. 13. *Erectâ mente Deum cernere*. Id. 3. 27. 16. and in 3. 27. 14. he speaks *de animæ lumine*; and *Cicero Tusc. Disp.* p. 73. *Ed. tert. Davisii*, and p. 194. with whom also *animo videre* and *animo cernere* is common.

I would not be thought to say by this, that *cernere* is the true reading, for *tenere* has the very same sense as *cernere* in this case, and denotes *percipere*, *sentire*, *intelligere*, and the like; for as *comprehendo* is the same with *teneo*, in the primary sense of *teneo*, so is *teneo* the same with *comprehendo* in the common acceptation of *comprehendo*; *Tertull.* c. 17. *Lact.* 1. 20. 21.—3. 12. 2.—2. 8. 40.—2. 17. ult.—3. 27. 13. *Comprehendere* and *tenere* are joined in *Lact.* 3. 30. 4. *Videri* and *comprehendi*, *Minuc.* p. 89.

Adieu.

LETTER VII.

Sir,

I SHALL present you here with a series of observations, which I take to be either unnecessary, or not his own.

Virg. Georg. IV. 516.

Nulla Venus, non ulli animum flexere Hymenæi.

The *Roman*, *Medicean*, and some other old books so represent it; others give *nullique*, says *Pierius*. And will not either of these serve our turn, but we must have recourse to a needless conjecture? Whither will this *Emendandi cacoethes* carry us? *Virgil* has *Hiatus's*, but why must these be multiplied, and that against authority? In short, the received reading is every whit as good as *animum*, or as *nulli illi animum*, as *Lincolniensis* most inharmoniously conjectures.

MIN. FEL. c. 8.

si de ultimâ facie collectis imperitioribus, et mulieribus credulis, sui facilitate labentibus, plebem profanæ conjurationis instituant.

pon which the observator writes, "Perhaps it should be *muliercu-* which expresses a greater contempt." Now after having said this, would really wonder, with what assurance he can urge against *Lincensis*, p. 128. "Since *Lydia* is very good sense, and is in all the scripts, it ought not to be changed for *Libya*, though *Libya* were proper a word." *Minucius's* passage is good sense already, and cannot be improved but upon a principle fundamentally dangerous both to equity and posterity: *Lactantius* 5. 13. 5. alluding to this cavil of eathens, and possibly to this very passage of *Minucius*, says, "*Si fœminæ sexus infirmitate labantur, &c.*" where you see he seeks to exaggerate the matter, by the use of diminutives.

VIRG. ÆN. I. 267.

*At puer Ascanius, cui nunc cognomen Iūlo
Additur, (Ilus erat, dum res stetit Ilia regno)
Triginta —————*

the *Æneid* now is, I don't find that the observator contends to any thing struck out; and therefore I shall dismiss this passage only a wish, that he would often call to mind, that the classic writers were all fallible men, witness *Servius's* remark on *Æn. VII.* that we must take them as they are, that is, such as the best manuscripts represent them, unless, what very rarely happens, there be an absolute necessity to the contrary; nothing less than self-evidence or demonstration can, in my way of thinking, support a conjecture against authority: that he had called it to mind, before he pronounced that line in

ÆN. IV. 633.

*Tum breviter Barcen nutricem adfata Sichæi,
Namque suam patriâ antiquâ cinis ater habebat.*

ius manifestly read it in his copy, for he explains *patria antiqua*: he had called it to mind, before he went about to new mould that verse,

ÆN. VIII. 131.

*Sed mea me virtus, et sancta oracula Divûm,
Cognatique patres, tua terris dedita fama,
Conjungere tibi, et fatis egere volentem.*

re *Servius* justly observes upon *mea me virtus*, "*Hæc arrogatio ad rem Evandri pertinet;*" for if the hero's own virtue assimilated him, by ways recommended him to the king, an equal honour and comment redounds to *Evander*; all alteration is therefore superseded, and no more so, as *mea me virtus*, what the observator acknowledges, is character; again, the observator's sagacity here is all borrowed eye, for *Servius* takes notice of the seeming arrogance, by endeavouring to palliate and excuse it; and as to transposing the two half

lines, the observator has forgot the two passages himself produces p. 7. where *dii* and *mens sibi conscia recti* occur jointly, *dii* and *mores*; but I shall here bring the former passage at length;

VIRG. ÆN. I. 600.

————— *grates persolvere dignas*

Non opis est nostræ, Dido: —————

Di tibi (si qua pios respectant numina, si quid

Usquam justitiæ est) et mens sibi conscia recti,

Premia digna ferant. —————

Here the observator offers *ferant*; the potential mood and the future tense of the indicative are so nearly allied, that they are often put for each other; see ÆN. XI. 708. There's a parallel passage in *Phædrus* 4. 24. 24.

————— *quum reliquum posceret;*
Illi, inquit, reddent, quorum sunt laudis due.

Speaking of the Castors. Here where *Burman* and *Hare* would read *reddent*, *Bentley* has it *reddant*; *Servius* and *Donatus* both exhibit *ferant*, and so *Homer* quoted by *Servius*,

Σοὶ δὲ θεοὶ τῶν δ' ἀντὶ χάριν μενδεϊκέα δοῦεν. II. ψ. 650.

There was no doubt but the gods would repay the queen, and it became the hero to express *his* gratitude by wishing it; 'tis very true, what the observator says, that 'tis partly owing to the notes of *Servius*, that *Virgil* has come down to us so little corrupted; and 'tis as true, that we ought now to make the same use of this most ancient and learned commentator, and to use him as a shield to ward off those many wounds and gashes, which otherwise these sons of *Scriblerus*, these *Æncidomastiges* would every day inflict. But to go on,

VIRG. ÆN. V. 495.

Tertius Eurytion, tuus, ô clarissime, frater,

Pandare: qui quondam, jussus confundere fœdus,

In medios telum torsiisti primus Achivos.

Servius talks of *Minervæ persuasione*, and *Taubman* mentions the place in *Homer*, and so without much *acumen* he might fancy that it should be *suasus*. But *jussus* he confesses to be better, because it became *Virgil* to favour the *Trojans* and their friends, as much as possibly he could: there's no occasion to seek shelter in this artifice; for *jussus* is better than *suasus*, because 'tis the reading of the manuscript, and because it is synonymous with *suasus*; what the gods persuade they as it were command, and so of other people; and accordingly *Cæsar* joins *hortor* and *jubeo* together, "*Quòd res nulla successerat, postero die consilium ceperunt ex oppido profugere, hortante et jubente Vercingetorige,*" de B. G. 7. 25. thus καλεῶν of the *Greeks* is properly *jubere*, but as frequently *hortari*, *suadere*, *rogare*, *petere*.

ÆN. VII. 443.

Cura tibi Divùm effigies, et templa tueri:

Bella viri pacemque gerant ———

What is he angry at? *Picrius* manifestly gives his voice for *gerent*; so that this is no restoration of his; he claims no thanks, I hope, for bringing the authority from *Homer*, for *Taubman* supplied him with that.

Æn. VIII. 630.

*Fecerat et viridi satam Matortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervice reflexam
Mulcere alternos, et corpora fingere lingua.*

"Is not *mulcere alternos* too bold an expression, says the observator, since motion cannot be represented in a picture?" Now here again we are beholden to *Servius*, who writes, "*Non quod in pictura erat, dicit; sed id quod intelligimus factum fuisse.*" And then he goes on to justify it by

Æn. I. 483.

Ter circum Iliacos raptaverat Hectora muros.

And indeed 'tis an idle question; for in strictness, how could they be represented as *playing*, v. 632. or *moving*, as *Servius* interprets it; as both *playing* and *sucking*? *cod.* These cases are much like to those in

Eclog. VI. 62.

*Tum Phaëthontidas musco circumdat amara
Corticis, atque solo proceras erigit alnos.*

Which are called beauties; see *Servius* on the place. But as the observator seems more especially choked at *mulcere alternos*, *alternus* is used by the poets for *ambo*. And so he may, if he pleases, take *mulcere alternos* for *mulcere ambos*; 'tis *De la Cerda's* observation, and not his, that *Cicero* has

Obtutum caput, et tereti cervice reflexum.

VIRG. Æn. XI. 708.

Jam nosces, ventosa ferat cui gloria laudem.

Tiberius Donatus makes *ventosa* a vocative here, as appears by his paraphrase, so that even this remark is none of his. What I have all along said being chiefly on the defensive, I beg leave to give you my thoughts upon an observation of *Mr. Huet's*.

Georg. IV. 511.

*Qualis populeâ marens Philomela sub umbrâ
Amisos queritur fatus, quos durus arator
Observans nido implumes detrahit: at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mastis latè loca questibus implet.*

This very learned man here asks, "*Comment se peuvent rencontrer ensemble la nuit et l'ombre du peuplier?*" by which you may perceive, he understands *umbra* literally. If it be so to be understood, the author

mouth of *Cæcilius*, is to contain a sneer; now both in the observator's version, and emendation, the poignancy is quite dropt; for this consisting partly in *Fallax*, it is to be rendered *A foolish delusive hope*. But he owns the uncertainty of his conjecture, and so I am at liberty to enter upon a justification of the MS. reading, against the rest of *Mini-cius's Aristarchus*.

Rigaltius attempts not the passage indeed, but then his interpretation is unsatisfactory; he ascribes in one breath two different senses to *blanditur*, which you'll scarce think reasonable: in the first case he uses it for *mulcere* or *fullere*, and in the other, for *spondere* or *polliceri*; point the whole thus, *ita illis pavorem fallax spes, solatia redidit, blanditur*. *Solatia redidit* is the other part of the sneer, and is in apposition with *Spes*; the sense is, *So does a delusive vain hope, namely, a pleasure which is not to take place till hereafter, lull their fears*. *Cæcilius* professedly, and more directly ridicules the resurrection in chap. 11. so that there is the less occasion for him to be full and explicit here, to have specified before, as the observator thinks he should, the happiness as well as the pains of another life; moreover future rewards, and future punishments were things inseparable in the Christian's creed, and they who believed the one, believed likewise the other, and that *Cæcilius* knew this, appears from chap. 11. Now mention of future punishments is actually made, insomuch that there is no handle for this objection, no reason to conclude, *that there is a line or two lost*. But allowing of my interpunction or exposition, the hopes of Christians are no less mentioned than their fears, and both the great motives of Christian fortitude are ridiculed alike, and so the very ground-work of the objection is sapped. In short, appositions and redundancies are most frequent in this author; and the sentence receives both considerable light and strength from those words in chap. 11. *Omnia ista figmenta malesanæ opinionis, et incepta SOLATIA A POETIS FALLACIBUS in dulcedine carminis lusa, &c.* That blunders and misconstructions have been owing to false punctuations, is very well known; I shall go so far out of my way, as to present you with one very remarkable instance: *Andrew Schott*, in his edition of *Photius's Myriobibl.* and *Meursius, Gronov. Antiq. Gr.* vol. x. exhibit a passage of *Helladius Besantinous*, under this disguise; τῶν δὲ δισυλλαβῶν [i. e. στοιχείων] ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν, φύσει περισπᾶται, οἷον βῆτα, θῆτα, ἦτα· ὅσα δὲ οὐ, παροξύνεται, ἄλφα, κάππα, δέλτα. And their interpretation accordingly speaks the following big nonsense. "*Inter disyllabas vero quædam habent primam longam, quæ NATURA SUA CIRCUMFLECTUNTUR, ut βῆτα, θῆτα, ἦτα: Quæ tero non circumflectuntur, in penultima acuiuntur.*" The alteration of a single comma affords us light, and sense, "Ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν φύσει, περισπᾶται, οἷον βῆτα, θῆτα, ἦτα· ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. Those names of the Greek alphabet, which have their *penultima long by nature*, are circumflexed in that *penultima*, those which have it not so (*but by position*) have an acute accent. We need not doubt of the emendation *μακρὰν φύσει*. It is *Helladius's* own expression, τὸ δὲ, (i. e. ἄδν.) μακρὸν ἐστὶ φύσει.

As the observator has here mentioned the one manuscript of this

author, I would just observe, that it is a mistake of *Bas. Faber*, v. *Lucifugus*, to cite this manuscript, and then, which is yet worse, to say, that the manuscript reading is *Lucifuga*, and the vulgate *Lucifugax*, when it is just the contrary.

MIN. FEL. c. 20.

Quid illas aniles fabulas, de hominibus aves, et feras homines, et de hominibus arbores, atque flores.

The observator is here again harping upon the old string, and because the passage is, as he thinks, ill worded, and not quite so clear as he would have it, he would strike out a part of it, and would read, *Quid illas aniles fabulas, de hominibus aves, et feras, arbores, atque flores.* Which is as much as to say, with the zany of the age, *Viam aut inveniom, aut faciam.* But Dr. *Darics* too makes a rout about it. The sense is, *Quid morer illas aniles fabulas, scilicet, de hominibus aves factas, et homines factos feras, et de hominibus denique arbores factas atque flores.* *Feras homines*, i. e. *feras, quæ erant olim, et jam nunc in bestiarum formis, homines sunt.* According to that in *Ovid*,

Mens antiqua tamen facta quoque mansit in ursa.

And below,

*Sepe feris latuit visis; oblita quid esset,
Ursaque conspectos in montibus horruit ursos:
Pertinuitque lupos; quamvis pater esset in illis.*

by which it appears that these beasts after their metamorphoses, were thought to continue the same persons, men and women still: the author therefore is not speaking, as Dr. *Darics* causelessly fears, of beasts changed into men, by which means, as he rightly observes, the transformation of men into beasts would be carelessly omitted; but he is actually speaking, on the contrary, pertinently, and seasonably, of men changed into beasts, and so all the common and ordinary mutations, which are said to befall men in the mythologic ages are really mentioned; *feras homines* is a locution of the same sort as *dîis hominibus*, *Minuc.* p. 101. which expression *Cyprian* likewise retains, p. 12. So *numina lapides*, *Tertull.* Apolog. c. 22. *Jovem lapidem*, *Cic.* Epist. Fam. 7. 12. and *Apuleius* de Deo Socratis; *Sed illi debuerant adorare statim biforme numen, quia et canino et leonino capite commistos, et de capro, et de ariete cornutos, et à lumbis HIRCOS, et à cruribus SERPENTES, et à plantis vel tergo ALITES DEOS receperunt.* *Tertull.* eod. c. 16. And again, *Quidam multo securiores totam vim hujus erroris VIRGINE CONTINENTIA depellunt, SENES PUERI*, cap. 9. et *Havercamp.* in locum. *Fabulaque manes*, *Hor.* Od. 1. 4. 16. ἀνθρωπίνος συμμορφή, *Herodot.* Clío, c. 32. where *Gronovius* the son brings ἀνθρωπίνος εὐριπός, and ἀνθρωπίνος παμφόλως; *Hostis turmæ*, p. 192. of these observations, which it seems he could digest well enough: see also *Is. Voss.* ad *Catullum*, p. 21. In short, in these cases the substantives are either used adjectively, or it is an apposition, and the expression no other than those which are more commonly known, *Admetus rex*, *Homo rex*, *Deus rex*, and the like, or than those mentioned in the second letter, *amnis Tiberinus*, *Nilus amnis*, *Indus flumen*.

As to the change of syntax or phrase in this sentence, I need not inform you, Sir, that it is common in the very best authors, I shall rather chuse to observe upon it, that here it is not, perhaps, without its peculiar beauty; the change of men into beasts is so easy a moral transition, and in the natural way, seemingly so much easier than either into birds or plants, that the author seems to have expressed himself accordingly, and as if there was almost no change at all, as if these *feræ* were not so much *de viris aut faminis factæ*, as *feræ homines, feræ humanæ*.

Your most sincere friend, &c.

LETTER VI.

Sir,

Two or three specimens of recantation shall make the subject of this, to which I shall add an instance or two, wherein I think he bears too hard upon others.

Your most obedient, &c.

MINUC. FEL. c. 21.

Erigone suspensa de laqueo est, ut Virgo inter astra ignita sit.

Methinks I would have *ignita* to be a more significant word than the observator would make it, and that *astra ignita* should mean the summer constellations. See *Rigaltius*; who, by the way, is that ONE person he intimates by SOME. But at last the observator himself says, p. 48. that he is *doubtful whether it be a general epithet, or not*. *Astra ignita may perhaps mean the summer signs and constellations, of which Virgo is one*. If there is any difference betwixt *igneus* and *ignitus*, so that *igneus* may be that which has heat in itself (as *Virgil* says *igneus Sol*, and *Tertullian*, *igneæ Zona*, speaking of the flaming sword that guarded Paradise) and *ignitus* that which is heated by something else; if, I say, there be any such distinction as this to be made, then *astra ignita* must mean the summer signs, as thought to be heated by the sun; but as he has knocked his own observation on the head by an open retractation, I shall be at no further trouble about it: the reading here is *ignata*; now it is true, the alteration into *ignita* is easy, and natural enough, but it is no less so, should you change it into *innata*, that is, *immortalis, ingenita*, in which sense I've observed it often in *Tertullian*, a writer our author is well versed in, and once in *Prudentius*; the epithet upon this supposition has still a greater energy, it makes a pure absurd contrast with *laqueo suspensa est*; and *Octavius* seems to intend it should, for he goes on, *Castores alternis moriuntur, ut VIVANT: Æsculapius ut in DEUM surgat, fulminatur: Hercules ut HOMINEM EXUAT, Otæis ignibus concrematur*. 'Tis pity St. *Cyprian*, who has what is here cited, *verbatim*, determines not the reading for us by giving us the other also; the observator testifies that the stars were thought to be gods, and if you want an higher authority, see *Cic. de Nat. Deor. 2. 16. Clem. Alex. p. 22. ed. Pott. Plato in Cratyl.* The letter *g* has so great a share in the compounds of *Nascor*, that the

copyist might easily put *ignatus* for *innatus*; but possibly the old way of writing this word was *ignatus*; *Dausquius* shows that the *Latins* often dropt the *n*, so that then it will be *ignatus*, and the *g* I suppose to be afterwards softened into another *n*, so as then to be *innatus*; and the like changes we may imagine in *connatus*, and by the same steps, *connatus*, *cognatus*, *connatus*. The old *Romans* had the *gn* frequently amongst them, as *ignotus*, *ignarus*, *ignavus*, and forty others, but particularly in the branches of this radix, *gnatus*, *gnaturio*, and its compounds, *prognatus*, *cognatus*, *agnatus*; the *g* moreover seems to be an essential part of the radix, at least anciently; for whereas the compounds of *nosco* are supposed to have it, as *ignotus* above, because the radix is originally *Greek*, viz. from *γινώσκω*, so *nascor* is probably from some tense of *γεννάω* or *γενίνομαι*; and so I conceive that those words were anciently read *ingnotus*, *ingnavus*, *ingnurus*, &c. *in* is most certainly part of the composition of these words, as also of *innatus*. *Dausquius* produces an inscription wherein is read *ingno v. sum*, p. 45. But be this how it will, *ignata* may as easily be for *innata* as *ignita*.

Æn. IV. 500.

*Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sichæi.
Ergo jussa parat.*

Here the observer *propria cædit vineta*, and is at last almost induced by an authority in *Ovid*, to agree with *Servius* in construing *concipit*, *imagine*, *perceive*, with *esse* understood: but otherwise you may represent the place thus,

*Non tamen Anna novis prætexere funera sacris
Germanam credit, (nec tantos mente furores
Concipit,) aut graviora timet, quam morte Sichæi.*

So that *nec* shall be *nec enim*, and *concipit* shall refer to *Dido*, whilst *credit* and *timet* relate to *Anna*, and are joined by the disjunctive *aut*: if you should object that the poet says of *Dido*, ver. 474.

*Ergo ubi concepit furias evicta dolore,
Decrevitque mori:*

I answer, that there the author is rehearsing the matter of fact, namely, how it was with *Dido* in her own breast, whereas here he is speaking of her artifice and dissimulation, and how she appeared to her sister: as to the broken construction, 'tis frequent in the very best writers. So *Luke ix. 39.* where τὸ πῶς is to be referred to the child, and the rest to the unclean spirit. See *Raphel.* on the place. Upon the whole, take it which way you will, *concipit* is a very justifiable reading.

Georg. III. 432.

*Postquam exusta palus, terræque ardore dehiscunt;
Exsilit in sicum, et flammantia lumina torquens
Savit agris, asperque sili, atque exterritus æstu.*

Here we would have read *exercitus æstu*, by conjecture, as we pre-

tended; but lest we should be found out, we were forced to acknowledge after, that it was in a very good manuscript *Ursinus* made use of; the edition of *Virgil* I use, is that *cum Notis Variorum*, Lugd. Bat. 1680, and there *Cerda* says expressly, “*Ne abeat inobservatum, in nonnullis legi exercitus, vividior (ut apparet) sententia* :” which note, I presume, is likewise to be found in *De la Cerda*’s own edition. *Cerda* you see testifies that *exercitus* is in more manuscripts than one, and seems likewise to approve it; what affected sagacity here is all this while? yea, what pilfering of fame by robbing the annotators? But as the various lections of the *Colotian* manuscript are observed to be generally glosses, and *Lincolniensis* has brought the observator to retract this note, our author is at last very safe from this attack; as I hope he is too from that of Mr. *Markland*, on

ÆD. IV. 450.

———— *fatis exterrita Dido.*

Who would willingly, though with just as much reason, and expressly against *Servius*’s authority, correct it,

———— *fatis exercita Dido.*

Exterritus in this sense is so much *Virgilian*, that nothing can be more; but this spawn of criticism, when they once get a favourite word by the end, are for thrusting it in every where, oftentimes in the author’s wrong, and to the exclusion of a peculiar characteristical reading; these corrupters of antiquity are a pretty ancient fraternity, for we find *Photius* making a like complaint of *Paulus Mysus* in regard to an oration of *Lysias* the orator, *Cod.* 262. Παῦλος δὲ γε, ὁ ἐκ Μυσίας, τὸν τε περὶ τοῦ σηκοῦ λόγον, οὐδὲν τῶν εἰρημένων συνίει, τῆς τε γνησιότητος, τῶν λυσιακῶν ἐκβάλλει λόγων, καὶ πολλοὺς καὶ καλοὺς ἄλλους εἰς νόθους ἀπορριψάμενος, πολλῆς καὶ μεγάλης τοῦ ἀνθρώπου ὠφελείας ἀπεστέρησεν, οὐχ εὐρισκομένων ἔτι τῶν ὑπὸ διαβολὴν πεσόντων· ἀπαξ γὰρ ἀποκριθέντες, παρεωράθησαν, επικρατεστέρας τῆς διαβολῆς, ὥσπερ καὶ ἐς’ ἄλλων πολλῶν, ἢ τῆς ἀληθείας, γεγεννημένης. But to return; if *exterritus* is to stand in the *Georgic*, I’ll venture to say, it ought in the *Æneid* too; but to this very attempt of Mr. *Markland*’s on the *Æneid*, I sincerely believe, is owing that of our observator on the *Georgic*; he stole it, or, to say the least, servilely copied it from this: to that idle and weak *conatus* of *Lincolniensis*, the observator’s correspondent, on this passage of the *Georgic*, p. 64. of the observations, I need say nothing; the observator, in his turn, has demolished it;

———— *suoque*
Marte cadunt subiti per mutua vulnera fratres.

MIN. FEL. c. 25.

Sane et Acca Larentia et Flora meretrices propudiosa.

Neither *Arnobius* nor *Augustine* say, that *Flora* was a deified harlot. It is probable, that our author and *Lactantius*, who assert it, are mistaken.

All this is *Mons. Bayle*; as is also all *Dr. Davies*’s annotation: I can’t pretend here to take into examination every thing that *Fossius* and

style have said upon this subject, but shall content myself with making an observation or two in favour of the fathers.

The charge at first glimpse seems to fall heavy upon our author, who, writing before *Lactantius*, appears to be the father of this story; and much more because *Tertullian*, twice mentioning *Acca Larentia* under the character of a harlot, and he prior to *Minucius*, and sometimes exhibited by him, says not a word of *Flora*: but still here are but three against three, (for, as *Tertullian* is to be joined to *Arnobius* and *Augustine*, so is *Cyprian* to *Minucius* and *Lactantius*) three negatives against three affirmatives, or rather, three that don't properly deny the thing, it happen to be silent, and not to insist upon it.

Now 'tis plain, that *Lactantius* has not herein blindly followed *Minucius*, for he relates the whole story with all the several steps of it, and consequently must have it from some other author: *Minucius* therefore invented not the story; nor yet *Lactantius*, for *Minucius*, it seems, just hinted at it before him; so that it is not these two authors that are mistaken, but some third writer, if any, whom they used in common: this fact therefore is far from giving just occasion to that very reflexion *Vossius* makes upon it; *Orig. Idol.* 1. 12. p. 49. Of the two, the weight lies upon *Lactantius*; but there is no reason to lay the burthen even upon him, unless 'tis reasonable to suppose him one of the worst of men, and one of the most barefaced liars; the current of the story, as glossed over by the poet, he acknowledges, as against him, but he may challenge all to gainsay him in point of the legacy, this is a matter of fact which must be true, he could never have the impudence to assert a falsehood of this kind; and it is most true, both *Ovid* and the scholiast of *Juvenal*, and *Vossius*, in spite of himself, confess this: again, the nature of the *Floralia* does but too plainly bespeak their origin, which as instituted more over by a harlot, says the scholiast, to whom should they be instituted but to *Venus*, or one like unto her? Nay, *Ovid* expressly says, that *Flora* was the goddess of courtezans, thereby methinks intimating no less than that she was herself one of that tribe; and *Augustine's* words imply no less,

Cujus ludi scenici tam effusio et licentioꝛe turpitudine celebrantur, ut quivis intelligat, quale dæmonium sit, quod placari aliter non potest." 'Tis pretty plain, that the scholiast alludes to the very same story *Lactantius* tells; by agreeing with him in the rise of the *Floralia*, he fairly insinuates what he durst not speak out; they that hold the one, must hold the other.

In short, I cannot think that either our author, or *Lactantius* forged his story: and then farther, that as *Lactantius* follows not *Minucius*, or *Minucius Tertullian*, whom yet in other cases he is apt to follow, 'tis to me most evident, that they had it from some third writer, who was no Christian; and this I am the more persuaded of, because of the scholiast of *Juvenal*: now if this Pagan writer could by any means be found out, it would quite clear up this point; what if it should be *Verrius Flaccus*? *Lactantius* has that moment cited *Verrius*, and on the like occasion; nay, if we are to receive *Vossius's* emendation, on this very same occasion, viz. in speaking of *Flora* as a harlot; *Verrius*

wrote *libros rerum memoria dignarum, de obscuris Cotonis*, (by which I suppose is meant the *Origines* of Cato) *Saturnum et Fastos*: Tertulian quotes not Verrius any where in his apology, so that 'tis no wonder that he should say nothing of *Flora*, though he mentions *Acca Larentia*; in a word, if so be that in any of these pieces Verrius mentioned this story, the three writers Minucius, Lactantius, and the scholiast, had it probably from him, and then Verrius is to look to the truth of it, and our authors are all clear.

MIN. FEL. c. 32.

Deum oculis carnalibus vis videre, cum ipsam animam tuam, qua vificaris, et loqueris, nec aspicere possis, nec tenere?

As before upon Lactantius and Minucius, so here the observator is too hard upon Dr. Davies; who meant, to be sure, that *cernere* should respect the eye of the mind, and *aspicere* that of the body; *cernere* is with him *percipere* or *sentire*; *Cerno animo sepultam patriam*. Cic. Orat. in Catilin. 4. 6. *Non ergo ideo nascimur, ut ea, quæ sunt facta, videamus; sed ut ipsum factorem rerum omnium contemplerur, i. e. mente cernamus*. Lactant. 3. 9. 13. *Erectâ mente Deum cernere*. Id. 3. 27. 16. and in 3. 27. 14. he speaks *de animæ lumine*; and Cicero *Tusc. Disp.* p. 73. *Ed. tert. Davisii*, and p. 194. with whom also *animo videre* and *animo cernere* is common.

I would not be thought to say by this, that *cernere* is the true reading, for *tenere* has the very same sense as *cernere* in this case, and denotes *percipere*, *sentire*, *intelligere*, and the like; for as *comprehendo* is the same with *teneo*, in the primary sense of *teneo*, so is *teneo* the same with *comprehendo* in the common acceptation of *comprehendo*; Tertull. c. 17. *Lact.* 1. 20. 21.—3. 12. 2.—2. 8. 40.—2. 17. ult.—3. 27. 13. *Comprehendere* and *tenere* are joined in *Lact.* 3. 30. 4. *Videri* and *comprehendi*, Minuc. p. 89.

Adieu.

LETTER VII.

Sir,

I SHALL present you here with a series of observations, which I take to be either unnecessary, or not his own.

Virg. Georg. IV. 516.

Nulla Venus, non ulli animum flexere Hymenæi.

The *Roman*, *Medicean*, and some other old books so represent it; others give *nullique*, says *Pierius*. And will not either of these serve our turn, but we must have recourse to a needless conjecture? Whither will this *Emendandi cacoethes* carry us? *Virgil* has *Hiatus's*, but why must these be multiplied, and that against authority? In short, the received reading is every whit as good as *animum*, or as *nulli illi animum*, as *Lincolniensis* most inharmoniously conjectures.

MIN. FEL. c. 8.

de ultimâ facie collectis imperitioribus, et mulieribus credulis, ut facilitate labentibus, plebem profanæ conjurationis instituant.

in which the observator writes, "Perhaps it should be *mulierculis* expresses a greater contempt." Now after having said this, would really wonder, with what assurance he can urge against *Liesis*, p. 128. "Since *Lydia* is very good sense, and is in all the scripts, it ought not to be changed for *Libya*, though *Libya* were but a word." *Minucius's* passage is good sense already, and cannot be improved but upon a principle fundamentally dangerous both to the present and posterity: *Lactantius* 5. 13. 5. alluding to this cavil of the Athenians, and possibly to this very passage of *Minucius*, says, "*Si eminae seorsus infirmitate labantur, &c.*" where you see he seeks to exaggerate the matter, by the use of diminutives.

VIRG. ÆN. I. 267.

*At puer Ascanius, cui nunc cognomen Iulo
Additur, (Ilus erat, dum res stetit Ilia regno)
Triginta —————*

he *Æneid* now is, I don't find that the observator contends to say any thing struck out; and therefore I shall dismiss this passage only as a wish, that he would often call to mind, that the classics were all fallible men, witness *Servius's* remark on *Æn.* VII. but we must take them as they are, that is, such as the best manuscripts represent them, unless, what very rarely happens, there be an express necessity to the contrary; nothing less than self-evidence or strong authority can, in my way of thinking, support a conjecture against an authority: that he had called it to mind, before he pronounced that line in

ÆN. IV. 633.

*Tum breviter Barcen nutricem adfata Sichæi,
Namque suam patriâ antiquâ cinis ater habebat.*

he manifestly read it in his copy, for he explains *patria antiqua*: he had called it to mind, before he went about to new mould that line;

ÆN. VIII. 131.

*Sed mea me virtus, et sancta oracula Divûm,
Cognatique patres, tua terris dedita fama,
Conjuxerunt tibi, et fatis egere volentem.*

Servius justly observes upon *mea me virtus*, "*Hæc arrogatio ad Evandri pertinet*;" for if the hero's own virtue assimilated him, it always recommended him to the king, an equal honour and comfort redounds to *Evander*; all alteration is therefore superseded, and more so, as *mea me virtus*, what the observator acknowledges, is his character; again, the observator's sagacity here is all borrowed, for *Servius* takes notice of the seeming arrogance, by endeavouring to palliate and excuse it; and as to transposing the two half

lines, the observator has forgot the two passages himself produces p. 7. where *dii* and *mens sibi conscia recti* occur jointly, *dii* and *mores*; but I shall here bring the former passage at length;

VIRG. ÆN. I. 600.

————— *grates persolvere dignas*

Non opis est nostræ, Dido: —————

Di tibi (si qua pios respectant numina, si quid

Usquam justitiæ est) et mens sibi conscia recti,

Præmia digna ferant. —————

Here the observator offers *ferant*; the potential mood and the future tense of the indicative are so nearly allied, that they are often put for each other; see ÆN. XI. 708. There's a parallel passage in *Phædrus* 4. 24. 24.

————— *quum reliquum posceret;*

Illi, inquit, reddent, quorum sunt laudis due.

Speaking of the Castors. Here where *Burman* and *Hare* would read *reddent*, *Bentley* has it *reddant*; *Servius* and *Donatus* both exhibit *ferant*, and so *Homer* quoted by *Servius*,

Σοὶ δὲ θεοὶ τῶν δ' ἀντὶ χάριν μενοεικέα δοῖεν. II. ψ. 650.

There was no doubt but the gods would repay the queen, and it became the hero to express his gratitude by wishing it; 'tis very true, what the observator says, that 'tis partly owing to the notes of *Servius*, that *Virgil* has come down to us so little corrupted; and 'tis as true, that we ought now to make the same use of this most ancient and learned commentator, and to use him as a shield to ward off those many wounds and gashes, which otherwise these sons of *Scriblerus*, these *Æneidomastiges* would every day inflict. But to go on,

VIRG. ÆN. V. 495.

Tertius Eurytion, tuus, ó clarissime, frater,

Pundare: qui quondam, jussus confundere fœdus,

In medios telum torsisti primus Achivos.

Servius talks of *Minervæ persuasione*, and *Taubman* mentions the place in *Homer*, and so without much *acumen* he might fancy that it should be *suasus*. But *jussus* he confesses to be better, because it became *Virgil* to favour the *Trojans* and their friends, as much as possibly he could: there's no occasion to seek shelter in this artifice; for *jussus* is better than *suasus*, because 'tis the reading of the manuscript, and because it is synonymous with *suasus*; what the gods persuade they as it were command, and so of other people; and accordingly *Cæsar* joins *hortor* and *jubeo* together, "*Quod res nulla successerat, postero die consilium ceperunt ex oppido profugere, hortante et jubente Vercingetorixe*," de B. G. 7. 25. thus *καλεω* of the *Greeks* is properly *jubere*, but as frequently *hortari*, *suadere*, *rogare*, *petere*.

ÆN. VII. 443.

Cura tibi Divûm effigies, et templa tueri:

Bella viri pacemque gerant ———

What is he angry at? *Pierius* manifestly gives his voice for *gerent*; so that this is no restoration of his; he claims no thanks, I hope, for bringing the authority from *Homer*, for *Taubman* supplied him with that.

Æn. VIII. 630.

*Fecerat et viridi fatam Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervice reflexam
Mulcere alternos, et corpora fingere lingua.*

"Is not *mulcere alternos* too bold an expression, says the observator, since motion cannot be represented in a picture?" Now here again we are beholden to *Servius*, who writes, "*Non quod in pictura erat, dicit; sed id quod intelligimus factum fuisse.*" And then he goes on to justify it by

Æn. I. 483.

Ter circum Iliacos raptaverat Hectora muros.

And indeed 'tis an idle question; for in strictness, how could they be represented as *playing*, v. 632. or *moving*, as *Servius* interprets it; as both *playing* and *sucking*? *ead.* These cases are much like to those in

Eclog. VI. 62.

*Tum Phaëthontidas musco circumdat amara
Corticis, atque solo proceras erigit alnos.*

Which are called beauties; see *Servius* on the place. But as the observator seems more especially choked at *mulcere alternos*, *alternus* is used by the poets for *ambo*. And so he may, if he pleases, take *mulcere alternos* for *mulcere ambos*; 'tis *De la Cerda's* observation, and not his, that *Cicero* has

Obstipum caput, et tereti cervice reflexum.

VIRG. Æn. XI. 708.

Jam nosces, ventosa ferat cui gloria laudem.

Tiberius Donatus makes *ventosa* a vocative here, as appears by his paraphrase, so that even this remark is none of his. What I have all along said being chiefly on the defensive, I beg leave to give you my thoughts upon an observation of Mr. *Huet's*.

Georg. IV. 511.

*Qualis populeâ mærens Philomela sub umbrâ
Amisos queritur fatus, quos durus arator
Observans nido implumes detrahit: at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mastis latè loca questibus implet.*

This very learned man here asks, "*Comment se peuvent rencontrer ensemble la nuit et l'ombre du peuplier?*" by which you may perceive, he understands *umbra* literally. If it be so to be understood, the author

VOL. IX. Cl. JI. NO. XVIII.

R

then must mean *that* caused by the moon or the twilight. But *Virgil* says, the bird sat upon a bough, which cannot easily be reconciled with the literal sense of *umbra* at all, and so *umbra* here, as in other cases, is nothing more than cover or protection; *populed sub umbrâ*, under the shelter of the poplar.

And now I don't know that any thing remains for me to do, but to wait in expectation of your decision betwixt me and the observator. But lest you should retort upon me, that I have likewise penned a critical defence of two *Latin* authors in *English*, 'tis necessary, before I dismiss you for good, to observe, that I only follow my leader; that the misjudgment is the observator's, not mine; that the author I have to do with, is an *English* author, and that it is he who is concerned with the two *Latin* ones: whom therefore I here finally dismiss, and leave to publish his *learned work* (as he arrogantly calls it) with what *care* and *dispatch* he shall think fit.

Your very humble servant and admirer, &c.

[*Finis.*]

BIBLICAL CRITICISM.

HAVING "*attempted to find fault with some of the translations*" which Mr. Bellamy "*has given of difficult passages in the Hebrew Scriptures,*" and having thus incurred the displeasure of that Gentleman, I hope you will permit me, through the medium of your *Journal*, to make a few remarks on his attempt to prove that I have no critical skill in the Hebrew Language.—As I have reason to believe you are inundated with communications procured you by Mr. B.'s papers, I shall, as much as possible, avoid being tedious: and indeed, if I did not consider it a debt of respect due to your readers, and to those learned gentlemen whose names appear in your *Journal*, I should not trouble you on this occasion. Certainly, if I deserve the character which Mr. B. gives me, you have been very blameable in giving my papers a place among those of so many learned men. I do, however, most cheerfully appeal to those who are skilled in oriental literature for the justice of my former remarks on Mr. B. though I do not entertain the hope of convincing him of his errors.

I said in No. X. of your *Journal* that when *לפני* signifies "*in the place of,*" it always implies the absence of that in the place of which it stands.—Mr. B. will not allow this to be the case; but surely he ought to have given some better reason than his bare assertion, since every mere English scholar must know that in the two passages quoted, the expression "*in the place of,*" is equivalent to "*instead of.*"—Now, where God uses second means to effect his providential and gracious purposes, there his immediate presence is not; otherwise *mediate* and *immediate* are terms of the same signification. Though my notions respecting the divine being are different from Mr. B.'s, I can assure

I firmly believe in the ubiquity of Jehovah, and consequently is spiritual and operative presence, he cannot be absent from : yet to say that God acts mediately by a person, and that, at time, and in the same place, he acts immediately, is a contradiction in terms.—Levit. xvi. 32. is not to Mr. B.'s purpose; for if it must argue that Saul was not sheltered by the umbrage of the t that he was INSTEAD of the grove. This is, in plain English, Bellamy's translation, not of a "difficult passage in the Scriptures;" but of one that has not the shadow of difficulty : the impropriety of which must be manifest to every Englishman of tolerable capacity; for if תחת is rightly translated in 9. and Lev. xvi. 32. then I. Sam. xxii. 6. according to Mr. B. of arguing, ought to be rendered "Saul abode in Gibeah OF the grove, &c." In both the passages quoted as authorities, Mr. B. there is a manifest reference to the primary signification 'under.' In the former, Joseph said to his brethren, "I am *der* God," i. e. acting as his instrument; in the latter, Moses Israel respecting the rites of atonement, &c. says, "whom consecrate to minister in the priest's office in his father's e. *under* his father in point of time, as well as having his erted below that of his father in the roll or Chronicle.

ng that I were as ignorant as Mr. B. would have your readers se, does it follow, because תחת has various meanings, that as rightly applied one of them in I. Sam. xxii. 6.? Does ink he has written intelligibly where he says, "Mr. H. should own that the word admits of near fifty different modes of ex- according to its ideal variation, of which he appears to be r ignorant?" I must confess myself ignorant of Mr. B.'s : I really thought that, on his plan, all the variations in the ion of Hebrew words were made by the juxta position of retic vowel points; does he mean to teach that תחת tachath d in 50 different ways in the Hebrew Bible?

. says, "I would ask this Gentleman, if, as he supposes, 'Saul the hill under the tree in Ramah,' what necessity there was to have his spear in his hand, when all his servants were about I certainly never have said that there was *any necessity for ave his spear in his hand*, though I think it no ways uncommon a captain to have his spear in his hand, while he stood under ith his military band around him, and as the sacred writer as that he had his spear in his hand, might I not with far more ask Mr. B. what necessity there was for Saul to have his his hand when he lodged in Gibeah with all his garrison soldiering him?

. doing me the honor of classing me with Kennicott and De e says, "this is sufficient to convince any one, who has a e share of Hebrew learning, that this writer has not manifested and knowledge in Hebrew Criticism, or he would have known word בגבעה Bagibeah does not mean *a hill*, and cannot be ited. It is, to be sure, translated in the *hill* I. Sam. 7. 1. in its Translation, from which this Hebraist has taken it, but

we shall soon see that the translation is wrong." I have never said that the word בִּנְבֵעָה *bu-gibeah* signifies a hill; but that גִּבְעָה *Gi-beah* does, Mr. B. himself will hardly deny. He also allows that the English translators render it so in I. Sam. 7. 1. but he promises to show their error. Again, Mr. B. says, "it appears that this writer cannot render בִּנְבֵעָה *in the hill*, without taking an unwarrantable liberty with the original, after the plan of Kennicott and De Rossi, by interpolating a ה *he*, emphatic, and so he translates it *in THE hill*." May I not adopt the words of Mr. B. and say; "if this is not trifling I know not what is." Mr. B. must know that there is not a page in the Hebrew Bible, which, if rendered into English, will not furnish proof that the definite article '*the*' must be used in the translation, where there is no ה prefixed to the corresponding word in the original. Moreover, when there is a prefixed ב, כ or ל, the letter ה as an article is regularly omitted, and the omission (according to the Masora) compensated by a *dagesh forte* in the letter following the prefix: so much for Mr. B.'s critical skill in pointed Hebrew. Thus we must take this Gentleman's declarations for proofs, and "we shall soon perceive that the translation is wrong!" This is Mr. B.'s proof of the error of the English translation and of their bumble copier. "That the word בִּנְבֵעָה *Gibeah* I. Sam. vii. 1. which should have been translated in Gibeah, but which is rendered *in the hill*, has been translated wrong, will appear evident from what follows. It is said, *And the men of the hill*; but the question would then be, what hill was this where the ark of the Lord was brought? We should be altogether at a loss to know; it would be uncertain, and the best conclusion would be by a *perhaps—guess-work*; when the very word is plain and express. By turning to the II. Sam. vi. 3. 4. we find it is said, *the house of Abinadab which was at בִּנְבֵעָה Gibeah*, not, the house of Abinadab which was in the hill. Therefore the very same word, I. Sam. vii. 1. בִּנְבֵעָה in Gibeah, has been improperly translated *in the hill*." He then politely proceeds to inform your readers that I have presumed to copy from the translation *only*, and after a little vaporizing upon my literary theft, *very consistently* calls my *copied translation a fortuitous* shoot of my *own* imagination!!—It needs little skill to show that Mr. B.'s conclusion is illogical, since his premises will serve equally well to draw a conclusion from the direct contrary to the one he makes: thus—The word Gibeah is taken as the name of a city in II. Sam. vi. 3. But in I. Sam. vii. 1. it is translated *in the hill*; ergo, in II. Sam. vi. 3. it should be translated *in the hill*. And so have the LXX rendered both the passages: Mr. B. cannot compliment them, with having taken the English Version as their authority, nor accuse them, as he does me, of being ignorant of Hebrew. *eis oikon 'Aminadab ton en tw bouw* I. Sam. vii. 1.—*Kai hēan autōn ēx oikou 'Aminadab tou en tw bouw* II. Sam. vi. 3. In the Latin Bible of Junius and Tremellius בִּנְבֵעָה in the passages above is rendered "*in ipso colle*;" and what is more, the very passage in dispute, I. Sam. xxii. 6. is rendered in the Septuagint *Kai Saoul endueto en tw bouw*, x. τ. λ. so it is in the Geneva French in all the passages; "*au cōteau*." These are authorities which I did not consult when

(in No. X. *Class. Journ.*) I gave the translation of I. Sam. xxii. 6. and they are respectable: I am happy to find myself in such good company; that I have the honor to stand not only with De Rossi, Kennicott, and the English Translators; but also with Junius and Tremellius, the Geneva Doctors, and the seventy Interpreters. Is Mr. B. ever found in such company?—These, however, were only men and might err; but there is a circumstance which decides the question, and if Mr. B. had not been as little acquainted with Scripture Geography as he appears to be with Hebrew Criticism, he would have known that the English translators have erred in taking *Gibeah* as a proper name, in II. Sam. vi. 3. For the Ark of the Lord was not at Gibeah of Benjamin, but at Baalah, or Kirjath-jearim which belonged to Judah. “And David went up, and all Israel to Baalah, that is to Kirjath-jearim, which belonged to JUDAH, to bring up thence the Ark of God, &c.—And they carried the Ark of God in a new cart out of the house of Abinadab:” I. Chron. xiii. 6. 7. Mr. B. does not give himself time even to *guess* at what he does not know. He has lost himself in the dust which he throws in the air, and cannot be helped by the English version, on which he so politely compliments me, until he can prove that Kirjath Jearim and Gibeah are only different names of the same place, and that Saul’s royal city of Gibeah in Benjamin was situated in the country of Judah; besides I would recommend to his notice the words of David in I. Chron. xiii. 3. “And let us bring again the Ark of our God to us; for we enquired not at it in the DAYS OF SAUL.”

Mr. B. has nothing to do with the notions I entertain respecting the unity of God: the *Classical Journal* is not the field for polemical divinity; and if it were, Mr. B. is the last person in the world with whom I would contend. Mr. B. may think that he has “shown in the *Ophion* and in the former volumes of this *Journal*,” that *Elohim* is a noun singular; he cannot but know that his antagonists consider his *proofs* in no other light than as mere “*declarations* ;” see No. IX. p. 129 to 135. When it is considered that the word is joined with adjectives, pronouns, and verbs, of the plural number, scholars will naturally require some higher authority than Mr. B.’s *ipse dixit*, before they admit his opinion to be just; and however the word may *sometimes* be used as singular, *even when applied to the heathen idols*, such a passage as *Psa. lxxxii. 6.* is sufficient to prove its plural signification, if the instances already adduced needed any further accession of strength—“I said, ye are gods”—אלהים אתם—*amarti Elohim atem*, Ἐγὼ εἶπα. θεοὶ ἐστέ. *Septuagint*. I cannot resist the inclination which I feel to present a few of the authorities to Mr. B. by which the English translation of I. Sam. iv. 7. 8. is supported. The Vulgate reads, *Deus*, in v. 7. and in v. 8. “*Væ nobis: Quis nos salvabit de manu DEORUM sublimium istorum? HI sunt DII qui percusserunt, &c.*” The *Septuagint* has in v. 7. οὗτοι οἱ θεοί, and in v. 8. οὗτοι ἡμῖν, τίς ἐξελεύσεται ἡμᾶς ἐκ χειρὸς τῶν ΘΕΩΝ τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ οἱ πατάξαντες κ. τ. λ. In the Latin Bible of Tremel. and Junius in v. 7. *Deus*, and in the 8th, *de manu istorum DEORUM magnificentissimorum? HI sunt ILLI DII qui percusserunt, &c.* The

classical Castello renders v. 8. thus: *A quo enim se contra illorum tam excellentium DEORUM vim defensum iri? Illos enim esse DEOS qui tot cladibus Egyptios in desertis affecissent.* The Geneva French, *Malheur à nous! Qui nous délivrera de la main de ces Dieux puissans? Ce sont ces Dieux-là qui ont frappé les Egyptiens au désert,* &c. Will these have no weight with my opponent?

Mr. B. says, "I do not mean to offend this Gentleman, but I am under the necessity of showing that he is not critically learned in Hebrew. He tells us that דבר *dabar* means indifferently either a word or a thing; this is not the case: the radical form of דבר *dabar* is used to convey a variety of meanings, and it has near 300 different modes for variation in expression, which can neither be understood, nor applied, without attending to the ancient custom, when the Hebrew was a living language, which is absolutely necessary before he can lay any claim to Hebrew criticism."—I can assure Mr. B. that he is in no danger of offending me; but I suppose he knows, that "if a fool be brayed in a mortar yet will not his folly depart from him;" he might therefore have spared the great pains he has taken to remind me of my ignorance. "The learned reader will excuse him for writing *dbr* without vowels," and his ignorant antagonist will permit him to insert a vowel between *d* and *b*, and another between *b* and *r*, that is, he shall chuse two of the Masoretic vowel points at a time, and if he can make *dbr* assume 300 different forms, by the help of two vowels at a time out of thirteen, his antagonist will acknowledge himself to be as ignorant of Mathematics as Mr. B. would have him to be thought of Hebrew. If Mr. B. means that the signification of a word admits of such a number of variations from its situation and connexion; such signification can be discovered without the masoretic points. If he means that such a variety of significations can be made by the position of the vowels, every mathematician knows that דבר will not admit of any such number of changes as he affirms by the choice of two vowels at a time out of thirteen.—But the merits of the question do not rest upon the signification of דבר, but upon כ prefixed, כאלה is not at all affected in its signification: it is still a pronominal adjective, and it is the *Caph* prefixed to דברים which means 'after' or 'according to;' so that if Mr. B. wants an answer to his question, "What does he think of כאלה תעשו ליום *ca-aleh tiusu la-yom*?" I reply that nothing but heedlessness, or ignorance of Hebrew, could induce him to ask such a question. Might I not with some propriety ask Mr. B. how he can pretend to be a critic in Hebrew, while his knowledge does not reach so far as to enable him to distinguish the difference in signification between a prefixed כ and an emphatic ה?

Mr. B. has taken the best method he could have used, to induce me to bear with patience the contempt he has so lavishly poured upon me: it is an honor to which I could scarcely have aspired, to be classed with the English Translators, Kennicott, De Rossi, &c. and it is perhaps an honor to which I have no just claim. I certainly consider myself much inferior to them; but if my knowledge of Hebrew extended no farther than Mr. B.'s does, I would not have had

be temerity to trouble the Editor of the *Classical Journal* with my observations. A few more remarks on Mr. B.'s paper shall suffice.

In p. 228. No. XIV. he says that in quoting Deut. vi. 14. I have, like the translators, made no distinction between אֱלֹהִים and אֱלֹהֵי. To this I reply, that I have made the same distinction which every Hebrew scholar makes; I consider the one to be in the form absolute, the other to be in regimen. But then I have omitted ׀ which should have been prefixed to אֱלֹהֵי. This I did through inattention, not "because I did not know what to do with it," as Mr. B. asserts. The *mem* does not materially alter the sense, which is sufficiently clear in the English translation; in the original there is manifestly an ellipsis of a word, "ye shall not go after other gods [chosen] from the gods of the people." In the Septuagint the *mem* is rendered ΠΟ—ἀπὸ τῶν Θεῶν τῶν ἐν ὧν τῶν.—The two passages, quoted by Mr. B. as authority for his translation, are not to the point; in Num. xvi. 9. Ezek. xxxiv. 18. and Deut. vi. 14. the *mem* does not signify 'unto' in any of them: in Num. vi. 9. in the Septuagint, it is rendered ἐν, which is construed with μὴ; but when ἐν signifies *ad* it is generally construed with a genitive, when it is construed with a dative, it signifies *in*, *propter*, *coram*. The words used in the English translation, "Seemeth it a small thing unto you," mean, "Is it little in your estimation?" so also in Ezek. xxxiv. 8. let Mr. B. apply this to Deut. vi. 14. But if a prefixed *mem* might be interpreted by any preposition which strikes Mr. B.'s luxuriant fancy, how would this affect the number of the word to which it is reflexed? Does it change the plural כִּם to אֶתְּ the singular? I do not consider *Elohim* to be plural on account of any prefix which it takes, but because it is in agreement with אֱלֹהִים a plural adjective. But Mr. B. writes as if he did not attend to the use of words, when his darling notions are in question, and hence he says, p. 229. "There is also another error this writer has fallen into, by not attending to the plain rules of the language in translating אַחֲרַי *after*. This word has a great variety of applications. In its simple radical form, it means *after! behind, following, afterward, hereafter, &c. &c.*" He then proceeds to tell your readers of indigested matter put forth by gentlemen, rendered still more absurd by an uncertain random method of translating, and then comes to his *proof* of my error in not translating *achery*, AFTER THAT, and his instances are Gen. xiii. 14. AFTER THAT Lot separated. Levit. xiii. 55. AFTER THAT it is washed. Lev. xxv. 48. AFTER THAT he is sold. Num. xxx. 15. AFTER THAT he hath heard! "*Risum teneatis, amici!*" Now before Mr. B. can apply these instances ("borrowed from the English Version") to the text under consideration, he should offer something which may enable the English grammarians to decide upon the nature of 'THAT' in the passages he quotes. If he can make it clearly appear that it is the demonstrative pronoun, and not a conjunctive word, the passages he quotes will read in this very edifying manner; THAT Lot, THAT is, THAT he, and then, without controversy, Deut. vi. 14, may be read, "Ye shall not go after THAT strange God, &c." If THAT

be taken as a pronoun in the present case, it must refer to a substantive understood, and signify "*after the time that*;" and of consequence cannot apply in the case to which the learned Hebraist would accommodate it. Mr. B. is very diffuse upon the Calf made by Aaron, and talks in his usual style of the English translation of אֱלֹהֵי מִצְרָיִם whence he says I have copied it. The truth is, I have not said one word respecting the passage—he is therefore defending a post which I have not attacked, while he entirely overlooks the force of Jerem. xiii. 10. "After other gods to serve THEM;" or, according to Mr. B.'s improved version, "After THAT other God to serve THEM." I could be severe upon Mr. B.'s *Calves*, but I will spare him, lest he should think that I contend for victory rather than truth.

Another instance of candor occurs in Mr. B.'s paper: p. 234, he says, "It may be necessary to take a little notice of what this writer has said on 1. Sam. xxviii. 13. where he tells us again that אֱלֹהִים is construed with the participle plural רִאִיתִי עֲלֵיהֶם Deos vidi ascendentes, *I have seen gods ascending*, as it stands in the translations. But the Vulgate, Jerome, and the English Translation, are no authority for such rendering, &c." He then speaks of Kennicott and De Rossi in his usual manner; he says that with them I will always be stumbling over difficulties if I consider ים to form the plural, that "Onkelos and Jonathan, who wrote when the Hebrew was a living language, who were the great grammarians, the Johnsons of that day, were decided as to this matter, and always in strict conformity with ancient custom, understood that אֱלֹהִים was a noun singular, &c. But Onkelos must, according to Mr. H. be altogether ignorant of this word, for he says he does not take Jonathan as authority."—The learned will determine whether אֱלֹהִים when joined with עֲלֵיהֶם is not properly rendered in the plural, and whether the translators of the Bible into the old Italic, Jerome, the corrector of that ancient version, and the English translators, were not better judges than Mr. B. The labors of Kennicott and De Rossi will always be highly prized by scholars, while those of Mr. B. can only be saved from oblivion by having obtained a place in the *Classical Journal*; a Gentleman who tells us that "Onkelos and Jonathan wrote while the Hebrew was a living language!" For what purpose then did they write? Did they live before the Babylonish captivity? How correct must his information be, who informs his readers that "Mr. H. considers ONKELOS altogether ignorant of the true meaning of *Elohim*, for he says he does not take JONATHAN as authority!" Mr. B.'s warmth renders him unjust; I have not said that "Jonathan and Kimchi are no authority;" but only that I do not take them as authority in a particular case, and I have given my reason, which is, that they do not translate the word in question, but give what they conceived to be the meaning of the woman of Endor; and indeed if Mr. B. would give himself time to *think*, he might easily perceive that the one cannot be taken as authority without rejecting the other, for Kimchi expounds אֱלֹהִים by אָדָם גָּדוֹל *adam gadol*, 'a great man,' and Jonathan by 'an angel of the Lord.' Will Mr. B. contend for the correctness of both these expositions, given

by the Johnsons of the age? Will he show your readers how they can be taken as authority in the question?—I contend that *Elohim* must be construed as a plural noun in this passage; and the LXX. are on my side as well as “the Vulgate, Jerome, and the English translation.” In what manner soever Saul’s address is expressed, or the woman’s reply made, my position is not at all affected by either the one or the other. The idolatrous woman might express herself in the manner of others of her fraternity and say “the Gods,” meaning the Genii, the Gods of the Cabiri, &c. and Saul in his trepidation might reply as if she had spoken only of one person, and the woman might carry on the subsequent part of the discourse in a manner agreeable to the sense in which the King had understood her.

I asked in No. X. p. 250. what authority Mr. B. had for translating *לפניו* in Gen. xxxv. 7. *before him*. Mr. B. says, “This is a trifling question, but it is another proof that the customary use of Hebrew words has not been studied by this writer. Otherwise he would have known that when one person makes his appearance before, or goes to, another to communicate with him, it is understood that he speaks to him face to face *לפניו אל-פניו* &c.” My trifling question leads Mr. B. to make a number of quotations, not at all to the point, for instance, I Kings xviii. 30. “And Elijah said unto all the people, come near unto me, and all the people came near *לפניו* BEFORE HIM.” I ask Mr. B. how he has happened to apply his critical canon so imperfectly in this verse? Surely if *לפניו* signifies *unto me*, in the first clause, *לפניו* must signify *unto him* in the latter. Have the masoretic points lost their authority with him? Must I be ignorant because I would, in this instance, abide by Mr. B.’s critical canon?

All the people could not come *before* Elijah; nor did he require them; they were to draw near to him that they might witness his preparations for sacrifice, surround the altar, and know that Jehovah was the only God; and that he would answer by fire from Heaven; nor can there be any doubt that many of the people were behind him during the time that he called upon God. None of the other passages can be applied to answer Mr. B.’s purpose, for in all of them, except Gen. xii. 15. the expression is not *לפניו*, but *אל-פניו*, and it would be no difficult task to prove, that *לפניו* signifies ‘*unto*’ in them all: nor does it mean ‘*BEFORE*,’ Gen. xii. 15. in Mr. B.’s sense, for the meaning of the passage is, the officers of Pharaoh praised Sarai in his hearing: can Mr. B. tell whether these officers stood before Pharaoh’s chair or behind it?

But Mr. B. says, “What is worse than all this, Mr. H. says, ‘supposing *לפניו* to come from *לפניו* *fortitudo, virtus*,’ surely it was his business to have informed himself before he turned critic, that *לפניו* does not come from *לפניו* nor from any root in the Hebrew, Arabic, or from any root whatever in any other language.” This is very positive language, but quite in Mr. B.’s style. One would think his declarations were axioms, for when he makes them, he belabors all those who differ from him with so many polite allusions to their ignorance, presumption, &c. that we must consider him as a man that supposes

all wisdom locked up in himself. In fine, his misfortune is to raise so much dust, that when he attempts any thing like an argument, he generally loses sight of what he aimed at, and instead of wounding his adversary, mangles himself. I shall only observe on this part of my paper, which in Mr. B.'s estimation, *is worse than all the rest*, that Cocceius derives it from אלה *Juravit*, &c. and that even *Jonathan, Aben Ezra, Moses Gerundensis* and others, "The Johnsons of their day," have touched upon the derivation of the Divine Names, and consider even יהוה and אלה to be derived from יהוה. How my venturing such a supposition as that *Elohim* might be derived from אלה disqualifies me from criticising Mr. B.'s notions, remains to be shown. I shall here take my leave of Mr. B. assuring him that I will never again treat him roughly; it would indeed be inexcusable in me, considering "how gently he has used me!" As I have nearly exhausted my paper, I shall only add a few words to another of your correspondents who signs himself M., in which I hope Mr. B. will perceive that I know as well how to acknowledge an error, as to maintain what I conceive to be truth. I beg that M. will receive my sincere thanks for the convincing, yet unoffending manner in which he has pointed out my mistake in p. 68. No. XIII. of the *Classical Journal*, in which I had said, "that if all the various lections in the *O. Test.* collected by Kennicott, De Rossi, &c. and those in the *N. Test.* collected by Mill, Wetstein, Griesbach, &c. remained scattered in the various codices whence they gathered them, nothing which materially affects either our faith or our practice would have remained in the *textus receptus*, which ought to be expunged, or have been wanting, which ought to have been supplied." I do not hesitate to acknowledge my error, and have only to add, that my intention was to congratulate the unlearned Christian on the possession of the *English Version*, in which I believe he will find every thing necessary for his direction, both in faith and practice. I had however perceived my error before M. pointed it out to me; yet whenever I mistake, I shall be happy to be corrected by a hand so gentle as his. Finally, let me acknowledge that there is a roughness in my manner, which may perhaps make me appear to entertain personal disrespect to those with whom I contend: if any of my expressions should appear in this light to Dr. A. Clarke, Dr. G. S. Clarke, or Sir W. Drummond, I hope they will excuse an ill habit, which I shall endeavour to correct in any future correspondence I may have with you. Mr. B.'s paper has done much towards effecting my cure.

W. A. HAILS.

Newcastle on Tyne, Sept. 15, 1813.

ON THE DIACRITICAL POINTS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XV. of the *Classical Journal* you favored me with the insertion of an article, proposing for consideration a new and improved edition of the *Hebrew Bible*; an edition with the diacritical Hebrew points, addressed to your learned correspondents. On a review of my paper on the subject, to which I refer your readers, p. 114. I further call on your correspondents to consider the claims of the proposition altogether, and whether such an edition of the Hebrew text would not be importantly calculated to secure the reading of the sacred text in numberless instances where the unpointed text is, or may be, subject to doubtful and obscure interpretation.

My argument is, Sir, that the diacritical points severally denominated by the grammarians, *Dagesh*, and *Holem*, likewise *Kibbutz*, and *Hirek* are the essential points, and serve many useful purposes in the reading and interpretation of the text. I have already exhibited a specimen with examples of their use. The point *Dagesh*, which stands in the body of certain letters, greatly helps in the reading, where it marks the conjugation of verbs: and *Holem* is frequently the substituted point for an absent *Vau*, as *Kibbutz* is for *Shurek*, and *Hirek* for *Jod*. I have noticed that the Hebrew text would suffer no innovation by the adoption of the points above described, as they are already extant in all the pointed editions; so that nothing of change or novelty could be introduced. It should be considered, that such an edition of the Hebrew Bible here proposed, is not without precedent in other ancient and oriental languages: and that, although there are editions of the Sacred Books in Arabic and Syriac, with the intire punctuation, which obtains in those languages respectively; and also editions without the points; yet it should be particularly noticed in relation to my proposition, that there are also editions of the Scriptures with the Diacritical points *only*, in those languages; and why not the same in Hebrew? With respect to those Syriac copies of Scripture, which I have seen and examined, I can safely say, that the most of them but partially adopt the points; others altogether omit them; and some observe only the diacritical sort: the printed copies are not uniform, and in all things the same respecting the points. In regard to the Arabic, I shall only instance the *Arabic* version of the New Testament printed some time ago at the munificent charge of the Society for promoting

Christian Knowledge, of which there was a large impression for the use of the Oriental Christians in the Turkish dominions; this edition was printed with the diacritical points, and those only.

In the year 1750, a very elegant edition of the Hebrew Bible was printed at Oxford in *quarto*, under the care of the Rev. J. Forster, without the points. It were to be wished that that University would accommodate the Christian public with a similar elegant edition, but, (if recommended by the learned in Hebrew,) with the diacritical points: such an edition would, in my humble opinion, be very acceptable, and importantly advantageous, to sacred literature. With respect to the text of this new edition, I would advise that to be done which has been already done; and that rule followed which has been followed in the printing of former editions, and which has been the practice in printing the Greek text of the Old and New Testament, namely, such partial revision as the most esteemed editions authorise, and which stands confirmed by the best approved MSS.

It is a case beyond dispute, that the first printed Hebrew Bibles were not the most correct, or else they would have been uniformly copied, without alteration, and edition would have succeeded edition, always giving the same text. But the text of the first Hebrew Bible, printed at Socino 1488, compared with the text of Vander-Hooght, produces 12,000 various readings, as reported by the collator. Therefore we hope the conclusion true, that every successive edition has as much as possible improved upon the former; and through the united labors of so many learned printers and editors, Jews and Christians, the text has been thus far correctly printed. Although it is not yet minutely perfect, if the various readings be admitted, yet, as I shall now explain, many thousands of those called various readings consist in nothing more than in a well known rule of writing and reading among the ancient scribes.

The critic, who is at all acquainted with collations of the Hebrew text, well knows, that by far the greater number of various readings consists in the *full* and *abbreviated* form of the same word, and that the words, in which the greater number of variations are found in different MSS. and printed copies, are those which omit or insert a ם Vaw or ך Jod letter. Thus the word מְאֹרֹת, which is the same in sound and sense as מְאֹרֹת, is called in the language of the scribes, חסור i. e. deficient because of the absence of the Vaw; but the same word written full and complete מְאֹרֹת, is called מלא, i. e. full. Thus, although the same words are differently written, that is to say, in the perfect and abbreviated form, yet they are both pronounced and interpreted the same, *meoroth*, lights, or luminaries, from מְאֹר. In the same manner the name of *David* is variously written, דָּוִד, and דָּוִד, with, and with-

out the י Jod letter, but it is nevertheless the same name *David*, and so pronounced. Many thousands of the various readings in Dr. Kennicott's Bible are on the same principle; which, if duly considered, and properly understood, would much relieve the mind of sincere Christians, and enable them on the most solid ground to throw away their doubts as to the general integrity and pure conservation of the Hebrew text.

Having thus far illustrated the contents of my former paper, I proceed to explain, that as the ancient authors and their scribes or transcribers have done in the Greek and Latin languages, in abbreviating words according to rule and method, and for the greater facility in writing; so the Hebrews have done, and perhaps long before them. There is, however, this difference, that whereas the old Greek and Latin MSS. and printed books abound with contractions of whole words, as well as for parts of words, and single letters; the Hebrew scribes have confined their system of close writing to single letters only, and it is presumed that the absent letters were supplied by a dash or point, as in Latin *gētes* is written *for gentes*; *abūdantia*, for *abundantia*; *domū*, for *domum*; *montē*, for *montem*, &c. Now as I have before observed, the Hebrew point *dagesh* serves the same purpose as the *virgula* in Latin; and in some Heb. MSS. that I have seen, the *dagesh* is a line or *virgula* over the line, and not in the body of the letter as now seen in the printed books.

I subjoin a list of words occurring in the full and abbreviated form, for the sake of elucidation, to show the propriety and necessity of adopting the diacritical points according to the plan suggested above.

אבת Patres	אדמה Comparabo
אבות Idem	אלמים Muti
אבתיהם Patres eorum	אלפים Manipuli
אבותיהם Idem	אלוה Deus
אננים Domini	אלה Deus
אננים Idem	אלה Quercus
אננים Bases	אלה Isti, hi.
אנניהם Domini eorum	אלפים Millia
אנניהם Idem	אלפים Duo millia
אנניהם Bases eorum	אלפים Boves
אדם Adam. Homo	אלפים Duces
אדם Rufus masc.	באמת In veritate
אדם Sardonic	באמת In cubito
אדמה Terra, humus	בנבירות In fortitudinibus
אדמה Rufa fem.	בנבירות In fortitudinibus

בְּנִבְרִית	In fortitudine	בִּימִים	In, juxta dies
בְּזֵרַע	In semine sui	בִּימִים	In maribus
בְּזִרְעִי	In brachio sui	בְּלִמְדִי	Discendo me
בְּחַיִּים	Juvenes	בְּלִמְדִי	Cum discipulis mei.
בְּחַדָּיִם	In speluncis		

The words in this list are taken from the Hebrew text, and to their number many might be added, but it is presumed they are sufficient to explain, and to convince the discerning Hebrean of, the utility of what is proposed for consideration.

January, 1814.

T. Y.

Inscription

*On a Tablet to the Memory of Dr. J. JOWETT,
of Cambridge.*

THE annexed Inscription was designed for a private Tablet, as a tribute of respect and affection to the memory of the late Professor of Civil Law.

M.S.

JOSEPHI · JOWETT · LL · D ·
AVLAE · TRINITENSIS · OLIM · SOCI ·
JVRIS · CIVILIS · IN · ACADEMIA · CANTABRIGIENSI
PROFESSORIS · REGII
IN · EO · INERANT
INGENII · ACVMEN · LITERAE · DILIGENTIA
VITAE · MODESTIA · COMITAS · MORVM
ANIMI · CONSTANTIA
ET
INCORRVPTA · PROBITAS
PVBLICVM · SVVM · MVNVS
PER · XXXI · ANNOS
OMNIVM · PRAETER · SVI · PLAVSV
EXPLEVIT
NIHIL · AVT · HONORIS · AVT · EMOLVMENTI
SIBI · PETEBAT

MERENDO · EA · QVAM · FERENDO · INSIGNIOR
HIS · DOTIBVS · VIRTVTIBVSQVE · ORNATO
ACCESSIT
CETERARVM · DECVS · ET · FVNDAMENTVM
PIETAS
FIDEI · EVANGELICAE
VALEM · ECCLESIA · ANGLICANA · SEMPER · EXHIBVERIT
PROPVGNATOR · FVIT · ACERRIMVS
LVCVLENTVS · INTERPRES
IN · LITERARVM · STVDIIS
VEL · EXCOLENDIS · VEL · COMMENDANDIS
PERSPEXIT · ET · DOCVIT
QVANTVM · RELIGIONI
OPTIME · FAMVLARI · ET · POSSIT · ET · DEBEAT
ACCVRATA · ET · LIBERALIS · ET · SANA · ERVDITIO
PRO · NOMINE · CHRISTIANO
VT · IN · VNIVERSVM · ORBEM · PROPAGARETVR
STRENVE · AC · FIDELITER · LABORANTEM
REPENTINA · MORS
SIBI · NEC · IMMATVRA · NEC · INFELIX
CORRIPVIT
CVI · SCILICET
TO · ZHN · XPICTOC · KAI · TO · AΠOΘANEIN · KEPAOC
ECCLESIAE · ACADEMIAE · AMICIS
DESIDERIVM · SVI · RELIQVIT
ACERBISSIMVM
OBIIT · ID · NOV · MDCCCXIII.
ANNVM · AGENS · LXIII.
VALE
VIR · INTEGERRIME · ET · CARISSIME
CVIVS · COLLOQVIO · CONSILIO · BENEVOLENTIA
BREVI · NOBIS · FRVI · LICVIT
ITA · TVA · IN · TERRIS · VESTIGIA · PREMAMVS
VT · AETERNAM
IN · COELIS · FELICITATEM
TECVM · IN · CHRISTO
ASSEQVAMVR

BIBLIOGRAPHY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

PERMIT me, through the medium of your Journal, to announce a literary undertaking now in the contemplation of some ingenious friends, who have honored me by desiring my assistance, and have authorised me to solicit the co-operation of gentlemen, whose residence near our great public libraries may facilitate access to the treasures therein deposited, or whose own private collections may furnish suitable materials for the intended work. It is not expected that the communications should be gratuitous; on the contrary, there is every reason to hope that the profits will enable the Editors to make ample remuneration.

It is proposed to publish annually, or perhaps more frequently, a Volume containing *Extracts and Notices* of valuable *Manuscripts*, in all languages, and on every subject—so far on the plan of that excellent work, the French “*Extraits et Notices des Manuscrits de la Bibliothèque du Roi*”—that the sources are to be original; but differing in this respect (which must be deemed an improvement) that, whilst the French work is restricted to the Manuscripts of one Library,¹ our Miscellany is to contain Anecdotes and Notices of rare and curious Manuscripts, preserved in the private as well as in public collections, and occasionally to be illustrated with Maps, Portraits, *Fac-similes*, and other engravings.

Of the French “*Extraits et Notices*” above mentioned, ten or eleven Volumes have already issued from the press in Paris, some of those containing from six to seven hundred pages; but the form and magnitude of our intended work must be the subject of future consideration. It is proposed, however, to comprehend the greatest possible variety of interesting articles that Manuscript compositions hitherto unpublished can afford—Journals of Travels—old Romances, in prose and verse—Biographical Memoirs—original Letters and Anecdotes, in Latin, French, Italian, Spanish, and English—Accounts of Embassies to and from Foreign Courts—extraordinary State Papers, and other historical documents, with extracts from topographical, botanical, and zoological Essays, which have not hitherto been offered to the world.

The different gentlemen, desirous of promoting this work, have already collected a considerable body of materials, and an eminent bookseller has expressed his readiness to enter into an arrangement for the printing and publishing. But further assistance is still necessary, and an editor to select and conduct through the press such a number of miscellaneous articles as each volume must comprehend; for of the gentlemen above mentioned, some shrink from the trouble attending so great a task (whatever profits might be the result), and others are precluded from undertaking it, by the remoteness of their dwelling-places from London and from the Universities. By expressing their sentiments through the channel of your Journal, those, who may be disposed to co-operate in the intended Miscellany, or to encourage it, will confer a favor on

F. L.

10th April, 1804.

¹ We have just learned, that in the three or four last volumes of this work the French Editors have extended their researches to private collections.

Inquiry relative to Nestoris Novariensis Vocabula.

Et discere et docere.

ANY information, through the medium of your *Journal*, respecting the following curious work, will be thankfully received by a constant reader of your useful publication. I transcribe the title: "*Nestoris Novariensis vocabula suis locis secundum Alphabeti ordinem collocata inscripse, lector suavissime, ab omni penitus confusione aliena; aded ut no intuitu jam melius quæ voles invenire possis, quam priore toto lumine revoluto. Cum gratiâ et Privilegio.*" Immediately beneath these words is a full length of our Saviour, with the cross in his left hand, the lower extremity of which rests upon a lamb. Round the cross is twisted a girth or label, bearing the words, *Ecce agnus Dei.* On the reverse of the title is the following address to the reader; to which is appended a sort of epigram, out of compliment to the editor. I shall transcribe both of these in order.

"AD LECTOREM.

Habes, peritissime lector, *Nestorem* tuum antiquum, decrepitem, toribundum, jam jamque ad interitum properantem, operâ, industriâ et exactione diligentia *Johannis Tacuini* juvenem nunc, florentique state conspicuum, et à mortis falce vinculisque liberum et exsortem: habes formosissimam et speciosissimam imaginem renovati et reformati ejus operis, omnique labe penitus expurgatam, et decenti nitore fulgentem. Errores enim eliminavimus omnes; confusionem præterea, ut plurima inerat, ab auctore hoc utili et necessario exclusimus. Quo ostro labore, quibus nostris accuratissimis vigiliis exactis et continuis scrutationibus, diligenti et assiduo studio, impulsu pariter et impensâ ejusdem *Tacuini*, ordinatissimas jam dictiones omnes et suis locis accuratissime collocatas invenies; quod alio in opere non dabatur, nec nisi multo labore et inextricabili inquisitione fieri poterat: aded ut existimare possis jam te ex inextricabili labyrinthi tortuosis et sinuosis afractibus, ex arcta et sentibus plenâ semitâ in amplam, rectam, et patiosam viam deductum; ex tenebris etiam et portentosis cavernis in lucem clarissimam, amenissimosque campos delatum. Vale.

AD EUNDEM LECTOREM.

Qui fueram plenis olim periturus ab annis,

Vivo iterum dono nunc, *Tacune*, tuo.

Nestor et antiquus fueram; juvenemque novumque

Me facis; et senio liber ad astra volo."

As I shall not have the work by me long enough to enable me to give a minute account of its contents, I shall satisfy myself with informing your readers, that it is of the folio size, and printed in double columns, in a coarse, rough-cast, sort of character. The whole closes with an Index, of about three leaves. The date, &c. will be easily ascertained from the following words, which appear at the end of the volume:

"*Impressum Venetiis, summâque diligentia castigatum, operâ et impensâ Joannis de Tridino, Tacuini alias nuncupati. Anno incarnationis salutiferæ, Millesimo. ccccc. vi. die. xii. Maii.*"

1814.

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NO. XVIII.

N. A.

S

BIBLICAL CRITICISM:

Illustration of Luke, ch. vii. v. 37-38.

VARIOUS have been the opinions formed respecting the woman mentioned in this passage; the prevailing one has been that she was Mary Magdalene, out of whom our Lord "cast seven devils." Luke, ch. 8. v. 2. The principal reason for this supposition appears to have been the term *ἁμαρτωλὸς*, by which she is designated; for, by a most illogical train of reasoning, it has been deduced, that because Mary Magdalene had been possessed by seven dæmons she must have been a notorious prostitute: that *ἁμαρτωλὸς* must be designed to mark similar depravity; and consequently were both the same person. The general disproof of this identity I leave to those critics and commentators who have largely and professedly treated upon the subject.* The only points I intend to notice are,

1. The origin, of the obloquy cast upon the character of Mary Magdalene; and,

2. The meaning of the term *ἁμαρτωλὸς*, as applied to the woman in the passage before us.

1. That the opinion entertained of the conduct of Mary Magdalene originated with the Jews, I think there can be no doubt. Urged by their hatred to Christianity, they have, at different periods, adopted a practice similar to that made use of by Voltaire, in *Le Taureau Blanc*, and other infidel publications; in which, by associating ludicrous and profane ideas with the facts recorded in Scripture, attempts are made to render the sacred volume the object of contempt and ridicule. Of this procedure by the Jews there needs no other testimony than that afforded by the "תולדות ישו" *TOLDOTH YESHU*," in which many of the facts recorded by the Evangelists are associated with the most obscene and detestable falsehoods. In the instance under consideration, the prevalent opinion is derived from a talmudical figment, of which the *équivoque* of the word *מגדל*, forms the ground-work of the tale. I quote the translation of Dr. Lightfoot. Works, vol. 2. p. 270.

"There are some who find a fly in their cup, and take it out and will not drink: such was *Papus ben Judas*, who locked the door upon his wife and went out." Where the Glossers say thus: "*Papus ben Juda* was the husband *מרים מגדל* of Mary the plaiter of women's hair; and when he went out of his house into the street he locked his door upon his wife, that she might not speak with any body; which, indeed, he ought not to

* See Calmet's "Dissertation sur les trois Maries;" Macknight's "Harmony;" A. Clarke's "Commentary," &c. &c.

have done; and hence sprang a difference between them, and she broke out into adulteries." See *Alphesius* on *Gittim*.

She is also said to have been the mother of *Ben Satda*, who was "hanged on the passover eve." On which Dr. L. remarks, "As they contumeliously reflect upon the Lord Jesus, under the name of *Ben Satda*, so there is a shrewd suspicion that under the name of מִרְיָם מַגְדָּלָה *Mary Magdala*, they also cast reproach upon *Mary Magdalen*;" מַגְדָּלָה, signifying both a town on the lake of Genesareth, and a plaiter or curler of hair.

2. As to the term ἀμαρτωλός, there can be no hesitation in acknowledging that it generally means "a sinner," in the common acceptation of the word, but that it also is sometimes used in the New Testament, and also in the *Septuagint*, for a *Gentile* or *Heathen* is allowed by Schleusner himself, though inclined to adopt the common opinion. His fourth definition of the word is the following: "*Paganus, gentilis, idolorum cultor, qui non est civitati judaica adscriptus*, ita dicebatur a Judæis, neminem extra ecclesiam judaicam sanctitati vitæ studere posse opinantibus, et idololatriam κατ' ἐξοχήν ΠΑΓΩΤΗ Exodus, xxxii. 31, 35.

1 Regg. xiv. 16, appellantis. Matt. xxvi. 45. ὁ υἱὸς ἀνθρώπου παραδίδοται εἰς χεῖρας τῶν ἀμαρτωλῶν, collato loco parallelo, Luc. xviii. 32. παραδοθήσεται τοῖς ἔθνεσιν Luc. vi. 32-33. coll. Matth. v. 47. Marc. xiv. 41. Luc. xxiv. 7. et in Epistola ad Galat. ii. 15. οἱ ἐξ ἑθνῶν ἀμαρτωλοὶ opponuntur τοῖς φύσει Ἰουδαίοις. Sic ΠΑΓΩΤΗ 1 Sam. xv. 18."

The prejudices of the Jews in favor of their own nation are well known. Regarding themselves as the exclusive favorites of Jehovah, they considered all others as "unclean," treated them with contempt, and pronounced them "sinners," and their touch defiling. In the vocabulary of the Jew, "sinner," and "Heathen," were synonymous terms. Luke, ch. 15. v. 1, 2. Compare also Luke, ch. 8. v. 2. with v. 7. The woman who anointed our Lord was, I conceive, one who had formerly been a *Heathen*, and that from hence arose the reasoning of Simon: "This man, if he were a prophet, would have known who and what manner of woman this is that *toucheth* him, for she is a *sinner*." v. 39. This opinion is strengthened by remarking that her conduct is much more clearly elucidated by an appeal to Gentile than to Jewish practices. The most classical and interesting illustration of this narrative that I have met with is in a scarce French work, "*Explications de plusieurs textes difficiles de l'Écriture*;" par le R. P. Dom *** Religieux Bénédictin de la congrégation de Saint Maur. Paris, 1730. 4to. I shall need no apology for pre-

¹ Lightfoot's Works, vol. 1. p. 28. and vol. 2. p. 270.

sending the reader with the following extract, which will be deemed curious, at least, by those who do not accord with me in its application to the term *ἀμαρτωλός*.

After establishing, by a considerable detail of proofs, "que l'*Alabastrum* de l' Ecriture n' est point un vase d' Albâtre, mais simplement un vase, toute abstraction faite de quelle matière il étoit;" he proceeds, "Ce qu'on peut dire de plus singulier touchant celui que la femme pécheresse de l' Evangile répandit sur JESUS CHRIST, c'est qu'il étoit peut-être du nombre de ceux, que les femmes galantes étoient curieuses et avides d'avoir, et qu' on appelloit par distinction des Albâtres de Venus."¹

L'effusion de parfum sur les pieds de notre divin Rédempteur, est un trait qui marque dans la femme pécheresse un cœur noble et généreux. Cet excès de magnificence n'avoit lieu que dans de grands festins, et au dernier service, ou même au dessert, comme on le tire non seulement de l' endroit de l' Evangile que nous expliquons, mais encore de plusieurs Auteurs², surtout de la description du festin de Trimalcion. "On y voit, selon les termes de Petrone même, que vers la fin du repas, de jeunes esclaves par un luxe nouveau apportent des parfums dans un bassin, et en frottent les pieds de tous ceux qui sont à table."³

Rhodiginus n'avoit pas fait attention à ce passage, lorsqu' il avançoit sans fondement, qu' on ne versoit de parfum sur les conviez qu'au dessert.⁴ Il est certain que cet auteur s'est trompé, il ne l' est pas moins qu'il y avoit plusieurs sortes d'essences pour les pieds, toutes différentes de celles qui servoient à parfumer les autres parties du corps. Athenée⁵ entre dans un assez grand détail à cet égard; il fait mention en particulier du Baccaris, du Mégallius, de l' huile d' Egypte, de l' essence de marjolaine, et d' autres qu' il seroit trop long de rapporter.

Il ne faut point douter que notre illustre pécheresse n'ait employé le parfum le plus précieux et le plus exquis: les motifs qui la faisoient agir ne pouvoient être ni plus nobles, ni plus pieux. Pour les pénétrer, il ne faut que réfléchir sur le soin qu' elle prit d' essier les pieds de JESUS CHRIST avec ses cheveux.

La première de ses vues étoit de faire entendre que JESUS CHRIST étoit l' unique objet de son amour. En effet, nous

¹ Anthol. lib. 1. cap. 70. epig. 2. *παῖς ἀλάβαστρα*.

² Vide Athenæ. lib. 13. p. 553. et alibi. Plaut. mil. glor. act. 3. sc. 2. vers. 11.

³ Petron. c. 70. Inaudito enim more pueri capillati attulerunt unguentum in argenteâ pelve, pedesque recumbentium unxerunt: cum ante crura pedesque talosque vinxissent.

⁴ Lib. 27. c. 24. p. 1040. et seq. Ceterum et cum bellariis corollisque in mensas secundas veniebant unguenta, profligatis congrua moribus, impudicisque.

⁵ Ubi supra.

trouvons que les Anciens faisoient leur capital d'essuier les larmes des personnes, qu'ils chérissent le plus avec leurs propres cheveux. Apulée le remarque de Cupidon à l'égard de Psyché.¹ Trimalcion élevoit plusieurs beaux esclaves, qui nourrissoient exprès leurs cheveux, pour lui servir à essuier ses mains.² Un affranchi du même Trimalcion se répandant sur ses propres loüanges, se vante dans Pétrone d'avoir racheté la liberté de la femme, qui lui avoit été donnée durant qu'il étoit esclave; afin que personne n'eût la gloire d'avoir essuié ses mains à ses cheveux.³ Enfin dans Aristophane, Cleon chargé du gouvernement d'Athènes, pour se conserver dans son poste, que d'autres briguoient vivement, descend à la dernière de toutes les flateries en disant aux Athéniens, qu'il les traiteroit avec tant de douceur et de bonté, que quand ils se moucheroient, ils seroient assurez de pouvoir essuier⁴ leurs mains aux cheveux de sa tête,⁵ et qu'il le souffriroit volontiers.

L'autre vüe de la femme pécheresse étoit de reconnoître publiquement la Divinité du Sauveur et de fléchir sa miséricorde. En preuve de cette vérité je donne la coutume constante et invariable observée par les femmes dans les calamitez publiques, de courir aux Temples les cheveux épars, et de les balaier avec leur chevelure. C'est ainsi que les Dames Romaines, pour faire cesser la peste qui faisoit de grands ravages à Rome restoient prosternées dans les Temples, et les balaioient avec leurs cheveux.⁶ C'est ainsi encore que Psyché pour toucher le cœur de Cérès, qui étoit aigrie contre elle, fond en larmes aux pieds de cette Déesse, et balaie avec ses cheveux les traces qu'elle fait en marchant.⁷ Les hommes se sont souvent moulez sur les femmes, et l'on observe que dans plusieurs occasions critiques, ils n'avoient pour fléchir les Dieux d'autre ressource que celle de balaier les Temples avec leurs cheveux et leur barbe.⁸

Ce concours d'exemples, et d'autoritez établit invinciblement les motifs que je donne à l'action de la femme pécheresse" pp. 632—636.

Macclesfield, Nov. 23. 1813.

J. T.

¹ *Metam.* lib. 4. p. 152. edit. Delph.

² *Petron.* c. 27. sub fin.

³ *Idem* cap. 57. p. 284. edit. Burman.

⁴ Ce passage n'avoit été entendu ni des Traducteurs, ni des Scholiastes.

⁵ *Aristoph.* *equit.* p. 343.

⁶ *Livi.* Dec. 1. lib. 3.

⁷ *Apul.* *Metam.* lib. 6. p. 174. and l. 11. p. 189. edit. Delph. Vide *Ovid. Trist.* l. 1. *elog.* 3.

⁸ *Sil. Italic.* lib. 12. Vide *Barth. Statii. Theb.* IX. v. 375.

BISHOP PEARSON'S
Minor Tracts
CHRONOLOGICALLY ARRANGED,

NO. IV.—Vide NC. XVII. P. 208.

CLARISSIMI JOANNIS PEARSONI
EPISCOPI CESTRIENSIS
PROLEGOMENA,
Secundo Volumini Editionis Londinensis (1655.)
præfixa. NEEDHAM.

[Asterismus, ut vocant, initium cujusque paginæ in ed. M. Casaub.
omissæ denotat.]

PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

* Inter opera vero Philosophica, sive Judex, sive alius [fuerit, primum jure merito locum sibi vindicat "Ἰκόνισμα εἰς τὰ χρυσᾶ Πυθαγορίῃ ἔπη," "Commentarius in aurea Pythagoræ carmina," opus nunquam satis laudatum. Neque enim carmina ista tantum interpretari, aut Grammaticorum instar scholia conficere in animo habuit, sed omnia Pythagoricæ disciplinæ lineamenta brevi quasi tabula depingere. Ipsi verba proferam, quia meliora proferre non possum. Ταῦτα τῶν Χρυσῶν Ἑπτῶν ἡ ἐξήγησις ἡμῶν γίνεται, περιέχουσα ἢ αὐτῇ Πυθαγορίαν δογματῶν μετρίαν σύνεψιν, "Hæc est Aureorum Carminum explicatio nostra, Pythagoricorum in se Dogmatum synopsis continens." Proximum huic locum habeat præclarum illud opus, περί Πεποιίας καὶ

¹ Hæc Hieroclis verba facile mihi persuaserint, eum non fuisse Philosophum nescio quō modo ex Judice, sive Persecutore, factum (durior enim hæc phrasia ἀπὸ ἀθλητῶν, ut jam dixi, interpretatio); sed instituto Philosophum, qui Scholæ Philosophicæ, Platoniciæ scilicet, præfuit, interque alia Veterum scripta, hæc Pythagoreorum χρυσᾶ ἔπη ἐξηγῆτο, sive Discipulis suis audientibus explicabat; nostrumque adeo Commentarium nihil aliud esse, quam Prælectiones in Scholæ recitatas, posteaque in unum volumen compactas: quas ipse, uti etiam Maximus Tyrinus, Δόγους, Dissertationes, appellat p. 230. Ἐδοι γὰρ—τὸ μῆτρον τῶν λόγων, ὅσον οἱαί τι, πρὸς τὸν [τῶν Ἑπτῶν] ποιήσανθαι νοῦν,—Quo modo etiam Hierocles Platonis Gorgiam τῆς ἰταλίας ἐξηγῆτο, ut scribit apud Photium Damascius in *vite Isidori*; quam ἐξηγῆσιν Theosebium τῆς τῶν ἀφροατῶν ab ore ejus exceptam descripsit. Quidni autem et hæc χρυσῶν Ἑπτῶν ἐξήγησις eadem ratione in successores ejus et vulgus dimanaret? Needham.

Εἰμαρμένης, καὶ τῆς Τῆς ἡμῶν πρὸς τὴν θείαν ἡγemonίαν συντάξεως, “de Providentia et Fato, Arbitriique nostri cum divina gubernatione congruentia.” Erat autem totum opus in septem libros distinctum, *ἡ δὲ λόγος αὐτῷ ἐπιμαρτυρεῖται τὴν σπουδὴν*, inquit Photius Bibliothecæ codice 214. Quorum etiam argumenta * ibidem percurrit. Hunc à Vossio prætermissum sequatur, qui tanti illi est, *Οἰκονομικὸς*, cujus particulæ, inquit, hæ erant; de amore fraterno, et quomodo utendum sit cognatis, et similes. Voluit igitur Vir doctissimus ingens volumen ab Hierocle in *Ἐconomicis* factum, cujus partes essent illæ à Stobæo citatæ; scilicet, *Τίνα τρόπον θείοις χρηστίον*, seu de “Usu Deorum;” *πῶς τῇ πατρίδι χρηστίον*, sive “quales in patriam esse debeamus;” *πῶς χρηστίον γονύσει*, sive “quomodo erga parentes gerere nos oporteat;” *πῶς συγγενεῖς χρηστίον*, “quomodo utendum cognatis;” *περὶ τῷ γάμῳ*, id est, “de Nuptiis;” *περὶ φιλαδελφίας*, “de amore fraterno.” Ego vero aliter omnino sentio, *Οἰκονομικὸν* scilicet fuisse majoris operis partem unam, eodem plane cum reliquis modo, in eodem cum iis volumine conjunctum. Neque enim verisimile est Stobæum, cum reliquis particulas ad caput suum retulerit, unam tantum ad operis totius titulum referre voluisse. Præterea ea, quæ ex *Ἐconomico* citat, ad rei familiaris administrationem proprie spectant, *πρὸ πάντων γὰρ περὶ τῶν ἔργων ὅφ’ ὃν οἶκος συνέχεται*, “ante omnia,” inquit, “de operibus quibus * res domestica continetur.” Partitur itaque officia ad familiam pertinentia inter patrem matremque familias, rustica, forensia, et civilia viro, mulieri domestica negotia tribuens. Peculiaris igitur pars est *Οἰκονομικὸς*, ab officio erga Deos, patriam, parentes, fratres, cognatosque distincta, unumque caput vel librum fortasse in opere majori constituens: quod quidem ego *Ἱεροκλῆος φιλοσοφῆματα* nominatum puto.

“Etiam Hyllarimensem signari suspicor a Michaele Apostolio Centuria 8, Prov. 20, ubi citatur *ἡ δευτέρη φιλοσοφῆματιν παρὰ τῶν φιλοσόφων*, libro secundo de iis qui à Philosophis in sapientiæ studio instituuntur.” Ita Vossius, prorsus male; non enim sunt *οἱ φιλοσοφῆματα* de quibus Hierocles scripsit, sed τὰ *φιλοσοφῆματα*, ut Demetrii Ixionis *Ἐτομολογούμενα*, quorum meminit Athenæus; neque *παρὰ τῶν φιλοσόφων* legendum est, sed *περὶ*, ut apud Etymologum et Suidam reperitur, unde Apostolius hausit: neque *περὶ φιλοσόφων* pars tituli est, sed tantum indicat Hieroclem lib. 2. *φιλοσοφῆματιν*, dum de Philosophis loqueretur, ea verba habuisse, quæ * sequuntur. Ita enim Suidas in *Ἐμποδῶν* *ἔχρησται δὲ τῇ λέξει Ἱεροκλῆς τι δὲ ἄλλοι, ἀντὶ τῷ ἔμποδῷ. ὁ φησὶν ἰς β’ φιλοσοφῆματιν περὶ τῶν φιλοσόφων· τίς γὰρ αὐτῶν ἔχει καὶ ἔγχει, καὶ παῖδας ἀνέλατο δὲ ἑστέας ἐπικαλέηται, μηδὲν ἔμποδῶν ὄντος.* Apud Apostolium pro

* Ad Clarissimi Episcopi verba, quæ mox habet de Origenis *φιλοσοφῆματιν*, non satis attendisse videtur doctissimus Suidæ editor Kuaters, cum hæc annotaverit ad hunc Suidæ locum. Φησὶ, &c.] Quis? An Hierocles, cujus proxime ante facta est mentio? An vero Origenes, qui scripsit *Librum φιλοσοφῆματιν*, qui MS. scribitur in Bibliotheca Florentina? Sic existimat Pearsonius. Sed mihi de auctore hujus fragmenti nihil explorati esse fateor. Ne minima quidem suspicio videtur inesse Pearsoni animo, hæc desumpta esse ex Origene; quippe ejus mentione cumbiter tantum facit, ut qui eundem Operi præfixerit titulum, quem Hierocles suo; Imo fragmentum istud discrete Hierocli interius tribuit. Needham.

αὐτῶν perperam scribitur αὐτῶν, quod Pantinum in errorem duxit plane jocularum. Suidæ igitur verba, ut et Etymologi, sic accipienda sentio. Utitur hac voce ἑμποδὼν Hierocles cum aliis loco ἑμποδῶν ut cum lib. 2. φιλοσοφούμενων, in hunc modum de Philosophis loquitur: "Quis enim eorum non uxorem duxit, liberosque suscepit, et rei curam gessit, quoties nihil impedimento esset?" Reliqua quæ apud Suidam sequuntur, et cum his, nullo alio autore nominato, nulla occasione interposita cohærere fortasse videantur, omnino ab hoc fragmento Hieroclis removenda sunt, autorique suo restituenda. Post illa scilicet Philosophi nostri μηδὲν ἑμποδὼν ὄντος, sequitur apud Suidam, ἐνὶ ἡμῶν τῷ εἰδῶς ἐν ἡμῶν εἰδῶσι, ὡς εἰπὶ Πλάτων, πιθανώτερος ὑπάρχει. Θεωρουμένης Ἰλλους μιμερημένης σταφυλίας λογιώτερον πάντων ἔστιν παιδευτῶν τῷ Κωνσταντίνῳ * διὸ δὲ πολλὰ αὐτῷ διδασκόμενα ἐκ τῶν δημοσίων.

"Ut ingenue fatear, hunc locum non satis intelligo," inquit Aemilius Portus, qui Suidam adeo infelicitè transtulit, maculisque plurimis aut affectum invenit, aut affecit. Neque satis ei fuit non intellexisse, insuper emendatione corripit, nam pro τῷ Κωνσταντίνῳ legit τῷ, atque ita Imperatorem nobis pro urbe dedit, et tempora Constantinii cum regno Zenonis pariter confudit. Imposuit illi vocabulum Ἰλλους, quod nomen viri fuisse ignoravit, inde reliqua plane tenebris involuta ut viderentur necesse fuit. At Ἰλλους vel Ἰλλας Græcis, Hyllus aut Illus Latinis dictus, sub Zenone vixit, eique familiaris admodum fuit. Suidas ipse, Ἰλλας, ὄνομα κύριον, ὅς ἦ μάγος Ζήνωνος. At Zenoni operam in arte magica præstitisse, aut omnino magum fuisse illum non memini. Imo errorem ex scripturæ compendio natum pro

certo habeo: scripsit aut Suidas, aut Librarius μάγ^{ος} vel brevius, ut

in MS. codice Manuelis Moschopuli expressum vidi, μ^{ος}: hoc qui sequebantur μάγος effecere, cum μάγιστρος * abbreviatura illa intelligeretur. Victori in Chronico Hyllus Patritius, et simpliciter Patritius nominatur: at Marcellino Illus natione Isaurus signanter dignitate Magister Officiorum dicitur: Et Joannes Antiochenus, ' nondum editus, Καὶ ἔγιντο ὁ Ἰλλας συγκλητικὸς καὶ ὑπάτος, καὶ μάγιστρος, διὰ πατρίους. Non igitur magus, sed μάγιστρος Zenoni Illus fuit. De hoc igitur Illo patritio et magistro intelligenda sunt ista apud Suidam, quæ ex voce ἑμποδὼν citavimus: neque vero Hieroclis nostri fragmento adjungenda, cum sint sine dubio hausta ex Damascii libro, de vita Isidori, (toties in collectaneis illis exscripto) ut patet ex narratione ipsius Suidæ in Παμπερίκῳ, et iis quæ in Excerptis à Photio in Bibliotheca conservatis etiamnum exstant. Fragmentum igitur prius Hieroclis fuit, idque opinor ex librorum aliquo quos φιλοσοφούμενα nominavit, qualem etiam titulum Origenes, qui eidem Scholæ aliquando præfuit, usurpavit; et latent ejus² φιλοσοφούμενα adhuc in Bibliotheca Floren-

* Prodiit Oxonii, A.D. 1691.

² De hoc opere Origeni adscripto quid aliud proferam quam Celeberrimi Hieronimi censuram in *Origenianis* pag. 277, C. "Falso (inquit *Vir summus*) præscribit sibi nomen Origenis libellus quidam, qui Philosophorum sectas ac dogmata recenset, et *Πριγίνος φιλοσοφούμενα* solet appellari. Primus autem hic est liber grandioris operis, quo Hæreses omnes confutandas Auctor sibi proposuerat, quod ex dogmatis philosophorum hæreseon pestes fere profectæ sint; hisque confutandis utilis sit illorum confutatio. Larvæ huic scriptioni personam detrahun-

icio viri doctissimi Lucæ Holstenii dignissima quæ edantur. Inter hæc πρὶ * διακρίσεως tractaverit, aut omnino de Jussuam scripserit, nescio: semel enim Stobæo citatur sub sæpius sub Ἱεροκλῆς, nomine. Et fieri potest, ut ab Hieracino potius illa scripta sint, quem Ammonio æqualem tradit otium Damascius. Restant Ἱεροκλῆς φιλοσόφῳ Ἀστυν, "Hierosophi Facetiæ;" quæ an nostri sint ipse qui edidit dubitarentur sane esse alicujus Hieroclis junioris.

hæc, concinnavit etiam Hierocles in Platonis Gorgiam statum, non manu sua scriptum, sed ab ore ejus à discipulo a; de quo memorabile est quod narrat apud Photium Da-

Οὗτος (Ἱεροκλῆς) πρὸς τὴν Πλάτωνος Γοργίαν τοῖς ἱταλοῖς ἐξηγούμενος ἀρετῶν Θεοσεβίου ἀπεγράφετο τὴν ἐξηγήσιν. Πάλιν δ', οἷα εἶπε, τὸ Ἱεροκλῆς εἰς τὴν Γοργίαν καταβαλλομένου, μετὰ τινα χρόνον, τὴν αὐτὸς πύστιν ἀπεγράφετο, καὶ ἀντιπαρεβαλὼν τὰ πρότερα διὰ τὰ ὑστερα, τῶν αὐτῶν, ὡς ἴσως εἰπὺν. ἑκάτερον δι' ἑμας, ὃ διὰ παράλογον ἀκούσαι, τῷ Ἱεροκλῆ, καθύστερον εἶδεν τι, προαιρέσιος. Τοῦτο * μὲν ἂν ἐπιδικῆται τῷ καὶ ἂν ἄρα τὸ τῶν φρονῶν πῖλατος. "Hierocles hic aliquando Gorgiam sociis explicabat. Unus vero auditorum, Theosebionem descripsit. Iterum vero, ut par erat, cum Hierocli aliquod tempus secundo interpretaretur, idem etiam hanc ex eodem descripsit, et collatis prioribus cum secundis, in nullo, ut n, eadem invenit: utraque tamen, quod vix auditu credibile onis, quoad ejus fieri poterat, institutum continebant. Hinc r quanta in illo viro fuerit ingenii copia." Ita à scriptis ad xervenimus, et nequid videamur omittere, age ab illis ad dicta s. Tradidit itaque idem Theosebionem Hieroclis discipulum idam, vel potius Damascium, eum ἐξηγούμενον (non inter nar, ut Curterius et Portus, sed dum Platonem explicaret) ali-

isthæc quæ exstant in Proœmio: Ταῦτα δὲ ἕτερος οὐκ ἐλίσσει, ἢ τὸ ἐν παραδοθὲν ἅγιον πνεῦμα, οὗ τυγχάνοντες: πρότερον οἱ ἀπόστολοι μιμήσαντες τοῖς σπουδαῖσιν ὧν ἡμεῖς διάδοχοι τυγχάνομεν, τῆς τε αὐτῆς χάριτος μιμήσασθαι, ὥς τε καὶ διδασκαλίας, καὶ φρονεῖν τῆς ἐκκλησίας λογιζομένοι, οὐκ ἐφ' ὅλα μὲν ν. "Hæc a primum non alius coargnet, quam traditus in Ecclesia Spiritus quem cum primitus acceperant Apostoli, iis communicabant qui recte sentiebant: quorum nos cum successores simus, et ejusdem gratiæ s, necnon episcopatus et magisterii, et custodes Ecclesiæ reputati, non r socordiam dormitabimus." Atqui nec Ecclesiæ custos Origenes, nec s fuit. Episcopus autem fuit Epiphanius, et librum scripsit de Hæreide non inanis conjectura snnitur, hoc opus ad ipsum esse referendum." æteli argumentum encrvare conatur Jacobus Gronovius, qui primus hæc una è Codice Mediceo in lucem protrusit in Tomo x. Theauri Antiquissimorum. Galeus autem nostras in Notis ad Hermiam, p. 213. edit. Oxon. ibelli hujus auctorem esse contendit, de quo Theodoritus Therapeut. lib. t Jonsius, p. 318. Sed horum omnium sententias peratringit doctissimus itophorus Wolfius, qui librum istum iterum in lucem dedit Hamburgi. 96. Needham.

iascius, Philosophus Stoïcus (teste Suida) patria Syrus, ex urbe Damasus, Marini, successoris Procli in Schola Atheniensi, discipulus fuit (teste et floruit sub Justiniano Primo sive Magno, circa A. C. 540. Scripsit n Philosophicam, cujus pars videtur fuisse Vita Isidori, ex qua longiora (quæ infra citantur) apud Photium leguntur. Idem.

quando dixisse, κύβητος ἰσικίμαι τὰς Σοκράτους λόγους ἀπὸ τῶν γὰρ ἰσὶ πανταχῶ, ὅσην ἂν πίσωσι. "Socratis" scilicet "sermones tesseriis esse similes: stare enim semper erectos, quacunque cadant." Rursus, cum Byzantii in iudicium adductus plagis cæsus esset, mananti ex corpore * lacerato sanguine iudicem aspersit, simulque illud Ulyssis apud Homerum usurpavit,

¹ Κύκλωψ, τῇ πρὸς οἶνον, ἐπεὶ φάγας ἀνδρείμα κέρει.

Hæc habui quæ de Philosophi nostri scriptis dictisque traderem; qualia vero ea sint, aut quanti inter eruditos æstimanda, non aliunde melius quam à criticorum veterum iudicio cognoscere poterimus. Primum itaque legimus apud Suidam, et paulo integrius apud Photium, aut Damascii, aut alterius Philosophi, certe à Damascio traditam, hanc de Hierocle nostro sententiam: ὅτι ὁ Ἱεροκλῆς, ὁ τὰς ἐν Ἀλεξανδρίᾳ διατριβὰς ὑφ' αὐτοῦ ὁρῶν καὶ μεγαληγορία κοσμήσας, μετὰ τῷ σιγῆ καὶ μεγαλοπρεποῦς εὖρεσι τὴν διάνοιαν εἰς ὑπερβολὴν ἤν δι' ἀσφίλειον εὐχρηστίας ἢ εὐπορίας τῶν καλλίστων ὀνομάτων καὶ ῥημάτων, κατεπλάττει ² πανταχῇ τὰς ἀπορροαίνας, πρὸς τὴν Πλάτωνος ἀμιλλώμενος αὐτὸν καλλιῤῥημοσύνην καὶ πελοῦσαι. "Sciendum quod Hierocles, qui Scholam Alexandrinam sublimitate et magnitudine animi ornavit, præter magnificentiam venerandam (et constantiam," Suidas enim et alii codices * apud Photium pro σιγῆ exhibent ἀτρεπίτη) ³ "etiam ingenii ubertate admodum affluebat; et cum linguæ præstantia, pulcherrimorumque nominum et verborum facilitate ac copia excelleret, omnes ubique auditores in sui admirationem rapiebat, tam orationis venustate, quam sententiarum varietate, cum Platone semper contendens." Quo Philosophi nostri encomio quid uberius? Quid luculentius? Et tamen Suidas post operum enumerationem hæc statim subjungit: ἐν αἷς φαίνεται ὁ ἀνὴρ τὴν μὲν ζωὴν ἐν φιλοσοφίᾳ, τὴν δὲ γυνῶσιν ἐν ἀκριβείᾳ. Ac si vita sublime aliquid spirasset, scientia nihil accuratum. Ne hæc Hierocli nostro labes adhæreresceret, Curterius particulam ἐκ ἐ Suida tollit; et cum vitæ sublimis, tum scientiæ accuratæ, Philosophum Latine exhibet. Ceterum non vidit ille, in Græcis autoribus corrigendis minime felix, verba hæc Damascii esse, non Suidæ, qui Vitæ Isidori partem maximam in Collectanea sua transtulit. Id enim si vidisset, negationem nunquam sustulisset, aut ea injuriam nomini Hieroclis factam putasset. Jamdudum enim observavit Photius, Damascium * in eo opere, quotquot verbis extollit, et aut ob doctrinæ excellentiam, aut ob ingenii solertiam, supra humanam conditionem, ut plane divinos celebrat, horum se iudicem constituere, nullum non perstringere, in singulis etiam aliquid eorum, propter quæ prius laudaverat, desiderare, ipsi Isidoro haud parcere. Vel hinc liquet ista etiam apud Suidam in Ἱσίδωρος, τὴν ζωὴν μὲν ἢ φιλοσοφίᾳ τὰ δὲ πρὸς ἐπιστήμην διζητησάμενος, ex eodem Damascio pariter petita esse, et cum iis quæ de Hierocle dixerat plane consentire, adeoque negationis particulam, ἐ Suida per Curterium sublatam, omnino restituendam videri. Neque vero existimationi Autoris nostri quicquam

¹ In *Odyssea*, l. v. 347.

² Κατεπλάττει. *Pearson*.

³ Ἀτρεπίτη exhibent. *Pearson*.

re putemus, quod minus ab eo laudetur, qui omnes etiam quos at pariter vituperat.

iteor equidem alicubi, aut à Damascio aut Isidoro, Hieroclem in rem Philosophorum medium esse redactum: nam cum Pythagore et Platonem divinos appellet, Aristotelem vero et Chrysippum imat; his verbis de Autore nostro sententiam fert: *Τὸν δὲ ἱεροκλῆα τι, καὶ εἴ τις ὅμοιος, οὐδὲν μὲν ἐλλείποντας εἰς * τὴν ἀνθρωπίνην σπουδὴν, τῶν δὲ μακαρίων νοημάτων πολλαχῇ πολλῶν ἐκείνους γινωσκόντας, φησὶν.* Philosophis junioribus Hieroclem, et ei similes, quod ad humani apparatus attinet, nullibi deficere, at beatorum divinorumque aptum ut plurimum expertes esse, ait." Atque hæc de Hierophilosophia; de stylo, omni exceptione majus est Photii Græco-Patriarcharum longe doctissimi iudicium. *"Ἐστὶ δὲ ἡ φράσις τῆς σφίδης μὲν καὶ καθαρῆς, καὶ σπουδῇ φιλοσόφου τρέψουσα· ἡ μὲν γὰρ τοῖς ἀκατέτριτοῖς καὶ περὶ τῶν ἐξωκεῖν ἐξωκεῖν χρώμασι τι δι' ποικιλίας τῆς φαντασίας.* et autem phrasis Hierocli aperta atque pura, et rebus philosophis apta; at non supervacuis pulchrisque coloribus, et Rhetorices pigmentis, decorata. Qua et sobria et accurata Viri summi contenti, huic de Autore dissertationi finem imponimus, de e postea dicturi.

incipem in hac secundi voluminis mantissa locum tenent fragmenta "de Fato, Providentia, et Libero Arbitrio." eaque bis Græce, Latine exhibita. Ad Græca quod attinet; primo loco posita ea * quæ Fredericus Morellus Lutetiæ è Bibliothecæ Medicæ eruta anno MDXCVII edidit; quæ cum Epitomen Hieroclis nescire aliquis suspicetur, mihi tamen nihil aliud esse, quam ex Excerptis Photii iterum excerpta, et quasi in corpus redacta, videntur. ut ostendam, primo sciendum, septem de hac ipsa re libros ab e oculo fuisse conscriptos, quorum argumenta nobis breviter Photius dedit; at fragmenta ex tribus tantum, ut tituli præ se ferunt, restant. Deinde etiam observo Epitomatorem Morellianum nihil aliud in se continere, ne unam quidem sententiam attigisse, quæ non in Photianis exstet. Præterea, idem utriusque fragmenti scilicet ipsa fronte iisdem verbis propositus, iisque eadem menda laboribus. *"Ἡ δ' ἐπαγγελία τῆς παρούσης σκέψεως περὶ προνοίας ἵστοι διαλαβοῦν ἀπὸ τοῦ διδῶντος δὲ Ἀριστοτέλους συνδιατιθίμην.* Si interpretes consulueris, res quid legerint, ita sententiam aliter aliterque unusquisque coniecit et expressit. Ego apud Photium primo ** συνδιατιθίμην* scriptum et Librarii vitio α in α versum, quod perquam usitatum * est, à Luciano autem Excerptore mendam etiam cum sententia esse scriptam. Plane ut paulo post, cum in aliquibus Photii codicibus, *ἀγνήτη ὅλης συνειρήνης*, in aliis *ἀλλὰ γινήτης*, vel *γινήτου*, scriberetur; raptor ille posterior *ἀλλὰ γινήτου* expressit, itaque Morellum et Groenii sententiam plane alienam induxit, qui *materiam generatam* sive *atque nobis exhibent*, cum omnia quæ sequuntur plane *ἀγνήτου seu creatam materiam* postulant. Utcunque sit, Excerptorem à Morellio Hierocli de Providentia libros nunquam vidisse, sed è

* Vide supra Notam tertiam.

2 De hac Emendatione vide Notam secundam ad p. 236.

Photii Bibliotheca omnia transcripsisse, persuasissimum habeo. Ea autem quæ ita transcripsit, quia non eadem serie ordineque apud Photium extent, quo quæque loco reperiri possint, indicare non gravabor.

Principium itaque Morellianorum inter Photiana ad finem p. 36. ommissa scilicet Hieroclis Prefatione, reperiuntur: deinde quæ post medium p. 6. iterum quasi incipere videntur, in secundis Photii excerptis p. 48. occurrunt. At p. 10. quæ post λογίζομαι φανένται sequuntur, * longo intervallo p. 66. comparent. Quæ vero 12, l. 2. se offerunt, ad 54. medium lectorem reducent. Pag. 14. hæc verba, ταύτη τοι καὶ Πλάτων ad 66. iterum mittunt. Post ἀλλοιῶς διακρίσεις, p. 16. ad 74. relegamur: et à fine 18. post τὴν ἡμετέραν διάνοιαν, ad finem pene 78. mittimur. Ubi plusculis interceptis Excerptor progreditur, donec 22. initio tribus lineis ex 56. petitis, iterum procedit, tandemque Photianis ad finem plane perductis, post medium 24. ad 56. redit, unde paucissima prætergressus in medio 64. finit. Denique Appendix ipsa ex p. 70. desumpta est; quam cum Corollarium parum huic operi congruens appellet Morellus, ostendit se non intellexisse, hæc ex fine secundi libri petita esse, quo opiniones Platonicas ex ipsius Platonis operibus collegit, expressit. Hæc nobis laborem pepererunt hoc uno nomine haud plane supervacaneum, quod aliis eandem non creabant postea molestiam. Atque hinc tandem clare perspicimus quis scopus, quæ mens Epitomatoris fuerit. Nam cum Hierocles septem libros de "Fato, Providentia, et Libero Arbitrio" edidisset, * Photius autem ex tribus tantum prioribus excerpta in Myriobiblon retulisset, in quorum primo sententia Hieroclis expressa est, in secundo Platonis auctoritas petita, in tertio autem objectiones refellebantur. Excerptor Morellianus ex secundo tertioque ea quæ ad primi argumentum pertinere videbantur revocavit, ut universam Hieroclis "de Fato," et annexis doctrinam in unum quasi corpus redactam exhiberet.

Quoties autem verba ipsa ex Photio non transcribit, toties suspectum habere Epitomatoris iudicium oportet. Ecce enim non procul ab initio de Ammonio nonnulla locutus, statim subjungit, οὗ Πλωτῖνος καὶ Ὀργήγιος, ἔτι τι Πορφύριος δι' Ἰαμβλῖχου, μαθηταὶ γέγονασιν. "Ergo tam Porphyrius et Iamblichus, quam Plotinus et Origenes, Ammonii discipuli fuere." At quis nescit Iamblichum Porphyrii, Porphyrium Plotini discipulum fuisse, neutrum Ammonii? Fateor equidem Eusebium Origenem Porphyrii condiscipulum facere, idque ipsius Porphyrii autoritate fretum. Συμφορεῖται μὲν ἔν, ὡς αὐτὸς ἀναγράφει, κατὰ τὴν ἑνὴν ἑκαστοῦ, * Ὀργήγιος τὶ δι' Ἀρείου καὶ Ἀκυλίνου.

Sed potest esse error in nomine Origenis, ut videtur esse in altero Aquilini. Forte enim non Ἀκυλίνος, sed duabus literis prioribus leviter mutatis Παυλίνος, scriptum fuit; quippe meminit Paulini cujusdam Plotini discipuli Porphyrius, quem Amelius μίκαναλον appellavit; Aquilini vero mentionem facit, tanquam ex Philosophia hæretici, et

* Accurrunt. Pearson.

inter Gnosticos à Plotino refutati. Utcunque se res habeat, ¹ Origenes Porphyrii condiscipulus esse nullo modo potuit, qui Plotini jam senescentis primo factus est discipulus: Origenem autem Plotino annis viginti seniore fuisse constat. Teste enim Porphyrio, in vita Præceptoris sui, decimo Gallieni Imperatoris anno quinquagesimum nonum circiter ætatis annum agebat Plotinus. At Origenes vixit usque ad Gallum et Volusianum, id est, usque ad sexagesimum nonum ætatis suæ annum. ut Hieronymus in Catalogo testatur. Quo minus mirum est, viso Origene in Schola inter auditores apparente, Plotinum derrepente erubuisse, et post pauca verba clausisse lectionem. * Qualem igitur Eunapius condiscipulum Porphyrio adjunxit virum! et Præceptor, quem summe coluit, venerandum, et ipso Porphyrio quinquaginta annis seniore, ut ipse apud Vincentium Lirinensem fatetur; "excitum se fama ipsius ² Alexandriam fere puerum

¹ Hic injuria vapulat Eunapius à Celeberrimo Episcopo, dum non satis advertebat (quod tamen ei postea in mentem venisse video) præter Origenem Christianum, cognomento Adamantium, alium fuisse Origenem, Philosophum Gentilem, qui Ammonium primo Alexandriæ cum Herennio et Plotino audivit, teste Porphyrio in *vita Plotini*, et postea Romæ Plotinum cum Porphyrio, teste ipso Porphyrio apud Eunapium loco jam allato, et in *vita Plotini*; tantæ eruditionis et tam sobacti judicii virum, ut eo in Plotini prælegentis schola viso, Plotinus derrepente erubuerit, cathedramque Origeni obtulerit; quo renuente, pauca tantum præfatus prælectionem clausit. Baronius quidem in *Annalibus Ecclesiasticis*, et Lucas Holstenius in secundo et sexto Cap. de *Vita Scriptique Porphyrii*, hunc Origenem unum eundemque esse cum Origene Adamantio crediderunt. Unde Lucas Holstenius (pariter ac Pearsonus) miratur Eunapium facere Origenem condiscipulum Porphyrii, multo inferioris ætate; quem Porphyrius ait se admodum puerum novisse quidem, non Alexandriæ fuisse, sed Tyri, unde oriundus erat, et ubi Origenes diaconatus est. Adeo ut mirari desiissent Holstenius et Clarissimus Episcopus, modo animadvertissent Eunapium vocare Gentilem hunc Origenem, non Adamantium, Porphyrii *συμφοιτητήν condiscipulum*, idque non sub Ammonio Alexandriæ, sed Plotino Romæ docente. Ad hæc autem confirmanda unum aut alterum sufficiat argumentum, quæ a Valesio etiam observata video. Primum ducitur ex testimonio Longini Philosophi apud Porphyrium de *vita Plotini*, qui in libro *πρὸ τῆς*; tradidit hunc Origenem nihil scripsisse, præter libellum de Dæmonibus, et alium sub Gallieno librum, cuius erat argumentum probare ὅτι μόνος; αὐτῆς; ὁ Βασιλεὺς. Quis autem hæc de Origene Adamantio dicta esse credat, quem constat *παραγραφήσασθαι* fuisse, ex indicibus ejus Librorum ab Eusebio conscriptis, et fama, eum sena librorum millia exarasse: imo ex ipsius Porphyrii confessione, qui apud Eusebium fatetur eum celeberrimum fuisse propter scripta quæ posteris reliquit? Alterum argumentum petatur ex istis Porphyrii verbis in *Vita Plotini*, quibus indicat Origenem scripsisse librum sub Gallieno, in laudem Imperatoris istius, ut poeticam ejus facultatem prædicaret (ut recte observat Clarissimus Valesius) non ut *Regem solum effictorem esse prædiceret*, ut absurde vertit Marsilius Ficinus. Fuit enim Gallienus poetica deditus; extantque aliquot ejus versus nuptiales inter *Fragmenta* Petronii Arbitri. Quod si verum est hunc Origenem scripsisse sub Gallieno, ab Origene Adamantio necessario distinguendus est, quippe qui ad Gallieni tempora minime pervenerit, cum diem ultimum clausisset Gallo et Volusiano imperantibus, *A. C.* 252, ut Valesius ex Baronio, vel saltem primo Valeriani anno, scilicet *A. C.* 254, ut doctissimus Gul. Cavens asserit in *Vita Origenis*, p. 232. Denique, Origenem Adamantium sibi valde adolescenti aliquando cognitum fuisse tradit Porphyrius; quod profecto non dixisset, si diuturna sibi cum illo et constans intercessisset necessitudo. *Needham.*

² Non immerito vapulat Vincentius à Valesio et Pearsono in *Indicibus Ignatianis*, quod ex Eusebii verbis male intellectis Porphyrium Origeni Adamantio

perrexisse, ibique eum vidisse jam senem." Nullo igitur modo Ammonii discipulus Porphyrius fuit, multo minus Iamblichus, Porphyrii auditor: et Excerptorem Morellianum in hunc errorem duxit cum incuria festinatio. Cum enim Photius inter Ammonii *γωγίμους* Plotinum et Origenem nominasset, ac postea ad eorum successores enumerandos progressus esset, inter quos Porphyrium, Iamblichum, et tandem ' Plutarchum Atheniensem collocat; Excerptor discipulorum successores, nulla distinctione adhibita, Ammonii auditores tacit. Quod ideo notatu non indignum judicavimus, ut inde Morelliana ex Photianis emendanda moneremus; quæ quisquis diligenter contulerit, ne ille conjecturis emendationibusque Morelli ad marginem collocatis, semper incertis, plerumque falsis, non indigebit. * Nam quod statim ab initio operis pro *προσαναήντας, προσαναθήντας* legi vult, vocem prorsus alienam restituit, et à Photio ex ipso Hierocle sine dubio transcriptam rejicit: imo plane fugit eum Grotiumque ratio, cum *σφῶς αὐτὸς προσηλάσθας*, "seipsum tantum consuluisse" interpretati sunt. Ita p. 4. pro *ταῖς ὁμοίαις*, conjunctione addita, *καὶ ταῖς ὁμοίαις* scribens, levissima correctione sententiam authoris fœdissime corrumpit, non nisi ex Photio sanandam, qui ostendit non conjunctionem *καὶ*, sed verbum *ὑποβάλλου*, defuisse. Pag. 8. *Πάντως πε τῆς ἀταξίας αὐτῆς ἀγνοησὶα τῶν ἱαυτῶν φύσεως κειμένης*, "Cum etiam quod inordinatum erat in eorum natura, ortum nullum habuisset." Ita Morellus. Quæ quidem nihili sunt; neque tamen meliora attulit Grotius. Ex Photio itaque emendanda, et legendum, *πάντως πε τῆς εὐταξίας αὐτῆς ἐν τῇ ἀγνοησὶα τῶν ἱαυτῶν φύσεως κειμένης*. Mox etiam pro *καὶ* τὸ μετατερεπόμενοι, ex eodem substituendum τῷ μετατερεπόμενοι. Neque ferendus est Andreas Schottus, qui in Græco exemplari emendationem vidit, in versione sua mendam retinuit. Nihilo enim melius, quam aut Morellus * aut Grotius, vertit, "Quod autem præter naturam efficitur, vitatur." Cum et verba ipsa, et ea quibuscum cohererent, hunc sensum postulent: "Contra naturam vero affici, malum est ei quod mutatur." Rursus paulo post, (est enim hic locus admodum obscurus, neque Interpretum Triumphaturui intellectus) pro *πρὸς τὸ μὴ δύναται*, legendum *πρὸς τῷ*, quod aliud est: novum scilicet argumentum, præter iniquum et injustum, etiam ab impossibili deductum. Pagina autem 12. locus insignis est, qui et emendationem nostram et explicationem efflagitat. Τὸ δὲ τρίτον, *ὡς ἔσχατον τῶν θείων γυνῶν, ἢ μέντοι τὸ ἰκνωτὶν τρέπεισθαι τῆς ὑπεροχῆς τῶν ἀγίων ὑπὲρ, ἀλλὰ καὶ τὸ ποτὶ κακύνεισθαι τῶν αἰθέρων ἀξίαν ὑπὸσθαι*. Pro τὸ bis legendum suspicatur Morellus τῇ, et quidem rectissime, licet Photii codices non agnoscant; sed interim

discipulum dederit: Enseñs quidem ait Porphyrium scripsisse se Origeni *καμὶ δὲ νῖος ὄντα ἔτι ἐν τετραχρῶναι*, atqui (ut *Valesius optime ad locum*) Porphyrius non dicit Origenem à se visum Alexandria jam senem. Equidem libentius crediderim (*inquit*) Origenem à Porphyrio adhuc puero visum esse in urbe Tyro, in qua Origenes relicta Alexandria diutissime commoratus est. Fuit enim Porphyrius patria Tyrius, ejusque adolescentia in ea tempora incidit, quibus Origenes Tyri morabatur. Senem autem illum videre quomodo potuit Porphyrius, cum eo tempore, quo ex Alexandria discessit Origenes, nondum quinquagesimum ætatis annum attigisset? *Needham*.

* De celeberrimo isto Philosopho vide quæ nos in *Præfatione* et *Notam primam* ad p. 246.

non vidit vocem ἀξίαν esse vitiosam: moneo itaque ex Photio legendum, τῆς τῶν αἰθέρων ἀξίας ὑπόστασις. Mira sunt quæ hinc interpretes excudunt, et ab Hieroclis sententia prorsus aliena, quæ in hunc modum, admissa utraque correctione, reformanda intelligendaque censeo. Cum tria eorum quæ * intelligentia prædita sunt, (non quæ intelligentiam movent, ut perperam Morellus et Grotius) genera sint, quorum primum, sine ulla sui commutatione, indesinenter divinæ similitudinis particeps est, quale est cælestium genus; secundum vero non immutabiliter impartibiliterve eandem similitudinem sortitur, sine peccati tamen vitiiue labe paternis legibus obtemperat, quale ætheriorum genus est: tertium ab utroque distinctum est, nam "eo quod aliquo modo mutetur, infra eminentiam cælestium descendit; eo vero quod etiam aliquando vitietur, infra ætheriorum dignitatem subsidet." Hæc sunt Pythagoricæ doctrinæ, hæc Scholæ Platoniciæ, consentanea. Hierocles ipse ad "Aurea Carmina," cælestes illos, velut τοῦ ἐκείνης ἀπαθείας καὶ ἀκακότητος, animos autem hominum, uti τρεπτὰς δι' ἡμετέρας τῇ εἰς κακίαν ὑποφύσσει, describit; inter utrosque vero medium genus ita depingit, ut simul nostra illustret atque confirmet. Τῷ μὲν αὖ γινώσκον ἀπαθείας τῷ ἀδραπάνῳ γίνως· τῷ δὲ μὴ ἀτρέπτως, μηδὲ ἀσάφως ὁ γινώσκων, ὑποβιβάζει τοῦ θείου. Et alibi de tertio genere, οἱ δὲ τῶν ἀγαθῶν κέρων ἐξ ἀσφαλῆς ὑποβιβάζονται, ὡς καὶ οἱ μὲν αὖ τοῖσι τὸν θῖον, οὗτοι δὲ εἰς ἄνοιαν πρὸς ποτὶ πίπτουσιν.

Page. 26. legitur ἡ τῆς ἐκείνου δι' ἐκείνου μεταστάσεως ἰμαρμίτη, "fatum migrationis de loco in locum," ut interpretes: quod nihili est. Ita, τὸν δὲ ἀρχὴν τῆς γιγνώσεως ἐρεῖξαι ἡ τῆς ἐκείνου ἐκπαμπῆς ἰμαρμίτη. "Initium ortus definit Fatum migrationis è vita," inquit Andreas Schottus, sensu plane nullo. Non viderunt quid esset ἐκείνου ἐκπαμπή, et quod ei ex adverso respondet, ἡ ἐκείνου μεταστάσις. Moneo igitur legendum pro ἐκείνου δὲ, quod Græci non usurpant, ἡ θείῃ, ut in Photio reperitur. Nam cum particula θὲν motum è loco, δὲ vero ad locum significet; in ἐκείνου una tantum Græci utuntur, in ἐθείῃ utraque: neque δὲ appositum significationem mutat: sed ut ἐθείῃ nunc hic, nunc huc valet, Ἐθείῃ, ἐπαύθῃ, ὡς εἰς τοῦτον τὸν τόπον, inquit Hesychius; ita ἐθείῃ hinc significat, et idem est quod ἐπαύθῃ iterum ἐπαύθῃ, ἐθείῃ, ἐκ τούτου. Optime Hierocles ipse ad Aurea Carmina: Πείσοιαι ἐπ' ἀδραπάνῳ ἵσθι καδ' ἵνα ἐκαστος, πῶς ἀφίσταται τῶν ἐκείνῳ πῶς πρὸς τὰ τῆδε νῦν· πῶς ἐπαύθ' πολιτεύεται· πῶς αὖ ἐπαύθῃ ἀνακαταστήσῃ ἐκείνῳ. Ita explicat ille animarum in corpora illapsam, reditumque ad eum unde profectæ sunt locum. Neque aliter Plato in Phædone p. 80. B. è vita migrationem appellat τὴν ἐκείνου πορείαν. Dæmonem enim unicuique animæ præpositum velut ducem assignat, ὃ δὲ προστάτακας τὸς ἐθείῃ ἐκείνῳ παραύσαι, cui mandatum est animas morientium, ex hoc loco ubi vixerunt, ad inferos, sive separatarum animarum locum, ducere atque dirigere. Clara itaque tandem atque perspicua est Hieroclis sen-

* Hic deest vox αἰ, quam nos in Textu Hierocleo representavimus, auctoritate MSS. Gall. et Aurspæ. Needham.

2 Miror sagacissimum alias Episcopum non vidiase reponendum esse omnino ἀγνοῖαι, cum genitivus sequatur: sic certe nos exhibemus in p. 248. ubi hic locus occurrit. Idem.

3 Sic in Commentario ad Carmina; p. 188. Διὸ δὲ ἐθείῃ ἐκείνῳ ἐπαύθῃ.

tentia, et ortum hominis et mortem esse fati legibus definitam. Quippe originis initium, sive potius nativitatis, fatum emissionis ex animarum loco præscribit; mortem autem pariter definitam tenet fatum reditus, sive restitutionis in eundem locum ex quo primus emissæ sunt: atque hæc est ἡ ἐνδοξὴ ἐκείνῃ μεταστροφῇ. Pag. 36. pro ἀμείνων legendum ex Photio ἀμείρων, et pro δίκαιον, τοχαῖον. Prius viderunt Morellus et Grotius, de posteriori neutiquam cogitabant. Erat tamen ea emendatio ad mentem Philosophi exprimendam plane necessaria. Voluit enim in cæteris animantibus multum esse fortuiti, neque quicquam iudicii * divini particeps: in rebus autem humanis, etiam id quod fortuitum esse videatur, ad fati providentialis administrationem referri. Hæc nobis impræsentiarum sufficere poterint, ut ostendamus Excerpta Morelliana, ex Photio primum petita, cum Photianis conferenda, et ex eisdem emendanda esse.

De interpretibus quod admoneam Lectorem, paucis accipiat. Morellus, Photio nunquam viso, in quamplurimis erravit. Grotius, eodem non consulto, paucissima emendatiora reddidit. Andreas Schottus, inter codices Græcos satis emendatos, in rebus ad Philosophiam Platonice pertinentibus omnium imperitissimum se ostendit. Uno aut altero loco fidem faciam. Dixit Hierocles p. 50. (248) Καὶ μάλιστα οὐκ εἴη τῆς ἀληθείας ἀπιστίας, εἰ πρὸς τὸ ἰδοῦν τῆς ὑλικῆς ἐπεργασίας, καὶ χρεῖον τινὸς κοσμοῦ ἤρχετο, ὅπερ ἐκ τῆς μόνῃ αὐτὸν ἐν τῇ αὐτῇ ἤθη. Quæ verba ita Schottus transtulit: "Et potius à veritate recederet, si ob indigentiam materiæ operationis, et alicujus temporis ornare cœpisset, nec manere illam in suo statu permisisset." Quibus verbis vix quicquam invenustus * excogitari potest, nisi illa invenustiora sint quæ Morellus et Grotius excuserunt. Primo itaque legendum, ut in Morellianis, καὶ ἀπὸ χρεῖον· dein hic loco sensus reddendus est. "Quinetiam magis à veritate alienum foret, si præterquam quod materia ad operandum indigeret, etiam ab aliquo tempore rerum ornatum inchoasset: quod ipsum in uno atque eodem statu manere non permittit." Rursus p. 60. (258) "Ὅτι κατὰ γένος ἕκαστα διασώζονται, διὰ συμπαραθεῖν πρὸς τὸ εἶδον τῇ διαδοχῇ τῶν ὑποστάσεων αὐτὰ αἰτίαις. Hoc est, Schotto interprete, "Ut singula suo quæque genere conserventur, et occurrere ad æternitatem successionem quadam causis subsistentibus." Et hæc plane nihil * sunt. Morelliana pro ὑποστάσεων habent ὑποκαθίσταν; ipse legit ὑποστάσεων: sed Photiana lectio verissima est. Est enim ὑφιστάμεν verbum his Philosophis usitatissimum, pro efficere, producere, constituere: ita cum αὐτοτελὲς ὑποστῆσαι δύνασθαι λέγονται Deum velit, non est hoc "mundum in statu conservare," ut interpretes volunt, sed "producere." Ita ὑποστῆσαι ἐκείνῃ εἰκόνας alibi dixit: et in hunc modum ubique loquitur. Hæc igitur est Hieroclis * eo loco sententia: Ea quæ ratione carent, non sunt providentiæ regulis ordinata sed fortuitis motibus subjecta eum tantum ordinis necessitatisque modum tenent, quæ singula in suo genere conservantur, et successionem quadam cum causis quæ ipsa produxerunt ad æternitatem conspirent. Plura

ne piget, et hæc notasse satis est, ne quis fama Andréæ Schotticius, interpretationi ejus nimium fidat, quem video in Photio verdo sapissime lectorem fallere.

Atque hæc de 'Fato et Providentia' fortasse nimis proluxa; de reliis pauciora.

Nam quod ad ea quæ ex Stobæo collegimus 'Fragmenta' spectat, imus antea judicio nostro ad Hieroclis *Φιλοσοφούμενα*, Suidæ et Etymologo citata, referri debere. Et quidem si ulterius hariolari liceat, mino verba illa quæ ex secundo 'Rerum Philosophicarum' libro istis producuntur, ad eam libri partem pertinuisse puto, quæ *περὶ οἰκῶν*, sive 'de Familia,' tractavit. Docet id ipse in tractatu de Nuptiis his verbis: *Οὐκοῦν ἔχομεν ἐν ταῖς περὶ οἰκῶν ἀποδιδουγμέναις, ὅτι πρῶτον προσηγορούμενος * μὲν ἵστί ὁ μετὰ γάμου βίος· ὁ δ' ἄνθρωπος γυναικὸς κατὰ περίστασις.* In iis quæ *περὶ Οἰκῶν* scripsit, ostenderit viro sapienti vitam conjugalem primo loco esse eiigendam; nos autem oportere sapientem vitari, atque nuptias nobis convenientes existimare, *εἰ μή τις εἴη περιστάσις τοῦτο*, nisi aliquid forte accidat, quod merito prohibere possit. Quam intentionem Hieroclis quæ verba potiori jure sequatur, quam illa apud eundem, quæ Philosophorum exemplo eandem rem eisdem pene verbis confirmant? Quis enim eorum non uxorem duxit, liberosque suscipit, et rei curam gessit, *μηδενὸς ἰμποδῶν ὄντος*: quibus in hunc modum sine ratione dispositis, ordinem tractatum à Stobæo nominatorum non erit difficile nobis constituere. Primum itaque locum occupat, *ὅς χρηστίον ἑαυτοῖς*, sive quomodo nosipsos affectos esse oportet. Cui o primum locum assigno, quia ipse capite 'de Cognatis' hoc ordinem enumerat, *Ἐπειδὴ προεὶδάχθημεν πῶς τι χρηστίον ἑαυτοῖς, καὶ πῶς γονῖσι καὶ ἀδελφοῖς.* Ergo ante parentes de nobismet ipsis egerat. Sequebantur item parentes patriam, patria Deos, ut statim ostendemus. Primum igitur locum *Πῶς χρηστίον ἑαυτοῖς*, secundum *Πῶς θείοις χρηστίον*, proximum teneat *Πῶς πατρίδι χρηστίον*. Certissimum hoc ex ipso tractatus initio. *Μετὰ τὸν περὶ θείων λόγον, εὐλογώτατόν ἐστιν ὑπαδίδεσθαι, πῶς πατρίδι χρηστίον.* Post Deos et patriam, quartum locum sortiuntur parentes, *ὅς Πῶς χρηστίον γονῖσι.* Hoc pariter ex ipsomet patet. *Μετὰ τὸν περὶ θείων καὶ πατρίδος λόγον, τίνος μᾶλλον ἂν προσώπου μνησθῇ τις πρῶτον ἢ ἑαυτοῦ;* Proxime sequuntur fratres, sive *περὶ φιλαδελφίας*. deinde conjux, *ὅς πῶς χρηστίον γυναικί.* Caput de liberis septimum est, *Πῶς χρηστίον τοῖς υἱοῖς.* De cognatis octavum, *πῶς συγγένει χρηστίον.* Autor ipse patris initio; *τοῖς εἰρημένους περὶ γονῶν³ χρησίμως καὶ ἀδελφῶν, γυναικὸς τε καὶ υἱοῦ, ἀκολουθεῖν ἵστί προσδεῖναι καὶ τὸν περὶ συγγένειαν λόγον.* Atque ita tantum hunc ordinem extudimus, capitaque in hunc modum digessimus: de nobis ipsis, de Diis, de patria, de parentibus, de fratribus, de conjugibus, de liberis, de cognatis.' Quæ omnia forte in primo *Φιλοσοφούμενῳ* continebantur; ad secundum enim * refero quæ sequuntur. imo *περὶ οἰκῶν*: deinde, *οἰκονομίας*: denique *περὶ γάμου* et reliqua quæ

¹ Nosipsos gerere, aut erga nosipsos affectos. Pearson.

² Nos titulum *περὶ γάμου*, quem ad secundum *Φιλοσοφούμενων* librum pertinuisse citatur, et ultimo in loco collocat Pearsonus, proxime ante hunc titulum representari jussimus; auctoritate ipsius Hieroclis, pp. 312, 314. Idem.

³ Vide Not. ad p. 312.

forte plurima à Stobæo ommissa sunt, ut ex priorum aliquibus fragmentum nobis nullum conservavit.

Hæc autem uti sunt è Stobæo expressa, et satis fideliter versa, et satis feliciter plerumque, ubi res postulabat, emendata videntur. Ne tamen semper satisfactum officio Interpretis aut correctoris putetur, obiter notanda nonnulla duximus. Pag. 216. (304) pro ἐξοστρεῶται τοῖχοι, apponit margini forte κλιώστρεῶται, virtutisque 'sublimes muri.' Sed neque conjectura placet, neque versio, cum verba Hieroclis satis elegantia sint, et frustra mutata, ut observat Cl. Salmasius ad Ælium Spartianum. Ut enim λιθίστρεῶται generali nomine quæ 'lapidibus strata;' ita quæ 'in altum,' ἐξοστρεῶται. Et quemadmodum apud Codinum, cum de trullo loquitur, πᾶσις dicitur, quod in solo ponitur, μουστίνσις quod in cameris, ἐξομαμακρόνσις quod in parietibus; ita de pavimento στρώσις dicitur, de parietibus ἐξοστρεῶσις. Igitur ἐξοστρεῶται τοῖχοι sunt ἐξομαμακρόντοι, hoc est * 'crustis marmoreis et laminis inducti.' Deinde cum ψαλιστοὶ μυρρίνησις 'fornicati myrrhinones' reddit, et ad marginem exponit, 'loca myrtis constata opere topiario structis arcuatim, vel ejusmodi picturas,' non recte mentem authoris explicat; potius enim 'forficati myrrhinones' dicendi sunt, quam 'fornicati.' Ita Glossæ Veteres Græco-latine, τάλιν 'forfico'; et Latino-græcæ, 'Forficatio' τάλιδωμα. Revera ψαλιν Græcis est, 'tondere.' Hesychius, τάλιν, κῦραι. Ut igitur apud Martialem 'tonsile buxetum,' ita nostro ψαλιστοὶ μυρρίνησις 'tonsilia myrteta.' Unicum præter hunc locum attingam ad finem, p. 248. (318) pessime ab interprete acceptum. Καὶ τὰ μὲν ὑπὲρ ἀνδρῶν ἀποχρῆσθαι ἢ ἐνι-μετρεῖσθαι δι' τι καὶ τὴν γυναικᾶ κρίπει. 'Et hæc quidem de viris dicta satis sint; restat adhuc de mulieris officio dicendum.' Non intellexit quid esset ἐνιμετρεῖσθαι, quare et sententiam puncto mutilavit, et sensum nullo prorsus modo verbis consonum affixit. Est autem ἐνιμετρεῖν, 'supra debitum aliquid largiri vel concedere, adeoque præter id quod officio nostro incumbit agere.' * Mens Hieroclis hæc est. Cum opera familiæ inter* virum et foeminam dividenda sint; ita ut rustica, forensia, civilia viro, domestica vero negotia foeminæ tribuantur: tamen et patremfamilias aliquando decet officiis domesticis sese immiscere; non tantum sciscitando et inspiciendo, sed etiam negotia muliebria tractando, imo ad ipsum lanificii opus nonnunquam descendendo. Et ut hæc virorum officio conveniunt, ita decet etiam mulierem non tantum lanificium tractare, sed ad opera magis virilia accedere; et præter officia sibi peculiariora, aliqua etiam ἐνιμέτρον loco in se suscipere. Ita lege et intellige verba Hieroclis: ἐνιμετρεῖσθαι δι' τι καὶ τὴν γυναικᾶ κρίπει, ὅστις μὴ τῆς ταλαιπώρας κοινωνίᾳ μόνον³ ταῖς θειασταῖσις, ἀλλὰ καὶ τῶν ἄλλων ἔργων τῶν ἐπανδρεσίᾳ.

Sunt alia male accepta, alia mutila, quæ mihi jam festinanti aut excutere aut sanare non licet.

Quod autem ad postremum⁴ Hieroclis fragmentum ex Eusebio desumptum attinet, mirabitur fortasse quispiam plura authoris verba

¹ Ita quidem scribitur in margine Stobæi *Aurclia Allobrogum* editi, quo usus videtur Pearsonus; sed κριέσται, quod æque corruptum est, exhibet Editio *Wecheliana*. Needham.

² Sunt tonsilia. Pearson.

³ Nos exhibemus ταῖς θειασταῖσις, auctoritate MS. Novi Collegii Oxon. *Idem*.

⁴ Vide supra *Notam sextam*.

inde excerpta non esse. Et fateor equidem, quisquis interpretem Eusebii sequetur, plura ad Hieroclem nostrum * referet, quam nos retulimus. Ecce enim in Confutatione libri septimi, hæc ille: 'Sed audis quibus Hierocles verbis partes Damidis tueatur. Probabilis, inquit, ratio fuit, cur Damis à Pythagoreorum ritu deflexerit.' Hæc igitur et quæ sequuntur Hieroclis erunt, si credamus Acciolo; si Eusebium consulamus, Philostrati erunt, qui sub τῷ συγγραφίῳ nomine intelligitur, et apud quem libri septimi capite octavo, verba ipsa extant incorrupta: αἰτία μὲν ἦδη τῷ μεταβαλῶν τὸν Δάμονι τὸ τῶν Πυθαγορείων σχῆμα· ἔγὰρ ὡς κακίῳ γι αὐτὸ μωδίαι φησιν, ὅδὲ μεταγινῶς αὐτῷ. Quæ ideo descripsi, ut ex iis emendetur Eusebii codex, qui pro ἦδη, ἤδη, pro ὡς κακίῳ, κακίως, pro μωδίαι, minus recte habet μωτίαι, et αὐτῷ perperam omittit. Neque hic solum, sed alibi etiam in eo opere Hieroclem nobis, invito auctore, exhibuit Interpres Florentinus, ὅσον ἐπὶ τῇ γραφῇ τῷ παρὰ τῷ φιλαλήθῃ παιδίστῳ μὲν ἐπὶ πλείστοι ἤκουτο, τὸ δ' ἀληθὲς μὴ τιμῶντος συγγραφίῳ. 'Quatenus inquam colligere est de ipso Philalethis auctore eruditione quidem magna referto, veritatem ipsam probro afficiente.' * Ita ille, ut solet.¹ Philalethis author certe erat Hierocles; at alius ὁ παρὰ τῷ φιλαλήθῃ, alius author Philalethis. Loquitur Eusebium de Philostrato, cui tam insigne et doctrinæ et veritatis studii testimonium dederat Hierocles; idque in hunc modum. Nos autem solam Philostrati historiam inspicimus, ex qua ostendemus Apollonium non inter philosophos, ne quidem inter mediocris bonitatis viros, esse numerandum; nedum cum Christo comparandum, 'quantum colligere est ex scriptis Historicis, Philalethis iudicio et eruditi, et veritatem colentis.' Ita interpretor, particula negationis μὴ deleta; tum quod ipsissima verba sint Hieroclis, tum quod hæc sequantur, τοιοῦτος γὰρ ἦν αὐτῷ μετὰ τῶν ἄλλων καὶ ὁ Ἀθανᾶσιος Φιλόστρατος.

Neque vero Accioli toties sine socio erravit, eoque erudito. Meminit hujus 'Opusculi Eusebiani' Photius: Ἀνγνίσθη Ἐύσεβίου τοῦ Περὶ φιλοκατασκευαστικῶν βιβλιδίων πρὸς τὰς ὑπὲρ Ἀπολλωνίου τοῦ Τυανεύου ἱεροπλάτης λόγους. 'Lecta est Eusebii Pamphili confutatio brevis librorum Hieroclis de Apollonio Tyaneo.' Ita Andreas Schottus, hac annotatione adjecta: * 'Septem eos fuisse colligere licet ex libello Eusebii qui adhuc superest,' Mirabar primo septem libros contra Religionem nostram ab Hierocle fuisse conscriptos, cum Lactantius, qui eadem ætate vixit, duorum tantum mentionem fecerit; deinde vero obstupui, cum vir doctus id se ex libello Eusebii collegisse profiteretur, qui τοῦ φιλαλήθῃς λόγους semper, ac si unus tantum liber fuisset, meminit; et verisimillimum est Hieroclem comparisonem Apollonii Tyanei cum Christo nostro, in uno tantum ex duobus libris, ut ante docuimus, instituisse. Neque divinare possum unde eum numerum exculpserit Schottus, nisi forte locum paulo ante allatum ex confutatione libri septimi in animo habuerit, quo versio Accioli Hieroclis fragmentum male exhibet. Certe Eusebii libellus, licet adversus Hieroclem scriptus, in refellendis tamen Philostrati fabulis versa-

¹ De nefario isto Hieroclis Nicomediensis opere consul. Eruditissimum Henric. Valesium, de vita et scriptis Eusebii Cæsariensis, Holstenium de vita et scriptis Porphyrii, p. 90. et Gul. Cuvæum, magnum Ecclesiasticæ Historiæ lumen, in Historia Literaria, Tom. I. p. 279. Tom. II. p. 99. Needham.

tur, et octo ejusdem libros ordine percurrit; imo, quasi controversæ summam ex Philalethe tantum nominare contentus, orationem totam adversus celebrem illam Sophistam et Historicum dirigit, ipsum vero Hieroclem * eo tantum nomine postea, quòd fidem tam lepidis fabulis haberet, obiter perstringit. Atque hæc vera esse, tum ex verbis illis Eusebii, *μήν δὲ πιστευόμενα τῶν τοῦ Φιλοστράτου γραφῶν*, tum ex diligenti collatione locorum ex Philostrato *αὐτολεξι* adductorum, tum denique ex ipso libri titulo, secundum Codicem Regium à Cl. Holstenio expresso, luce clarius constabit.

Neque vero mirum est Acciolum non vidisse quæ sint Hieroclis, cum non videat quis fuerit. Ostendimus ante à Lactantio fuisse eum 'è numero judicum;' neque tantum Christianorum persecutioni præfuisse putandus est, sed officium dignitatemque judicis, prius quam adeo crudeliter barbaramenteque sævire Diocletianus inciperet, obtinuisse; quod hæc Lactantii verba non obscure indicant, quibus Hieroclem ipsum affatur. 'Tot semper latrones perierunt, et quotidie pereunt, utique multos et ipse damnasti.' Confirmat hæc etiam satis non semel Eusebius: *τούτων γὰρ ἡμῖν*, inquit, *διακριθέντων, ἡμεῖς τοῦ τι φιλολήθους τὰ ἀνωτάτω τε καὶ ὅλων δικαστήρια διωλεφότες ἢ κατὰ * Χριστιανῶν βεβαιά, καὶ ὡς αὐτὸς ἐκείνῳ δοκεῖ, ἀκριβὲς ἰθ' ἐκείνῳ κρίνεις φανερά καταστήσονται*. 'His itaque ad disquisitionem collectis, satis puto constabit, et Philalethis hujus judicia simul cuncta testimoniaque complexi, acce illud in Christianos, rerumque omnium ut de se ait judicium consultissimum. Ita Interpres Florentinus. Rursus Eusebius; *Ταῦτα Ἰερουσαλὴμ τὰ ἀνωτάτω καὶ καθόλου δικαστήρια πισπιτυμίνῃ μετὰ πολλῆς ἀντάσεως ἀλλοτῆ καὶ πιστὰ εἶναι δοκεῖ*. 'Hæc sunt quæ Hierocles pro veris habet, ille solertissimus in judiciis supra adductis ac undecunque in ² nobis legendis excussor.' Ita rursus Acciolus. Quis autem Oedipus hæc versionis ænigmata interpretabitur? aut quid tanto molimine libri in linguam magis familiarem transferuntur, si Græca intellectur sint facilia, Latina intelligi non possint? Quid enim aliud est τὰ δικαστήρια διωλεφόν, quam 'Judex constitutus?' Quid τὰ δικαστήρια πισπιτυμίνος, quam 'is cui concredita est potestas judicandi?' Quæ si sint τὰ ἀνωτάτω καὶ καθόλου, (aut enim pro τι, aut præter τι priori loco καὶ lego) quid aliud quàm 'immensa et * suprema potestas,' aut in suprema saltem curia, denotatur? Quam autem potestatem Eusebius intelligit, utrum quòd esset ἱσχυρὸς Ἀλεξανδρείας, ut ex Epiphanio docuimus, an δικαιοσύνης, vel ἰδίου λόγου, de quibus Strabo, non est hic disserendi locus. Hæc enim ideo tantum adduximus, ut ostenderemus, Eusebium vitio interpretis minus fuisse intellectum, neque fragmentum authoris nostri, eo quod editum est, prolixius è libro adversus Hieroclem esse expectandum.

Quoniam vero illius opera in hoc volumine clauditis hoc *ἀνωπνογράμμιον*, finem etiam nostræ dissertationunculæ simul imponet. Quam cum, ut postulatis Typographi tantum morem gererem, primo aggressus sim; ut lectori harum rerum studioso aliquo modo satisfacerem, eandem longius præduxerim; ut reliquis studiis, quæ me imperiosius avocant, vacem, filum ejus et crassiusculum, et jampridem nimis fortasse prolixum, hic abrumpam.

JOANNES PEARSONUS.

¹ Διακριθέντων. Pearson.

² Nos. Pearson.

HORACE EXPLAINED BY EURIPIDES.

he 105th verse of the *Hippolytus* ed. Monk, we have
ne :

οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστός θεῶν.

l nothing on this passage in Beck's Euripides, except the
vation of Valckenaer, which, so far as it concerns Venus, (for
assage in the *Bacchæ* concerns Bacchus only) is not sup-
d by a reference to any other passage, and the passage in
is silent as to the time of worship: "Deos sibi placere
Hippolytus, qui noctu *colerentur*, Venerem et Bacchum,
etiam agebantur sacra νύκτωρ τὰ πολλὰ, ut ait Eurip. in
h. v. 486. Ovid. *Fast.* v. 309.

*Hippolyte infelix, velles coluisse Dionem,
Cum consternatis diripereris equis."*

may be here worth while to mention the note of Carolus Neapolis
by Petrus Burmannus on this passage of Ovid, "*Hæc Hesiodo et
ro Veneris parens, unde Arnobius, Dionea Venus, proles viri mater-
is Troici, atque intestini decoris publicatrix*, sed hic pro filia est, ut ap.
ium V. Achilleidos de Paridis iudicio,

Sed solam nimium vidisse Dionem."

innus in the *Lex. Univ.* Lug. Bat. 1698. cites the two following pas-
of Virgil, under the word Dione,

*Sacra Dioneæ matri, divisque ferebam
Auspiciis coeptorum operum, Æn. L. III. v. 19.*

Ecce Dionei processit Caesaris astrum, Ecl. IX. v. 47.

though he cites the passage of Ovid, he has not noticed that Dione is
used for Venus herself. Two other passages are cited by Forcellinus,
Lexicon totius Latinitatis, from Ovid, where Dione is used for Dionea,

Terribilem quondam fugiens Typhona Dione, Fast. II. v. 461.

Vincant quibus alma Dione

Fucriit, et toto qui volut orbe, puer.

Art. Amator. L. III. v. 3.

r in the *Thesaurus Linguae Latinae*, is silent altogether about the three
es of Ovid, and about this use of Dione; but Basil Faber, in the
rus *Scholast. Erud.* says: "Non raro pro ipsa Venere ponitur, ut ap.
Epigr. 79. v. Stat. *Silv.* I. I. 86. (*Cedat equus Latiae qui contra
Diones, Casarei stat sede fori*, where Jer. Markland is silent.)
pigram of Ausonius, which is numbered 80, and not 79, in Tollius's
nstelodami 1671., p. 55. runs thus,

Aut restingue ignem, quo torreo, alma Dione,

Aut transire jube, vel face utrinque parem,

alma Dione seems to be a quotation from Ovid. Forcellinus is there-
ot quite correct when he says "Dione *sapissime* usurpatur pro Venere

This passage in the *Hippolytus* may enable us to see the spirit of the passage in Horace:

Jam Cytheræ choros ducit Venus, imminente Luna, L. 1. Od. iv. v. 5.

for it acquaints us with the fact that worship was paid to her at night in preference to the day, and I suppose Horace to allude to this fact in the words, *Imminente luna*, that is, lucente luna, propinqua, non longe absente. But let us see what the critics and commentators, to whom this interpretation has never, so far as I know, occurred, make of the passage, without such a supposition. I shall first produce a most unfortunate opinion of Daniel Heinsius, which is not mentioned in any edition of Horace, to which I have at present access, and which is well refuted by Joannes Croius in a work replete with curious information and profound erudition:

“Sed videamus utrum Heinsio jam viro, et jam illustri felicius succedat critica: hæc scribit *Carm. L. 1. Od. 4.* Horatius—ad hæc verba scribit Criticorum princeps: ‘Quod ἰστάμενον Græci dicunt, *instans*, aut *imminens* Latini vertunt; ita Aristoteles χρόνον ἰστάμενον *tempus præfixum*, vocat alibi, ἰσταμένου δὲ χρόνου ἐν ᾧ ἐμελλον τὴν τιμὴν ἀποδῶσκειν τοῖς ἐμπόροις, *imminente jam tempore quo solvendum erat mercatoribus*, i. e. *præsente jam tempore, et incipiente*: Græci mensis uniuscujusque principium, μῆνα ἰστάμενον, vel σελήνην ἰσταμένην vocant usque ad decimum diem: ita ἰσταμένου μηνός, *imminente mense*, vel ἰσταμένης σελήνης *imminente luna*, fieri dicitur, quod initio fit mensis aut lunæ, ut Tacitus Libello *De Germanorum Moribus* loquitur, *Cum luna inchoatur: imminens ergo luna est ipsum principium mensis, imminere enim mensis dicitur, qui jam incepit, non qui incepitur* est: et tirones sciunt ita loqui Græcos, Et paulo post: ‘Sane tempus præsens, sive incipiens, non aliter quam tempus *imminens*, a Græcis i. e. ἐνεστὼς χρόνος dicitur: principium autem Aprilis Veneri sacrum erat, ut ex Fastis scimus: Venus ergo choros calendis suis ducit, quas Græci, qui calendis carent, *imminentem lunam, ἰσταμένην σελήνην*, i. e. mensis principium, aut lunæ vocant, sive ipsum novilunii tempus, quod imminebat: luna ergo novilunium, quemadmodum contra Hebræis novilunium de toto mense, plane ut Horatio, cum dixit, *Noræque pergunt interire lunæ*: at hic luna, novilunium, ut interdum σελῆναι Græcis de calendis: sane Euripides *καθέους σελάνας*, i. e. *divinas lunas*, ipsa novilunii festa, quæ duodecies a Trojanis uno anno celebrabantur, dicere non dubitavit; sic enim chorus, Troadibus, *Φεγγῶν τε ζῆλεσι σελάναι, Σὺν δώδεκα πλήθει*: neque quicquam tragicorum ἰσταμένην σελήνην, i. e. *imminentem lunam* festum hoc vocare dubitaret.’ Adeste, quotquot Græce scitis; adeste quotquot annorum et mensium Atheniensium et Romanorum rationem nōstis, et de ea, quæ hic mihi cum Heinsio est, controversia sententiam vestram dicite; adesto, tu quoque, Heinsi. Evolve Libros Græcos et Latinos, et teipsum consule: tirones quidem sciunt μῆνα ἰστάμενον dici de mense jam incipiente, et de tertia mensis parte, de decem nimirum prioribus mensis diebus. Sed docti sciunt nec dici, nec posse

dici σελήνῃ σταμένην, *lunam imminentem*, de iisdem diebus : nullus unquam Græcorum auctorum, oratorum, aut poetarum hac phrasi usus est : Homerus quidem, optimus Græcæ dictionis arbiter, ἰστάμενον μῆνα dixit tempus dierum aliquot, vel potius diem, quo mensis absolvitur ; proximus vero imminet Ὀδυσσ.

τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου, οἵκαδε νοστήσει,

altero quidem mense jam labente, altero jam imminente, domum redibit i. e. ut interpretatur Didymus et Eustathius περὶ ἀκριβῆ τριακάδα circa tricesimam mensis diem : et observat Plutarchus in Solone, eum primum hæc Homeri verba intellexisse, et esse interpretatum, ideoque ultimum mensis diem ab illo dictum fuisse, ἔγην καὶ νέαν συνιδὼν δὲ τοῦ μηνός τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, οὔτε δουμένῳ τῷ ἡλίῳ, οὔτ' ἀνίσχοντι συμφερομένην, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας, καὶ καταλαμβάνουσιν, καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔγην καὶ νέαν καλεῖσθαι· τὸ μὲν πρὸ συνόδου μόριον αὐτῆς τῷ παυομένῳ μηνί, τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος, πρῶτος, ὡς οἶκε, δευτὴς ἀκούσας Ὀμήρου λέγοντος,

τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου.

τὴν δὲ ἐφεξῆς ἡμέραν νομηνίαν ἐκάλεσε, *Cum perspexisset autem mensis varietatem, et animadvertisset cursum lunæ nec cum exortu solis, nec cum occasu congruere; verum subinde eam eodem die solem, et assequi, et prætergredi, hunc ipsum diem novissimam et primam lunam jussit appellari, partem ejus, quæ coitum lunæ cum sole antecedit, mensi desinenti, residuam inchoanti arbitratus attribuendam: et fuit certe primus, ut videtur, qui Homerum percepit canentem—Hic cum desierit mensis, cum coeperit alter: insequentem vero diem Neomeniam vocavit.* Hesiodus vero ἰστάμενον μῆνα producit ad decimum tertium mensis diem, in carmine de diebus,

μηνός δ' ἰσταμένου τρισκαυδεκάτην ἀλέασθαι
σπέριματος ἄρξασθαι,

mensis autem inchoati decima tertia caret etc. ubi Moschopolus et Proclus observant mensem inchoatum dici à veteribus de mense usque ad diem vicesimum, ἰστάμενον μῆνα ἕως εἰκάδος ἔλεγον· μετὰ δὲ τοῦτο, πρῶτην φθίνοντος, καὶ δευτέραν φθίνοντος, καὶ τὰ ἐξῆς: Tzetzes vero interpretatur ἀρχομένης τῆς σελήνης, *crescente luna*: sed quum mensis tandem in III. partes divisus fuit, tunc ἰστάμενος μὴν dictus est de decem prioribus mensis diebus, nec unquam prior illa pars dicta fuit ἰσταμένη σελήνῃ: illud apud omnes fere auctores Græcos legitur: hoc vero nusquam: si aliter factum, aut dictum fuisset, id non omisisset diligentissimus harum rerum observator Pollux, qui hæc tantum hac de re scribit L. I. c. 7. v. 5. Μέρη δὲ μηνός, ἰσταμένου, μεσοῦντος, καὶ λήγοντος, ὡς καὶ τὰς τρεῖς δεκάδας οὕτω πῶς διαίρειν—non omisisset, inquam, σελήνης ἰσταμένης, si id a veteribus fuisset dictum. Si ἰσταμένην vero σελήνην de priore mensis parte dixissent veteres, dixissent quoque πρῶτη ἰσταμένης, δευτέρα ἰσταμένης, *primus imminens lunæ, secundus imminens lunæ*, et sic de reliquis usque ad δεκάτην ἰσταμένης *decimum imminens lunæ*. At id non dixerunt, sed πρῶτη ἰσταμένου,

δευτέρα ἱσταμένην, sub. αὐγὸς, *primus instantis mensis, secundus instantis mensis*, et sic de reliquis. Nec dici potuit *σελήνη ἱσταμένη*, neque dici potest ab iis, qui ratione sunt præditi. Si enim prior decas mensis dicatur *σελήνη ἱσταμένη*, *luna imminens*, oportet ut altera dicatur *σελήνη μεσσησα*, ἡ μέση, *luna media*, et tertia *σελήνη λήγουσα*, ἡ φθίνουσα, *luna præceps*. Ut autem a nemine unquam dicta fuit *luna media* pro altera mensis parte, aut *luna præceps et inclinata* pro tertia: ita dicta non fuit *luna imminens* pro priore decade. Adeo autem de hac loquendi ratione non cogitarunt veteres Græci, ut lunæ cursum in iv. partes dividerint, ut et hodie fit, ut sciunt omnes, qui veterum auctorum libros legerunt, et lunam dixerint *κερατοειδῆ*, *ἀμφικυρτον*, *μηροειδῆ*, et *διχόρομον*, *corniculatam*, *gibbosam*, *lunatam*, et *dividuum*: quod quomodo posset ad iii. illas mensis partes accommodari, si dicerentur *σελήνη ἱσταμένη*, *μέση*, καὶ *φθίνουσα*, *luna imminens*, *media*, et *præceps*, ne ipse quidem Heinsius posset indicare. Dubitarent igitur tragici Græci, qui rerum et verborum usum tenerent, Festum, de quo agit Horatius, *ἱσταμένην σελήνην imminentem lunam* vocare, quicquid omninaverit Heinsius. Deinde cum Horatius Romanas mulieres ad festum Veneris, quod calendis aprilibus agebatur, celebrandum invitet, ut asserit Heinsius, et menses Romani, ut et anni, fuerint solares, non lunares, quomodo potuit Horatius principium mensis *imminentem lunam* vocare? quis dixit, aut indicavit Heinsio novilunium eo anno, quo hanc Oden scripsit Horatius, incidisse in calendas apriles? quid respondebit, si dicamus plenilunium tunc fuisse? quibus argumentis, aut quibus testimoniis sententiam nostram poterit labefactare? Cyclos lunaris est annorum xix. et dierum xi. At quis indicavit Heinsio cyclum lunarem incidisse in primum aprilis diem eo anno, quo Horatius hæc scripsit? Cur mensis ille, de quo hic Horatius loqui Heinsio videtur, fuit mensis cycli lunaris? quæ ratio nos cogit, ut id credamus? cur non credemus potius aprillem Horatii pertinuisse ad annum tertium, aut quartum cycli lunaris? ideoque novilunium non incidisse in calendas aprilis? Nos brevius, clarius, et verissime dicimus *imminentem lunam* Horatio esse *lucentem lunam et plenam*; vult enim ut Nymphæ et Charites saltent, non illuni nocte, quod incommodum ac triste fuisset, sed ad lunæ radios, ut facilius alterno pede terram quaterent." Jo. Croii *Sacrar. et historic. in Nov. Fædus Observ. Pars I. in qua* Dan. Heinsii Prolegomena in Exer. *perpenduntur*, Genève, 1645, p. 285.

"Venus, inquit, dux chori, jam cum Nymphis et Gratiis ad lunam saltat, *Luna imminente*, i. e. propinqua, ex quo intellige *lucente*, et ita noctu; nam *imminere* valet *propinquum esse*, non *longe abesse*, ut cum dicimus, mortem nobis quotidie *imminere*: sic Horat. Od. xxvii. Lib. 3. *Imbrium divina avis innuinentum*, et Od. xii. hujus Lib. *Parthos Latio imminentes*, i. e. animo et voluntate nocendi propinquos, et Od. xxi. L. 2. *Imminens villa tua pinus esto*: significat autem mulieres et puellas veris tempore ad lunam saltare solere, idque Venere hortante ac præeunte." Dionysii Lambini *Commentarii in Horatium*, Lutetiæ, 1567. p. 17

Christophorus Landinus, quoted in the admirable edition of Horace published at Basil, in 1580., says erroneously, "*Imminente luna, appropinquante nocte*, ut ostendat ad multum temporis spacium duci choreas, cum ne imminente quidem nocte desinant," when in fact the reason why Horace mentions the moon is, because *Venus* was to be worshipped more particularly at night. Theodorus Pulmannus cites a different, but equally erroneous, reason for this mention of the moon, given by Turnebus, "*Imminente Luna*, quod est ex cœlo illucescente, præsultrix Venus choros ducit, quia noctu remotis arbitris terra grata numinibus est, cum cerni nolit, *Cum superis terrena placent*, inquit Papinius Silv. 1. 1. Hæc Turnebus L. 1x. c. 27. *Imminente Luna*, i. e. *vesperi noctuque*: vide Turneb. L. xxx. c. 11.": the words are these, "Nolunt dii se hominum oculis cerni: ita has plagas celebrant et colunt, quo tempore homines in sua se recepere tecta, relictisque agris domi sopiti jacent." Badius Ascensius, whose Notes are published in the very valuable edition of Horace published at Venice in 1559., gives another reason equally erroneous, "*Luna imminente*, i. paulo ante noctem, quæ humida et ita frigida est." In what is called Dr. Combe's edition of Horace, Baxter is quoted as assigning another reason, "*Clara nocte; erant enim Idus: rustica numina saltare non solent nisi ad claram Lunam.*" Ch. Guil. Mitscherlich ed. Lipsiæ 1800. V. 1. p. 63. assigns a reason different from all these. For, after having observed "*Deos in solitudine errare, noctuque terras obire, μακάραν τοι νύκτες ἔασιν*, juxta Hesiod. *Epy.* 780. adde ejusd. *Theog.* v. 10. *Stat. Silv.* 1. 1. 95. unde nox ipsa poetis sacra, inprimis vero Venerem sub veris adventum terram invisere," he adds, "*Imminente luna, de super lucente, adeoque nocte serena.*" For this opinion he was probably indebted to Cruquius, who in his edition of 1611. p. 17. says "*Imminente luna*, supra caput lucente: hæc est metalepsis hiemis præteritæ, quæ nebulis adductis sidera contenebrat, quibus clare lucentibus, et cum tenebris nebulæ, et hiemis rigor fugisse censetur: *imminere* hic est *capiti impendere*, seu *supra caput volvi*, quod manifesto deprehendi nequit, nisi sudo et puro cœlo: hinc fit quod *imminere* ad id quod est *lucere* significanter transfertur."

E. H. BARKER.

Hatton, July 31, 1819.

ACCOUNT OF THE LITERARY LABORS
OF
Mr. PROFESSOR PORSON.

From the ATHENÆUM, No. 24.

NOT long after the Professor had taken his first degree, it was in the contemplation of the Syndics of the University press at Cambridge to publish Æschylus, with those papers of Stanley which have since been committed to the care of the Rev. Mr. Butler, Master of Shrewsbury School. Mr. Porson offered to undertake the work, if he were allowed to conduct it according to his own views of the duty of an editor. He moreover suggested that it was highly desirable to obtain the various readings of an important manuscript upon the continent (at Venice, if we rightly remember,) and he actually proposed to undertake a journey, for the purpose of collating it, at an expense not greater than that, for which the task could have been performed by a person upon the spot. Unhappily for the interests of learning, this offer was rejected, and in a manner so discouraging, that it served in a great measure to extinguish in him that ardent love of fame, which is at once the most powerful and the most honorable incentive to every laborious undertaking. Whether it were wholly produced by the various disappointments which this great scholar experienced in his progress through life, or whether it were aided by a certain portion of constitutional apathy, unquestionably there never existed an individual so capable of reaching the highest distinction in that species of excellence upon which himself appeared to place the greatest value, yet who so sternly neglected the means by which such an end might be attained. In consequence of this turn of mind, he confined himself for a considerable period to such exertions as were called forth by a wish to serve his friends; and we probably owe to accident, or to the incessant importunity of others, the greater part of what has at length appeared under his own name.

In 1786,² when Nicholson, the celebrated bookseller at Cambridge, was preparing a new edition of Xenophon's *Anabasis*, he

¹ It is certain that the Professor himself did ascribe this consequence to the fact now mentioned. And we have the less scruple in alluding to it, as the person, who was considered by Mr. P. as the principal cause of his disappointment has long ceased to be numbered among the living.

² The title-page has 1785: but Mr. Porson's address (which with characteristic quaintness, is inscribed "*Lectori, si quis erit*") is dated 23 Aug. 1786.

revealed upon Mr. Porson to furnish him with some notes, which occupy about nineteen closely-printed octavo pages: and which, though avowedly written in haste, and upon an author, whom he had not particularly studied, yet attest the hand of a master. The citations from Suidas, which accompany these notes, were furnished by the Rev. W. Whiter, the learned and ingenious author of "A Specimen of a Commentary on Shakspeare," and of a new Etymologicum Magnum.

In the year 1787, he communicated to the Delegates of the Clarendon press some notes upon Toup's emendations on Suidas, which appeared with that important work in 1790. These notes he had probably put together at the request of his friend Mr. Tyrwhitt, whose learning and acuteness he always mentioned not merely with approbation, but even with reverence. To the great loss of letters, this excellent man had died just before these notes were written. Mr. Porson speaks of him as *desideratissimus*, p. 422. and of his literary character he thus pronounces his opinion: *Tyrwhittum, acerrimum, si quis alius, harum rerum judicem*, p. 448. *Si in palmariâ Tyrwhitti acutissimi emendatione acquiescere noluisset Toupius, &c.* p. 461. We have a pleasure in quoting these expressions of warm panegyric, because a notion has been entertained that Mr. Porson was actuated by a mean spirit of rivalry, which led him to depreciate the merit of others. If his writings be fairly examined, such an opinion will appear grossly unjust. Higher praise cannot be given than the following: "*Vir summus, qui in his literis regnat, Ruhnkenius.*" Not. in Xenoph. '*Insignis et extra omnem dubitationis aleam posita est summi Bentleii emendatio, &c.*' Not. in Suid.—Valckenaer, Toup, Dawes, Koen, Pierson, Brunck, Wyttenbach, and all real scholars, are praised in his writings, and appeared the objects of his respect in conversation. But the Professor always discriminated when he bestowed praise; and indeed he says of himself, "*ab eorum consuetudine valde abhorruî, qui nihil aliud, quam pulcre, bene, recte, tertio quoque verbo ingerunt.*" Unquestionably when he meets with a pretender to knowledge, or one who detracts from the real merit of others, he does apply the lash of animadversion with a very unsparing hand. See pp. 486, 493 of the work concerning which we are speaking, and of which we shall only say, that it

HELLENOPHILUS.—The writer of this article does not seem to be aware that *Lectori, si quis erit* is a formula commonly prefixed to a preface, and Professor Porson merely adopts it as such, and not from quaintness, or modesty. Thus Thom. Reinsius in the Dissertation *De Lingua Punica*, inserted in I. G. Grævius's *Syntagma variarum Dissertationum rariorum* 'Ulraij. 1702., prefixes it to his Preface.

"*Lectori, si quis erit, salus.*"

EDIT.

furnishes the most indubitable specimens of learning, acuteness, and judgment.

In the meantime the Professor was silently enriching the republic of letters by contributions to *Maty's Review*. The following is, we believe, a correct list of the articles which he furnished to that publication:—Schutz's *Æschylus*,¹ vol. iii. p. 433: this is dated from Trinity College. Brunck's *Aristophanes*,² vol. iv. p. 55. *Hermesianax*, by Weston, vol. v. p. 238. *Huntingford's Apology* for his *Monostrophics*, vol. vi. p. 93. He also furnished Mr. *Maty* with a transcript of the *Letters of Bentley and Le Clerc*, vol. ix. p. 253; but whether he wrote the account added to them, we are not enabled to state.³

However mortified Mr. Porson might have felt by the rejection of his proposals respecting *Æschylus* at Cambridge, he did not altogether forego the idea of publishing that author. At two several times he announced, in *Maty's Review*, an intention, which the learned must deeply deplore was never *fully* executed. (See *Maty*, vol. iii. p. 168. and iv. 328.) It seems, indeed, that some fatality attended every effort made by the Professor to restore some of its original brightness to that meteor of the ancient drama. Through the intervention of that admirable scholar, Dr. Chas. Burney of Greenwich, the Professor concluded a treaty with Messrs. Elmsley and Payne, in consequence of which a new, but most improved edition, was to be printed at Glasgow. After the proofs of the first five or six plays had been regularly sent to the Professor, they suddenly stopped, and some time after it was discovered that the Scotch printer had used the paper for the folio edition. Nor was it known for a considerable period that the smaller edition was in existence, till at length the English booksellers discovered the fraud. In the *Monthly Review* for Feb. 1796 is some account of this abominable transaction, and to that we must refer our readers.

Although Mr. Porson, in consequence of the most untoward circumstances, did not appear before the public in works, avowedly written by himself, yet his mind was too active, or his disposition too friendly, to allow the world to be deprived of all the benefit of his immense erudition. He was an occasional contributor to the *Monthly Review*, to the *Gentleman's Magazine*, and, we believe, to other periodical publications. Concerning those which we have named we have to state, that the account of

¹ These two articles have been reprinted in the former Numbers of *The Classical Journal*. EDIT.

² These three last Articles it is our intention to insert in a future Number of the *Class. Journ.* EDIT.

Robertson's *Parian Chronicle*, M. R. vol. 79, in the year 1788, p. 351, and vol. 80, p. 38, was written by him. From internal evidence we are disposed also to assign to him the *Review of Knight's Essay on the Greek Alphabet*, January 1794. Of three admirable letters, containing an ironical defence of Sir John Hawkins's *Life of Johnson*, and which appeared in the *Gentleman's Magazine* for 1787, under the signature of SUNDRY WHEREOF, he was unquestionably the writer. Some letters upon the contested verse, 1 John, v. 7. appeared also in the same work, which at length caused the inimitable and unanswerable letters to Archdeacon Travis. In that work it is difficult to say whether argument, or wit, vivacity of manner, or patience of research, be most conspicuous. This work appeared in 1790; and when it is considered that the subject, though abstruse, is of the highest importance, and that it is recommended not only by the qualities just mentioned, but by a most exquisite specimen of English composition, the neglect which it experienced from the author's countrymen is alike discreditable to their taste and their understanding. If our memory does not fail us, the Author received only 30l. for the work, and he was informed by the publisher that he had lost money by it. With good reason might Valckenaer exclaim, "*In Græcis istis Bibliis, dum juventâ vigebam, a me diligenter tractatis sexcenta possent similia demonstrari; sed quam pauci hoc tempore talia sibi monstrari desiderarent!*" (*Theocr. X. Idyll. p. 290.*)

When Mr. Porson was at length placed in that situation to which, if all the scholars then living could have been candidates for it, he unquestionably might advance the fairest pretensions, he seriously turned his thoughts to publication. In 1797 the *Hecuba* appeared, as the precursor of all the dramas of Euripides, had the editor been allowed that portion of health which would have enabled him to finish his design. The next year appeared the *Orestes*; the year after the *Phœnissæ*; all these without his name, and printed in London. In 1801 the *Medea* appeared, printed at Cambridge, and with his name prefixed—the *Syndics* (a different race, it need scarcely be mentioned, from those who had slighted him in his earlier days) being disposed to give the warmest encouragement, not only to this work, but to every other in which he might be willing to engage. Under their auspices appeared also in 1802 a second edition of the *Hecuba*, with a supplement to the preface, and a very copious and important addition to the notes.

This work is so fully known, that it would be superfluous to attempt a panegyric upon its merits, even if it were our design to give a critical examen, instead of a chronological list. In answer

to all the objections which have hitherto appeared, we shall briefly urge what he has himself applied to a canon of Dawes: *Ea, nisi machinis impulsa validioribus, aeternum persistet inconcussa*. App. in Toup. p. 475.

The last work that he published was a third edition of the *Hecuba*. He had also proceeded far in a revision of the other three plays: but it is, perhaps, a circumstance seriously to be lamented, that he employed so much time in revising what he had already given to the world, instead of proceeding to correct the text of the remaining plays. But such was his scrupulous fidelity in regard to the duty of an editor, and so uncommon his accuracy in every thing which he undertook, that he never fully satisfied himself; and conceived that something still was wanting, where no one but himself could discover any symptom of deficiency.

We must, however, briefly notice some other of his literary labors, which have hitherto been omitted, as we wished not to interrupt the series of his editions of the Greek plays. When Heyne's *Virgil* was re-published in London, the Professor was engaged to superintend the press. He was, we believe, handsomely remunerated; but every scholar must lament that such a mind and such attainments should be employed in merely mechanical labor.¹ In the year 1800 he was engaged in a work, much more suited to his powers, and much more beneficial to literature. We mean a collation of the Harleian manuscript of the *Odyssey*, for the edition of Homer, which must ever be considered as a splendid attestation to the learning, taste, and munificence of the GRENVILLE family. Of this collation the editors speak in terms so classically appropriate, that we cannot deny ourselves the satisfaction of quoting their words. "*Istius Codicis collatio, quam humanissime in se suscepit Vir eruditissimus RICARDUS PORSON, et summa cum diligentia peragendam esse statuit, digna esse visa est quæ per se integra in medium proferretur. Ad calcem itaque ODYSSEÆ subjicimus, non nudam quidem illam, ex indigesta mole ut fit plerumque conflatam, et nulla in trutina castigatam, sed in eruditorum usum, pro ista Græcæ*

¹ To this edition some few, but *very few*, notes were added by Mr. P. (see his preface.)—He also rendered some assistance to the edition of *Brother's Tacitus*, which was printed in Scotland; but whether it consisted in original notes, or merely in a collation of the 4to. and 12mo. editions, we are not prepared to affirm positively. In the *Herodotus*, which has since been completed by Mr. Dunbar, he revised only a small part of the text.—HELLENOPHILUS.

We insert in our present No. an article relating to the share, which Professor Porson and Mr. Kidd had in the reprint of *Brother's Tacitus*, lately published; to this article we refer Hellenophilus for correct information. EDIT.

*ut sciant, et subacto judicio quo VIR EGREGIUS unum
nuncium maxime eminet, nitide atque affabre elaboratum."*

It remains for us now to speak of the *Æschylus*, which, "shorn
its beams," deprived of the editor's last corrections, without
es and without the fragments, ungraced by the Professor's
ne, and without even a letter of preface, stole into the world in
year 1806. We are not informed of the circumstances under
ich it was at length permitted to appear; but we conclude, that
importunity of his friends and of the publishers extorted from
a reluctant consent, although they could not prevail upon him
furnish it with one word of introduction, still less to enrich it
h his latest corrections of the text. Doubtless it has not come
t with half that advantage, either to the editor or to the public,
t it would have possessed, had it issued from the press as a
itimate edition, the fruit of his last labors, the matured and
ll-digested effort of his mighty mind. Yet still we thankfully
ept it, as a great and lasting benefit to Greek literature. In
re than two hundred instances, the text is improved; for the
st part, by the admission of readings, which the Professor's
n sagacity discerned amidst a chaos of errors; but in some
ces also by corrections, which he adopted from preceding edi-
s. A method was pursued by him in this edition, which we
nestly recommend to the imitation of every critic. Where the
t appeared faulty, and no emendation offered itself with suffi-
nt authority to warrant its admission into the text, he marked
e suspected place with an obelus. Of passages thus pointed
t, both as a warning to inexperienced readers, and a guide to
ure critics, there are about *one hundred and fifty*. So that,
fortunate as this edition has been, the text is still improved in a
eater number of instances than those in which it continues to be
fective. And in regard to the remaining corruptions, we have
le doubt but Mr. P.'s acuteness would have pointed out a pro-
ble remedy in most of the cases, had the work gone on to its
d, without the occurrence of that calamitous fraud, which can-
t be too much reprobated or deplored.

From this enumeration it appears, that in point of *quantity*,
e contributions of Professor Porson to the public stock of know-
lge were far from inconsiderable. In point of *merit*, they must
deemed invaluable. Whatever he has done, has been done in
e best way; so that his editions may be appealed to as a stand-

It is possible that, in spite of our anxiety to procure the fullest and
st authentic information, the list may still be incomplete; and, in that
e, we shall feel obliged to any correspondent, who will supply the de-
ency. If we would make a correct estimate of his literary labors, it will
necessary to add the double transcript of Photius, Collations of various
S. and Editt. and various other critical matter, which his papers are found
afford in great abundance.

ard, by which the qualifications of scholars for the office of editor may be measured, and as a guide by which their efforts may be directed. There were two qualities in the character of Mr. Porson as an editor, which are of the highest importance, and which, as they are attainable by every individual, it may be useful to notice more particularly. These are, *industry* and *honesty*. In collating a manuscript, in pursuing the variations of a reading through editions and lexicographers, in tracing the usage of a word through writers of the same age or upon the same subjects, his patience was never exhausted, his ardor never disconcerted. In point of *honesty*, whether it consisted in a scrupulous attention to the claims of his author, or those of his critical predecessors, his character appears the more illustrious, because it is more rare. Never would he allow a passage to be pronounced corrupt, without the fullest investigation; nor did he think himself authorised to admit any emendation into the text, without a very strong preponderance of evidence in its favor. When a text was manifestly corrupt, he would not disturb it, for the sake of admitting a plausible conjecture; because he held, and rightly held, that such a proceeding destroyed the traces of that evidence by which the original reading might in time be restored. In like manner, whatsoever merit any previous editor might possess, he invariably assigned to each his due portion of praise; and so far from suppressing what redounded to their credit, or adopting as his own what in fact was the property of another, he seemed to take a pleasure in bringing forward to his reader's notice every instance of happy discernment or ingenious illustration. For these qualities, added to his unrivalled skill in decyphering manuscripts, and to his penetration in discovering the scope of a passage and the very words which an author was likely to have used; recollecting also that he possessed a judgment, which steered an even course between precipitation and timidity, we have no hesitation in repeating, that we consider him to have been a COMPLETE CRITIC.

The works of Michael Angelo have been recommended to young artists, as the great model of excellence, and most worthy object of their imitation. In like manner would we most earnestly exhort every one, who aspires to the name of a scholar, to regard the productions of Professor Porson as the *study*, by which he is most likely to improve.

HELLENOPHILUS.

Nov. 15, 1808.

CARMINA EPODICA EURIPIDEA COMMENTARIUS;—AUCTORE G. B.

No. II.—Vid. N. XVII. p. 15. et sqq.

TENUS per dimidiam fere partem Commentarii, qui ad idea Carmina Epodica pertinet, viam transegi expeditam. rursusquam dimidiam alteram persequor, moneo me concantans Rhesi et Cyclopi prætermisurum, quia leges, quas aposterit incertus auctor Rhesi, satis definire nequeo (quantum, si mihi liceat hariolari, dixerim magis illum fuisse Sophoclam Euripidis sectatorem, ideoque inter eos recensendum esse nona nostrum neglexerunt) et quia pari caligine obfuscantur mia quæ ad fabulas Satyricas pertinent.

dromachæ v. 782. et sqq.

ιον	ἐμπλήγαδα,	
-	κλεινὰν ἐπὶ	
ἰθουμαι	ναυστολίαν τ',	15
Λαπί-	Ἰλιάδα	
Κενταύ-	5 πόλιν ὅτε πάρος εὐ-	
μλῆ-	δόκιμος ὁ Διὸς ἱν-	
ἐκ κλεινοτά-	ις ἀμφέβαλλ-	
ὲ ἐκ' Ἀργαί-	εν ἐν φόνῳ,	20
ῖς	κοινὰν τὰν	
	εὐκλείαν	10
πύρα-	ἔχοντ' Εὐρώτα-	
ντίαν	ο ναῦφιν ἰκέσθαι.	

extremis ex Εὐρώταν ἀφικέσθαι erui Εὐρώτας ναῦφιν ἰκέσθαι. iotes melius aliquid eruent.

l. 834. et sqq.

ὁ φίλος	} Hæc pro epodo, quam claudit Nutricis oratio 'Αλλ' ἡ σ' ἀφείν, sumenda sunt. Perperam illa olim in Append. Troad. p. 163., ubi reliqua pars Cantus probe disponitur, in formam Antistrophicam redegei. Male quoque strophæ sequentis initium disposui. Nunc malim	
ἵνα διαντ-		
ρεί-		
πλαγάν.		

ἔϊφος χειρ	στρ.	οἶμοι πότμου' ποῦ	αντιστρ.
γρεῦσα;		πυρὸς φίλα φλόξ;	
ἐκ βρόχων εἰργεις;		ποῦ δ' ἐς πέτρας ἀρθῶ;	
l. IX. Cl. Jl.		NO. XVIII.	U

ibid. 1208. et sqq.

Ἀμπτάμενα φροῦ-	σύ τ' ὦ κατ' ἄντρα νύχια Νηρ-	5
δα πάντα κείτ-	έως κόρη πανώλεθρόν μ'	
αι κόπῳ μετὰ-	ῶσαι πιτυ-	
ορα πρὸς οὐρανόν·	4 οὐντα πρὸς γᾶν.	8

Reliquam hujus Cantūs partem in Antistrophica membra disposui. Vid. Append. Troad. p. 163. V. 4. Vice πρόσω dedi πρὸς οὖν i. e. οὐρανόν: cf. Iph. T. 843. Orest. 1376. Phœn. 1222. Med. 441. Loca multa emendare possum, οὖν restituto, sed de his fortasse alias anquiram.

Supplicum v. 928. et sqq.

Ἦ τέκνον		
δυστυχῇ σ'	ἄδης τὸν ἐμὸν ἔσχ-	9
ἔτρεφον	εν μόχθον ἀθλίᾳς	
ἔφερον	ἐγὼ δὲ γῇ-	
ῥφ' ἥπατος	5 ροβοσκὸν οὐκ	
πόνους ἐνέγκ-	ἔχω, τεκοῦσα	
ουσ' ἐν ὠ-	τάλαινα, παῖδα.	
δίσι, νῦν		

ibid. 981. et sqq.

Ἦ πολελεῖμ-		
ἐν' ἐμὰ δάκρ-	οὐκ εὖ δέχεται· γόοις δ'	10
υα μελέας	ὀθρευομένα πέπλων	
ἄιδος ἀνοίκτ-	προστέρναν	
ου κείται μειλίγματα, πένθι-	5 πτύχα τέγγω	
μοι κουραῖ τε κόμας στέφανοι νεκ-	νοτερὸν αἶε	
θων φθιμένων αἰοδαί θ',	δάκρυσι λοιβαῖς.	
ἄς χρυσοκόμας Ἀπόλλων		

V. 3. Ε μέλεα παῖδός ἐν οἴκοις erui μελέας αἰδὸς ἀνοίκτου. Permutantur οἶκος et οἶκτος in Soph. Trach. 1277. ut perite vidit Wakefieldus: inox vice μνήματα reposui μειλίγματα. Nempe lacrymæ et ploratus credebantur esse Plutoni oblectamenta. Cf. Phœn. 1322. Si cui displiceat λοιβαῖς adjective sumptum, is legat λιβάσιν.

Iphigeniæ in Aulide v. 201. et sqq. Ἐπωδὸς α΄.

Τόν τ' ἰσάνεμον ποδοῖν	ἄρμα τέτρ-	11
λαιψηροδόμον τ' Ἀχιλλ-	ωρον ἐ-	
ἔ, ὃν θέτις	λίσσων περὶ	
ἔτικτε καὶ	νύσσας, ὁ δὲ	
Χείρων ἐξεπόνασεν,	5 διφρηλάτας	15
εἶδον αἰγιαλοῖσι	βόασεν Εὐ-	
παρὰ κροκάλαις	μηλος ὁ Φεγ-	
τε δρόμον ἔχοντ',	ητιάδας,	18
ἐν ὀπλοῖς δ' ἄμιλλαν	ῶ καλλίστ-	
ἱπόνει ποδοῖν πρὸς	10 ους πάλους	

τομίοις οὐ κέντ- ρους, τοὺς μὲν νγίους λευκοστίκτω 25 νιχί, τοὺς δ' ἔξω σείρα- γήρεις ἱμπαῖσιν	κυρρότριχας, μονό- χαλα δ' ὑπὸ σφυρᾷ ποικιλοδέρμονας, οἷς παραπάλλετο Πηλεΐδας σὺν ὅπλοισι παρ' ἀντυγα καὶ σύριγγας ἀρματείους. 34
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voces paulisper transpositas mutavi.

75. et sqq. Ἐπαῶδς β'.

ἄν ἀναξ ρχε' τῶνδε δ' αὖ λίδος δυνάστ- Επειδὴ αὖ- 5	Εὐρύτου δ' ἡ- νασσε τὸν λευκ- ήγετμον Ἄρ- ην Τάφιον ἡγέμων Μήγης δ' ἀνασσε Φυλέως λόχουμα νήσους τὰς Ἐχινάδας λιπῶν ναυβάταις ἀπροσφόρους. 10	11 15
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Vulgo πᾶς Εὐρυτος. Homerus non Eurytum sed filium
pium cum Amphimacho Cteati filio Elidensibus præfuit. Vid.
O. collat. cum Pausan. V. 3. p. 380. = 149, 34. Ita Musgra-
ctionem igitur vulgatam leviter mutavi, adeo ut pateret quis
retribuis, quis navalibus præfuisset. De πᾶς et παῖς com-
id. Elmsl. ad Heracl. 713. V. 15. Vulgo ἦγεν ὦν. Egregie
us ἡγέμων.

80. et sqq. Ἐπαῶδς γ'.	(δαῖον γὰρ ναυβάταιν ἐσ- ειδόμεν λεῶν) τις εἰ προσ- αρμόσει βαρβάρους αἰς 5 βαρίδας, νόστον οὐκ ἀποίσειτ' αὖ- θι νᾶϊον ἄσπον ἀρμεῖ σχάταις συμ- κω- 20 ιοφω- 15.
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Vulgo εὐστροφώταισι ναυσὶν ὡς. Inde erui εὐστροφωτάταις
κίσι. Mox post ὡς sedem habent αἶον καὶ ναυβάταιν εἰδόμεν :
ποιεῖται iterum inculcantur ἐνθα δ' αἶον εἰδόμεν. Ipse vero
titus voces eliminavi et ex ἐνθα erui αὖθι et e δ αὖν effinxi

δαίον, et pro καὶ reposui γὰρ (vid. ad Troad. 211.) et τῷ εἰδόμεναι addidi εἶς. V. 20. Vulgo συγκλήτων ex interpretatione rarioris συγκλήτων: quod agnoscunt Hesych. et Photius expositum per συλλεγμένων ἢ τῶν μεμιγμένων νεκρῶν ἐπιλύδων, παραιοσάκτων.

ibid. 1283. et sqq.	στρ.	αντιτρ.
ΚΑ. Ὀ νιφθόλον Φρυγῶν ἄπος ἔ- δας τ' ὄρεα Πάριν ὄθι ποτὲ βρέφος ἄκαλον ἐκβαλε μητρὸς ἀπόπρο νοσφίσας μόρω πὶ		ἐνθα ποτὲ Πάλλας ἔμολεν δολιχό- 18 φρων τε Κύπρις Ἥρα θ' Ἐρμᾶς θ' ὁ Διὸς ἄγγελος, ἀ μὲν ἐπὶ πόθῳ τρυφῶσα Κύπρις
θανάτοεντι Πρίαμος, ὅτε δάϊος δαλ- ὸς ἔφλεγεν ἐν Φρυγῶν πόλει.	5	ἀ δὲ δουρὶ Πάλλας Ἥρα τ' ἀνακτος 23 εὐναῖς βασιλίσιν Διὸς
	μεσφδός.	ἐπαδός.
μήποτ' ὤφελεν τὸν ἀμφὶ βουσὶ βούκολον τραφέντ' Ἀ- λέξανδρον 10 οἰκῆσαι ἀμφίπολον Λυκιάδων, ὄθι κρήναι νυμφᾶν κείνται τ' ἄνθ- εσι θάλλων λειμῶν χλωροῖσιν, καὶ βοδοένθ' ὑακινθίνῃ τ' 16 ἄνθεα θεαῖσι δρέπειν ἐνι·	κρίσιν ἐπὶ στυγνὰν καλλονᾶς· ὦμῶν σοὶ θάνατον φέρει πνο- άν τ' ἔχενῃδα ναυσίν, μέγαρα πάθρα μέγαρα δ' ἄχρα τιθεῖσα Δαναΐδαις ἅ Τύνδαρις κόρα. 34	
ΧΟ. Σὲ δὲ προτέλειον ἔλαβεν Ἀρτεμις κόρα.		39
	Μονωδός.	
ΙΦ. ὁ δὲ τεκῶν με τὴν τάλαιναν, μῆτερ αἰνόμεντορ, οἷχε- ται προδοὺς ἔρημον ὧ δυστάλαιν' ἐγὼ πὶ κού- 37 ραν κίρα δοῦσ' ὀδοῦς	φονεύομαι διόλλυμαι ἀνοσίαις σφαγαῖς ἀνοσίου πατρός.	41

Hoc melicum carmen tam ob alias rationes quam eo nomine est insigne, quod unicum inter Euripidea exstat exemplum cantūs in Mese- dum et Epodum distribuendi. Non sum nescius Hermannum et Seidlerum carminibus nonnullis ea nomina imposuisse: ipse tamen scio, et alii, si velint, e meis scriptis possunt intelligere, ista nomina male illos imposuisse. Quod et ipsi fortasse fatebuntur, si usquam eveniat ut hic liber una cum aliis nostris Tragicorum metra tractantibus in Germaniæ oras importetur: quoniam liquet omnia carmina, quæ Duumviri in formam istam redigere conati sunt, Antistrophicorum ad amussim respondentium nomen rectius occupare. Atqui minime confidenter ipse aliquid debui pro certo statuere, qui adeo graviter lapsus sum in Append. Troad. p. 192. carmen ex Iphigeniæ desum- tum male auspicatis conatibus aggressus. Nec tamen in omni re fue-

n infelix. Verba, non metra restituere potui, nempe in v. 1. vulga-
 ρ φρυγῶν νάπος. dedi φρυγῶν ἀπος. quia νάπος, utpote locus humilia,
 dici potest νιφόβολον: quod epitheton ad editiora loca pertinet,
 illud Castorionis apud Athen. x. p. 454. F. Σε τὸν βόλοις νιφοκτύποις
 σχείμπερον Ναιονθ' ἔδος. et Eurip. Phoen. 214. Νιφοβόλου Παρνάσου
 esych. Νιφόβολον, ὑψηλόν. E contra in eodem Lexico ἄπος est
 ἡλὸς τόπος ἢ ὑλῶδης (unde oritur fortasse istud νάπος): recte: cf.
 heocrit. vii. 148. Παρνάσιον ἄπος. V. 2. Transposui Πρίαμος et
 Ἰάριν. V. 3. Ἐβαλε. Excidit x. quod sæpe fit. Vid. ad Troad. 606.
 l. 6. Vulgo δς Ἰδαῖος ἰδαῖος. Erui ὅτε δαῖος δαλός. Respicit Noster ad
 historiam quam commemoravit in Troad. 925. ὁ πρέσβυς οὐ κτανὼν
 βρέφος Δαλοῦ πικρὸν μίμημ' Ἀλεξανδρὸν ποτε. Quod ad δαῖος δαλός
 similiter Musgravius restituit πυρὶ—δαίω vice ἰδαίω in Helen. 198.
 Neque hic est unicus locus ubi ex vocibus Ἰδαῖος Ἰδαῖος erui debet
 aliquid simile τοῖς δαλός δαῖος. V. 7. Admisso δαλός patet abunde
 legi debere ἔφλεγεν vice ἔλεγετ'. V. 11, 12. Vulgo Ἀμφὶ τὸ λυκὸν ὕδωρ.
 Sed neque articuli neque epitheti vim satis intelligo. Ipse ex ἀμφὶ
 τὸ ὄν erui ἀμφόπολον et e λυκί—ὕδωρ erui λυκιάδων. Vocem ultimam
 servat Hesychius ex hoc ipso loco, ni fallor, haustam. Verba Lexico-
 graphi sunt Λυκιάδες, κῆραι τὸν ἀριθμὸν τριάκοντα αἱ τὸ ὕδωρ κομίζουσαι
 εἰς τὸ λυκίον. Nempe Trojæ erat templum Apollinis Λυκίου, cuius
 ministræ numero triginta portare aquam solebant e quodam haustam
 fonte Ἰδης πολυτίδακος, qua Paris habitabat et virginum labores rele-
 vabat mercede conductus. Hinc patet quo jure Cænone Paridi servi-
 tutem exprobrare potuisset. V. 17. Ἐνι propter εἰν omissum reposui.
 V. 25. Vulgo ἔριν τε τὰς καλλονάς. Resecui voces metro noxias et
 interpolatas, ni fallor, e Troas. 980. Ἦρα τοσοῦτον ἔσχ' ἔρωτα καλλονῆς.
 Sed ibi emendavi τοσαύτην ἔσχ' ἔριν τῆς καλλονῆς. V. 26. Vulgo ἐμοῖ

δε θάνατον ὄνομα μὲν φέροντα. MSS. 2. μὲν. (sic). Erui ὡμὸν σοὶ θάνατον
 φέρει πνῶαν τε. Quod ad ἐμὸν et ὡμὸν similem var. lect. exhibent
 libri in S. C. Th. 656. quod ad δ et σ permutatas vid. Markl. ad
 Iph. A. 140. Mox e Δαναΐδαισιν erui ἐχενῆδα ναυσί. Confer Agam. 149.
 Μὴ τινὰς ἀντιπνούς Δαναοῖς χρονίας ἐχενῆδας ἀπλοῖας. V. 29. et sqq.
 e fine orationis Iphigeniæ huc trajeci. V. 33. Ineptissime Πρόθυμά
 σ' ἔλαβεν Ἀρτεμις πρὸς Ἴλιον. Collato Agam. 228. Καὶ προτέλεια ναῶν,
 statim e πρὸς Ἴλιον erui προτέλειον cuius gl. est πρόθυμα; et versum
 explevi addendo κῆρα quod vulgo legitur in v. 28. φέροντα Δαναΐδαισιν
 ὡ κῆραι. V. 35. Vulgo ὦ μήτερ ὦ μήτερ: Reposui μήτερ αἰνόμεητος. Si-
 militer usurpauit Æschylus Chæph. 312. πάτερ αἰνόπατερ. cf. quæ dedi ad
 Phoen. 1585. *Class. Journ.* N. XVII. p. 22. iis adde αἰνόπαρις in Hec.
 939. αἰνόλαμπες in Agam. 397. Legere quoque possumus μήτερ οὐ μήτερ,
 οἶχε-ται, et in antithetico Ὁ με τεκὼν τὰν τάλαιναν. Legi certe debet in
 Soph. Antig. 1282. Γυνὴ τέθνηκε τοῦδ' ἔτ' οὐ μητῆρ νεκροῦ vice τοῦδε παμ-
 μήτωρ. Cf. Euripideum γάμος οὐ γάμος et Sophocleum Μητὴρ αὐμή-
 τωρ unde emendavi Iph. T'. 863. Vid. *Class. Journ.* N. XIV. p. 145.
 V. 37. Vulgo πικρὰν πικρὰν ἰδοῦσα δυστέλεναν. Ad Troad. Append. p. 193.
 erui κῆρα ἐπὶ πικρὰν διδοῦσ' ὁδούς τ' εἰς Ἴλιον. Sed in eo cæcus fui qui
 non viderim Ἐλέναν esse nil nisi interpretamentum: in reliquis modo
 non veritatem sum assecutus, quam assequi potuissem si quis metri
 rationem aperuisset. Sed, ut verum fatear, haud scio an etiam

nunc ipse lapsus sim in Stropha et Antistropha disponendis; quarum utraque ad formam Carminum Epodicorum labore non magno redigi possunt.

ibid. 1504.

Ἀγαμέμ-
ονα· λόγχ-
αις θ' Ἑλλάδι κλει-
νότατον στέφανον
δὸς ἀμφὶ κάρανον
ἐὼν κλέος ἀει-
μνηνόμευτον
ἀμψιθεῖναι.

Vulgo ἀεὶ μνηστὼν. Reliquam cantūs partem in Antistrophicam formam redegi. Vid. Append. Troad. p. 147. Seidlerus quoque rem eandem tetigit nec pari successu.

Iphigeniæ in Tauride v. 218. et sqq.

ναῖα δ' ἀξείνου πόντου	οἰκτρὸν δ' ἐκβαλλόντων δάκρυσι.	
ξείνα δυσχόρους οἴκους,	καὶ νῦν κείνων μὲν μοι λάθρα	
ἄγαμος ἄτεκνος	τὸν δ' Ἀργεὶ δμαθέντα	15
ἄπολις ἄφιλος	κλαίω σύγγονον ὅν γ' ἔ-	
οὐ τὰν Ἀργεὶ μέλπουσ' Ἦραν,	λειπον ἐπι-	
οὐδ' ἴστοις ἐν καλλιφθόγγοις	μαστιδίῳ	
περικίδι Παλλάδος	ἔτι νέον	
Ἀτθίδος εἰκὼ	ἔτι θάλος	20
καὶ Τιτάνων ποικίλλουσ' ἄλλ'	ἐν χερσὶ πά-	
αἰμορρᾶντων αἰμάσσουσα	τρος ματέρος	
ξείνων βωμοὺς αἰάζονταν	στέρνοισί τ' ἐν Ἀργεὶ	
οἰκτρὰν δυσφύρμιγγά τ' αὐτὰν	σκηπτούχον Ὀρέστηαν.	

V. 9. et sqq. Collato Hec. 476. hunc locum Tyrwhittus apud Musgravium et ipse ad Troad. Append. p. 141. emendavimus. Sed ibi peccavi qui αἰάζοντων delevi, metro, uti nunc video, repugnante. V. 19. Expuli ἔτι βρέφους huc adhærentia e simili loco v. infr. 834.

Baccharum v. 64. et sqq.

Ἀσίας γᾶς ἱερὸν Τιμῶ-	τίς ὁδῶ τίς μελάβροισ τ'; ἐκ-	6
λον ἀμείψασα βοάζω	τοπος ἔστω στόματ' εὐφη-	
Βρομίῳ τὸν πόνον ἤδδν	μον ἅπας νῦν ὁσιοῦσθαι	
κάματόν τ' εὐκάματον, βάκχ-	τὰ νομισθέντα γὰρ ὕμνοισ-	
ιον εὐαζομένα Θεόν.	ιν αἰδῶ Διόνυσον.	

Προφθῶς vulgariter nomine Anapaestorum. Atqui constat de Ionicis a Minore. Quoties illa metra confundi soleant, monet Burneus in Tentamine de Metr. Æschyl. Pers. p. 410. qui ibi disposuit cantum eodem metro scriptum in Nostri Suppl. 42. et monuit quædam de Ionica Decapodia; quam ut huic quoque loco restituerem, delevi ἀντὶ ante γᾶς et τίς ὁδῶ voces male repetitas; mox inserui νῦν post ἅπας; denique ex ἀεὶ Διόνυσον ὕμνήσω erui ὕμνοισιν αἰδῶ Διόνυσον:

134. et seq.

		ἄμα δ' ἐπ' εὐάσμασιν	29
		ἐπιβρέμει τοιάδε·	
		ὦ ἴτε βάκχαι	
		ὦ ἴτε βάκχαι	
ν πέση	5	Τρώλου χρυσορόον χλῖδα	
εβρίδης		μέλπετε τὸν Διόνυσον [ἀνακτ-	
ιν ἐνδ-		α] βαρυβρόμων	35
ρεύων		ὑπὸ τυμπάνων	
αγοκτόνον		εὖϊα τὸν	
ων χάριν,	10	εὖιον ἀ-	
		γαλλόμε-	
		ναι θεὸν	40
Λύδια,		ἐν Φρυγίαισι βο-	
εὐοῖ·		αῖς ἐνοπαῖσί τε,	
ἄλακτι πέδον ρεῖ δ'	15	(λῶτος ὅταν	
δὲ μελισσᾶν		εὐκέλαδος	
Συριάς		ἱερός	45
νου καπνὸς,		ἱερα	
εὖς δ' ἔρπιν		παίγματα βρέ-	
ῶδη,	20	μη συνέχε'	
φλόγα πεύκας		ἀχούς φοιτάδος	
ρκος αἴσσει		εἰς ὅρος ἐξ ὅρους)	50
αἱ χοροῖς		ἠδόμεναι δ' ἄρα	
γλανά-		πῶλος δ' πῶς ἄμα	
ιναπάλλ-	25	ματέρι φορβάδι κῶλον ἀ-	
ιῖς		γει ταχύτουν σκιρτήμασι.	
ν πλόκον εἰς			
ίπτων.			

1. Vulgatur ὁ δ' ἔξαρχος βρόμιος. Verum ibi ἔξαρχος sensu ibi res agitur de Baccho ipso: transposui igitur, ut suam vim vox de sacerdote dicta. V. 19. E vulgatis ἔχων πυρσῶδη erui ζων εὐώδη. Vocem rarissimam servavit Eustathius ad Od. I. 360. et tradit vinum Ægyptiacè ita vocari: cuius rei testem Sapphus illud Κάδδ' ἀμβροσίας μὲν κρατὴρ ἐκέκρυτο Ἑρμᾶς δὲ τιν θεοῖς οἶνοχόησε. Idem fragmentum exstat apud Athen. 11. A. et x. p. 425. D. ubi legitur ὀλπιν quod perperam Toupius I. Vol. II. p. 444. et Blomfieldus Museo Critico N. 1. p. 25. bant. Nihil inter se commune habent ὀλπη et ἔρπιν. Hoc lum sonat ipsum *vinum*, illud, quæ vinum continet, *lagena*. limachi loco, Fragm. CLXXXI. lege omnino ἔλπαν. collato ito Idyll. 11. (non v. ut citat Toupius) 156. In cuius Idyll. 5. pro ἐξ ὀλπίδος lege ἐκ κάλπιδος. Nusquam alibi ἔλπιν legitur, ὀλπα. Sed ut verum fatear, in proximo Theocriti loco præ- ἀργυρέας ἐκ πέλλιδος cf. Hipponacteum illud πέλλιδα χρυσὴν then. XI. p. 495. D. Verum utcunque de hoc statuas, noli e quin Hesychii verba male transposita in ordinem redigi debeant "Ολπα, λήκυθος + "Ολπιν ἢ ἔρπιν χένδρου τις ἔβησις, ἔδεσμά τι

ἡ δ' ἄλβος "ὄλπιν—οἶνοχόησε." Inter hæc mutavi ἔλπις in ἔρπις: nam Hesychius, ad Sapphus locum dum respicit et confirmat var. lect. quam præbet Eustathius non male vim vocis exponit. Ἐρπις erat, ut opinor, idem atque *ciborium*, apud Latinos, nempe nomen et fabæ Ægyptiacæ, et cibi et vini et poculi inde factorum: quod ad *κιβώριον* fabæ *pomea* cf. Athen. III. p. 72. A. quod ad nomen poculi cf. Horat. Carm. II. 7. 22. et Athen. p. 72. B. et XI. p. 477. E. quod ad nomen vini diserto quidem testimonio indigemus: quoniam vero auctor est Diphilus Siphuius, seu Athenæus ipse p. 73. A. e *ciborio* nasci *ἀνθος* quod Ægyptii vocant *λωτὸν* et quoniam patet e Polybii verbis apud Athen. XIV. p. 651. E. vinum fieri et cibum de loto, conjici potest ἔρπις esse nomen Ægyptiace et cibi et vini. Historici verba juvabit decerpere. Καὶ τὸν μὲν τοῖς οἰκέταις μετὰ χόνδρου κόψαντες σάττουσιν εἰς ἀγγεῖα. Τὸν δὲ τοῖς ἐλευθέροις ἐξελόντες τὸν πυρεῖνα συντιθεασιν ὡσαύτως καὶ σιτέονται τοῦτον· ἐστὶ δὲ τὸ βρώμα παραπλήσιον σῦκω καὶ φοινικοβαλάνῃ, τῇ δὲ εὐωδία βέλτιον γίνεται· δὲ καὶ οἶνος ἐξ αὐτοῦ βρεχομένους καὶ τριβόμενους δι' ὕδατος κατὰ μὲν τὴν γεῦσιν ἡδὺς καὶ ἀπολαυστικός· οἶνομέλιτι χρηστῶ παραπλήσιος. In hoc fragmento nihil est quod lectorem moretur, nisi istud *κόψαντες*. malim κατὰ χόνδρον ἐψήσαντες ad *marcam alicæ eliquantes* cf. Aristoph. Δαίταλ. Fragm. V. Ἡ χόνδρον ἐψῶν, quod expositum ab Athenæo p. 127. C. per *ρόφημα* satis commode allegari potest ad confirmandam scripturam *χόνδρον τις ἔψησις* a me Hesychio donatam vice ἔρεσις. Denique ἔλπις οἶνοχόη mutavi in ὄλπιν οἶνοχοήσις: error etenim provenit e compendiosa scriptura non satis intellecta. Hesychii tandem et Polybii locis emendatis ad ἔρπιν redeo. Ne quis miretur eam vocem et cibum et potum significare, discat duplicem sensum habere quoque *νέκταρ*, quod exponit Hesychius per *πῶμα θεῖον ἢ βρώμα*, et nihilo magis mirum est quod ἔλπις in ἔρπις mutaverim: nam sæpe confusas esse literas ρ et λ monui ad Troad. 504. unde corrigas Photium V. *Λωτὸς, βοτάνη εὐώδης ἣν ἔνιοι μυρόλωτον καλοῦσι*. lege omnino *μελίλωτον*, collato Athenæo III. p. 73. A. *καλοῦσι δὲ Αἰγύπτια μὲν αὐτὸ λωτὸν Ναυκρατίται δὲ—μελίλωτον*. Dixi in superioribus ἔλπιν vel ἔρπιν esse idem atque *ciborium*: rectius dixissem idem atque *λωτὸν* (qui tamen esse flos *ciborii*) nam Plinio teste, Hist. Nat. XIII. c. 17. Lotus vocari solet a nonnullis *Celtis*, ubi, ni vehementer fallor, exstat Græca vel Ægyptiaca vox *Ὀλπις* sive Ἐλπις. Hæc si vera sit conjectura, patet ex Hesychio Eustathium, non ex Eustathio Hesychium, emendari debere, et in Sapphus fragmento reponi ὄλπιν, alio tamen sensu quam quo vocem intelligere videntur Tourpius et Blomfieldus: et collato Homérico μετὰ δὲ σφισὶ πότνια Ἥβη Νέκταρ ἐώνοχθαι in Il. Δ. 2. corrigi poterat μὲν in Ἥβη non repugnante metro: versus etenim est *ἀσυνάρτητος*, constans Anapaesticis Basi et Paræmiaci; unde patet pravam esse Blomfieldi conjecturam rejicientis thesīs, dum pro monosyllabo vocem illam intelligere debuit. V. 24. Vulgo *δρόμω—ερεβίζων*. Reposui *δρόμω—θοάκων*. Adi Hesych. V. et cf. Troad. 314. *θοάζει—δρόμω*. V. 27. Vulgo *πλόκων*. Voces *πλόκων* et *πλόκαμον* permittantur in Med. 782. V. 34. *ἀνακτα* inserui metri causa. V. 48. Vulgo *σύνοχα φοιτάσιν εἰς ὄρος*. Hæc nemo intellexit. Ipse, metro *viam* commoustrante, huc retraxi *βάκχων*, quod carmen olim clauderat, et e *σύνοχα βάκχων* erui *συνέχε' ἀχέως*. Loquitur Euripides (quem sequi-

tur Aristoph. Thesm. 996. Ἀμφὶ δὲ σοὶ κτυπεῖται Κιθαρόνομος Ἥχῳ) de voce *cañus* recinit *jocosa Montis imago*. Id patet e verbo *παῖγμματα*, quod exprimit Horatianum *jocosa*. Redde Anglice, *shall sound the playful notes continued by Echoes wandering from hill to hill*. Quod ad *αχῶ*, restitue vocem Dionysio Perieges. 574. λαλαγῆς δὲ λυγύθροος ἔρυσται *αχῶ*. Vulgo παταγῆς—ἡχή. At παταγή est vox nauci. Hesych. Λαλαγή—κραυγή.

556. et seq.

οὐαὶ πόθι		εὐίππον	
Νύσῃς δέρεα		καλλίστοι-	
θηροτρόφου		σι λιπαίνειν	25
θυροσφορεῖς		ὑδασιν γὰν.	
θιάσους, ὃ Διόνυσ', ἡ 'ν	5	ΔΙ. κλύετ' ἐμᾶς	
κορυφαῖς Κωρυκίαισιν.		κλύετ' αὐδᾶς,	
τάχα δ' ἐν ταῖς πολυνδρεσσιν	}	ἰὼ βάκχαι,	30
Ὀλύμπου		ἰὼ βάκχαι.	
θαλάμαις, ἔνθα ποτ' Ὀρφεὺς κι-	}	ΧΟ. τίς ὄδε πόθεν ὁ κέλα-	
θαρίζαν		δος; ἐμὲ τίς ἐκάλεσεν;	
σύναγεν δένδρεα Μούσαις		ΔΙ. εὐοῖ	
σύναγεν θήρας ἀγρῶτας,	10	αὐδῶ	
σέβει τοι σ' Εὐῖος,		ἰὼ	35
μάκαιρ' ὃ Πιερίς,		πάλιν	
ἔξει τε χορεύσων ἅμα		ὃ Σεμέλας	
βακχεύμασι, τόν τ' ἀκυρό-		ὃ Διὸς παῖς	
αν διαβάς Ἄξιον εἰ-	15	ΧΟ. δέσποτα	
λισσομένης Μαινάδας ἀξ-		δέσποτα	40
ει Λύδων		πεδόσε	
ἐς χώραν		μόλε νῦν	
τὸν εὐδαιμονίας		ἡμέτερον	
βροτοῖς ἐλβδόταν	20	εἰς θιάσον	
πατέρα τε,		Βρόμιε	45
τὸν ἑλυσον		Βρόμιε	
		χθονὸς ἔνο-	
		σι πότνια.	

V. 1. Deest Spondæus; addidi εὐοῖ. V. 2. Vice APA reposui ΔΕΡΑ. Hesych. Δέρα, ὑπερβολὴ ὄρους οἱ δὲ τὰ σιμὰ τῶν ὄρεων. Vox ejusdem familiæ debet restitui Homeridæ H. in Bacch. v. 9. apud Schol. Apoll. Rhod. II. 1815. Ἔστι δὲ τις Νύση ὑπατον κέρας ἄνθεον ὕλη. Sed ter Diodorus I. exhibet ὄρος ex interpretamento genuinæ vocis δέρας unde formari potest adjectivum. cf. Soph. Phil. 491. Τραχινίαν τε δειράδα καὶ τὸν εὐροον Σπερχεῖον. Sic enim Toupus pro δειράδα. Porson placuit δειράδ' ἢ τὸν εὐρ: teste Elmsleio in Auctario Annot. ad Aristoph. Acharn. 612. Haud scio tamen annon in fragmento Poetæ κέρας retineri possit. Sæpe enim præruptæ montis partes vocantur κέρατα. Hoc nomine audit ille locus super quem Xerxes solio eburneo insidens pugnam Salamini initam spectabat. Vid. Plutarch. in Themistocle. Aliis fortasse placebit ἀκρα vice ἄρα. nec valde repugnabo. V. 11, 12. Vulgo β'. ἀ. et vice σέβει τοι erat σέβεται constructione

turbata. V. 17. Vulgo *Λυδίανδε*. De permutatis *ια* et *ω* vid. Schweighæuser ad Athen. xiv. c. x. de *ἐς* et *δὲ* vide Butler ad Prom. 713. V. 18. *Χώραν* huc reposui, quod sedem alienam habebat, vice *τᾶς* in *γᾶν* mutatum, cui subjungitur *ὑδάσιν*. De istis vulgo Monostrophicis, quæ reliqua cantūs pars exhibere solet, monui ad Troad. Append. p. 150. qua ratione in carmina Antistrophica redigi possint.

Helenæ v. 522. et sqq.

Ἀκήκοας	οὔπω λιμένων	13
τᾶς θεσπιώ-	ψαύσει πατρῶ-	
δοι; ἃ χρὴ γνοῦσ', ἐφάνης τυράν-	ας γᾶς ἀλα-	
οις δόμοις ὡς Μενέλαος οὐ-	τείᾳ βίου	
πα με-	5 τρυχόμενος ταλαί-	
λαμφα-	φρων ἄφιλος φίλων	18
ἐς οἰχ-	παντοδάπους ἐπὶ γυ-	
εται	ὰς πόδα χρεμπτόμενος	
δι' ἔρεβος	εἰναλίῳ κώπῃ	
χθονὶ κρυβεῖς;	10 Τρωάδος ἐκ γαίης;	
ἀλλ' ὅτι κατ'		
οἶδμ' ἄλιον		

V. 1. Vulgo Ἦκουσα τᾶς Θεσπιῶδου κόρας. Inepte. Nondum Chorus audiverat Theonæ vaticinia, de quibus Helenam in scenam adeuntem mox sciscitatur. Ex interpolatore provenit κόρας. V. 2. Erui ἃ χρὴ γνοῦσ' ἐφάνης ex ἃ χρὴ ζοῦσ' ἐφάνη. V. 19. Vice γᾶς dedi γαῖας. et correxi παντοδάπας. Nam γυῖς est Masculini generis. Vid. Etymol. M. V. Κόμης.

Herculis Furentis 1210. et sqq.

Ἰκετεύομεν,	ὅσια μὴ ἔαγῃ	7
κάτεχε λείον-	κακὰ θέλων συνάψ-	
τος ἄγριον	αι κακοῖς,	
θυμὸν γ', ὅπως	ὦ τέκνον.	
βροτὸν ἐπὶ	5	
φόνιον ἀν-		

Quæ præcedunt Anamæostrophæ in Antistrophica redegi in Append. Troad. p. 164. feliciori fortasse successu quam quo Seidlerus redigere conatus est in libro de Vers. Dochm. p. 358.

Electræ v. 143. et sqq.

Ἰαχὰν αἰοδιμον	ἐπαυδὸς ἄ.	
μέλος αἶδα πάτερ,	ομένα δέραν χέρα τε κρατ'	
σοὶ κατὰ	ἐπὶ κούριμον τιθεμένα	10
γᾶς ἐνέ-	σῶ θανατῶ	
πω γόους,	δρῦπτε κára.	
οἷς αἰεὶ	5 οἷά τις κύκνος ἀχέτας	
κατ' ἡμῃρ διέπομαι	ποταμίους παρὰ χεύμασιν	
κατὰ φίλαν ὄνυχι τεμν-	πατέρα φίλτατον καλεῖ	15
	ἐλόμενον δόλοισ βρόχων,	

ὅς σε τὸν ἄθλιον
ἄρκυσι, πάτερ, ἔ-
γωγε κατα-
κλαίωμαι

20

λουτρά πανύσταθ' ὕ-
δρανάμενον χροῖα,
δροίτῃ ἐν οἰκτροτά-
τῃ θανάτου σου.

V. 1. Vulgo *δοιδάν*. Error venit e compendio. Vid. Interpretes ad Hesych. v. Πολυέλκτον. Exstat *δοιδιμον* infr. 471. V. 6. Delevi τὸ: cf. Troad. 400. 'Αεὶ κατ' ἤμαρ. V. 16. Pro δολίοις reposui δόλοις. Hoc quidem loco nimis tautologum esset δολίοις ἔρκεσι βρόχων. E contra apodosis sententiæ vix intelligi potest absente ἔρκεσι: quam vocem trajeci et mutavi in ἄρκυσι. Collatis Hesychio gl. Ἄρκυσι, δίκτυοις et Æschyl. Agam. 1118. ἄρκυς ἡ ξύνευνος Choëph. 998. Ἄρκυν δ' ἄν εἴποις. Herc. F. 729. ἀρκύων βρόχοισιν. V. 23. κοίτῃ tuetur Soph. El. 194. αὐδὰ Οἰκτρά δ' ἐν κοίταις πατρώαις. Sed δροίτῃ usurpat Æschylus, quem sequi amat Euripides, in Agam. 1549. Choëph. 997. Eum. 630.

ibid. v. 160. et sqq.

ὡς πικρὰς μὲν πε-
λέκως τομᾶς σᾶς, πά-
τερ, πικρὰς δ' ἐκ Τροί-
ας ὁδοῦ βουλᾶς·
οὐ μίτραις σε γυνὴ δέξατ'
οὐδ' ἐπὶ στεφάνοις, ξίφ-
ετι δ' ἀμφιτόμοις λῶβαν,
θεμένα χάριν Αἰγίσθου,
δόλιον ἔσχ-
ε κοίταν.

ἐπωδὸς β'.

V. 7. Vulgo λυγρὰν Αἰγίσθου λῶβαν
θεμένα. Quæ nemo satis expedi-
vit. Collatis v. supr. 61. τιθεμένη
χάριν πόσει. Bacch. 720. χάριν τ'
ἀνακτι θῶμεν. Hec. 1201. τῷδ'
ἑβουλήτης χάριν θεῖσθαι. Prom. 807.
τὴνδ' ἐμοὶ χάριν θεῖσθαι statim erui
χάριν e λυγρὰν. Alii fortasse pla-
cebit legere χαρὰν. V. 10. Vulgo
ἔσχεν ἀκοίταν quod stare potest
modo legas δολίαν—ἀκοίτιν. Ad
finem notarum in Epodos moneo
quod ἐπωδὸς β'. subsequi debeat
Antistropham β'.

ibid. 476.

Ἐν δὲ δορὶ φονίῳ τετρα-
βάμονες ἵπποι ἑπαλλον.
κελαινὰ δ' ἀμφὶ νῶθ'
ἱετο κόνις· τοιῷδ'
ἄνακτα δορι-
πόνων ἔκανεν

ἀνέραν Τυνδαρίδης 7
ἀ λοχαῖα κακό-
φρων κούρα· τοίγαρ σὶ ποτ'
οὐρανίδαι πέμψουσι θα-
νάτους δικαί· 5
ἔτ' ἔτι δαφοί- 12
νη ὑπὸ δειράδ' ὄνομ'
αἷμα χυθεὶν σιδάρα.

V. 8. Vulgo ἀλέχεια. Reposui ἀ λοχαῖα. Hesych. Λοχαῖα, κρυφαῖα. De Clytemnestræ insidiis cf. Agam. 1231. et 1232. qui locus sic legendus est. Οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνὸς Λέξασα καὶ σῖνασα ραιδερόνους, δίκην Ἄτης λαθραίου, δέχεται· κακὴ τέχνη· Τοιαῦτα τολμᾷ θῆλυς ἄρσενος φονεὺς. Quibus causis movear ut hæc emendem alias docebo. V. 11. Εὐθανάτοισι κἂν erui θανάτους δίκαι. Quam facile si et di per-

mutari possint, ii probe sciunt, qui Codices scriptos inspexerint.
V. 12. Vice φόνιον reposui δαφνοίνω.

ibid. 1163. et sqq.

ἐπιδός.

ὄρεϊ ἄτις ὡς
λέαιν' ὀργάδων
δρύοχα νεμ-
ομένα, τοι-
άδε κατήνυσεν,
τάλαιν' εὐνέταν.

ΚΛ. ὦ τέκνα πρὸς θεῶν μὴ κτάνητε μητέρα.

ΧΟ. κλύεις ὑπώροφον βόαν; ΚΛ. ἰὼ ἰὼ.

ΧΟ. ὦμαξ' ἐγὼ σὲ πρὸς τέκνων χειρουμένην
νέμει τοι δίκαιον θεὸς ὅταν τύχη
σχέτλιχ μὲν ἔπαυες ἀνόστια δ' εἰργάσα.

ibid. 1177. et sqq.

προφδός.

ΟΡ. ὦ γὰρ καὶ

Ζεῦ πανδερκ-
έτα βροτῶν,
ἴδετε τὰδ' ἐργ-
α φόνια μυσαρ-
ὰ, δίγωνα σώμ-
ατὰ τ' ἐν χθονὶ κεί-
μενα πλαγᾷ χειρ-
ὸς ὑπ' ἐμας, ἀποιν'
ἐμῶν αἱμάτων.

5

10

V. 10. Vice πημάτων dedi αἱμάτων. Vid. *Classical Journal* N. IX. p. 23. Inter reliqua carmina Epodica Euripidea tredecim tantammodo exstant, quæ hodie quidem ad hanc formam redigere nequeo, mox fortasse certius aliquid de istis dicturus. Ea reperiet lector in Hec. 647. Orest. 829. Alcest. 276. Suppl. 1088. Iph. A. 573, 1080. Bacch. 900, 1015. Heracl. 372. Ion. 492, 711, 911. Herc. F. 131. Sed, ut verum fatear, non verisimile videtur hæc in Antistrophica vel Epodica redigi posse. Hactenus de Euripideis. Alio tempore Eschylea et Aristophanea persequar.

Dabam Etonæ Kalend. Januar. A. S. 1814.

BIBLICAL CRITICISM :

On 1 John, v. 7.

NO. II.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE thus considered the objections of your Correspondent, to "the proposed expunction of the passage;" and have, I hope, sufficiently obviated them. I now have only to return my thanks to him for the obliging manner in which he noticed my late essay; to assure him that I conceive myself much honored by his attention, and replied to his letter only because the side, which I originally had taken, still appeared to be the true one. I now proceed to make some remarks on an article by "*A Country Parish Priest*," printed in No. IV. of your Journal. I notice his paper rather to show the fallacy of his reasoning than to refute it: I desire only to show the unfairness of his statements, for of argument there is scarcely any thing which has not repeatedly been answered.

The paragraph which contains the argument drawn from the *Homoioteleuton* shall be considered last; as it consists very much of misrepresentations, which will confute themselves, when the evidence for and against the passage is fairly summed up and laid before you.

The Author of the Letter, in No. IV. p. 869, thinks, that "if the former" (i. e. the 7th) "verse, did not precede, and should be rejected as spurious, it will be hard to account for the use of the masculine gender; and we should rather be inclined to suspect that the words would have been *τῶν εἰς τὰ μαρτυροῦντα*, as all the terms that follow to denote the earthly energies or attestations, are of the neuter gender; and therefore, the accuracy of construction, or the strict rules of grammar must favor the present text." (p. 871.) Now, it is evident, that this argument may be set aside in the following manner: First, the idea is evidently taken from witnesses giving evidence in a court of judicature; the Sanhedrim for instance, as most familiar to the recollection of St. John. Secondly, when the Apostle represented the water and blood, as witnesses to the truth of the Christian Religion, it became necessary to personify them; for as *bearing witness* is a *personal* act, it would have been absurd to attri-

bute it to things inanimate unless they were personified. Thirdly, personification could have been effected only by giving them a masculine or feminine participle: so that *τρεῖς εἰσιν οἱ μαρτυροῦντες* is equivalent to *τρεῖς εἰσιν οἱ μάρτυρες*: so Matih. xiii. 3. we find *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν*; where *ὁ σπείρων* has precisely the same meaning that *σπορέύς τις* would have conveyed. The same usage, it is well known, is common in Hebrew: thus Ps. cxxix. 7. we read,

שָׁלַח מִלֵּא כְפֹר קוֹצֵר וְחֹצֵן מַעֲמֵר:

Where the LXX. render *קוצר* by *ὁ θερίζων*, and the Hebrew is adequately expressed. Fourthly, if we put together the consequences of what has been advanced, we shall be presented with a complete and sufficient reply to any argument which may be drawn from the imaginary false concord; and your Correspondent's conjecture "*tenues evanescit in auras*."—But the writer in No. XV. of the Journal says, "it is further to be observed, that the Apostle, in a preceding verse, has actually conformed to the requisite grammatical accuracy. At verse 6. he actually writes (not *καὶ τὸ πνεῦμά ἐστιν ὁ μαρτυρῶν*, but) *καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν*." He should have told us on what principle the contrary could have been expected: although the Greek word expressing *spirit* is in the neuter gender, it did not become necessary to make any alteration in that of the participle attached to it, in the present case; because *spirit* is a living and intelligent principle, and to such it is by no means unusual to attribute personal acts; indeed nothing is more common either in the Old or New Testament. Thus an instance occurs in the account of the Creation;¹ for notwithstanding the assertions of certain critics, the words *רוח אלהים* cannot without violence be understood of any thing, but the *Holy Spirit of God*: at least it seems so to have been understood by the Fathers, especially by Cyprian.² In the N. T. we may instance Luke iii. 22.—*καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σαματικῶς εἶδει, ὥστε περιστερὰν ἐπ' αὐτόν*. A more satisfactory example than that just produced can hardly be desired, as it proves two important points: first, that personal acts are attributed by the writers of the N. T. to the Holy Spirit; secondly, that it is possible for a spirit to assume a visible form.—If then personal acts are ever attributed to the Holy Spirit, it is certain that nothing less could have been asserted in the present case: and hence it may be regularly deduced that in the 6th verse of St. John's v. chapter, it was not necessary to make any change in the gender of the participle. Thus, therefore,

¹ Gen. i. 2.

² Concil. Carthag. p. 230, edit. Fell.

th verse has no analogy with the 6th; and the general question is unaffected by the grammatical argument. Q. E. D.

the defenders of 1 John v. 7. assert that the authenticity of the text is proved by internal evidence, it will be proper to show, the main prop and pillar of their cause is in a very tottering condition.—Professor Porson¹ has the following judicious remarks:—certainly the mention of the water, blood, and spirit in the 6th verse, with great propriety followed by the repetition of the same terms in genuine text; which repetition is rendered emphatic by the exaltation of the spirit, water, and blood into three witnesses. If the spirit witnesses in the 6th verse be the Holy Spirit, which I think it not to be doubted, ‘because the spirit is truth,’ why is the epithet, being twice omitted, added in the seventh verse to mark a distinction without a difference? If the word *holy*, which is omitted in a few MSS. be spurious, why is the human spirit, without any reason or circumstance to distinguish it, repeated in the same breath? If the spirit in the 8th verse be the Holy Spirit, what is the sense of the same spirit witnessing both in heaven and on earth? It will be the purpose to invert the order of the words and say, ‘*there are in heaven,*’ and ‘*there are three on earth,*’ for still the spirit is in heaven and on earth.”² These arguments appear convincing: if we read the chapter without the seventh verse, we find nothing in the evidence: nothing seems to be wanting. If our verse is inserted, the connexion between the 6th and 8th is interrupted: if, as *Bengelius* proposed, we should place the seventh verse as the eighth, as is done in some Latin MSS. it may be easily converted into a gloss; especially (as Porson remarks), in “those verses which announce the heavenly witnesses with a *sicut*.” Again; by the insertion of the passage we destroy a strong argument for the divinity of the Holy Spirit.—If the seventh verse be excluded—*ἡ μαρτυρία τοῦ Θεοῦ* in v. 9. has a due antecedent in the witness of the spirit v. 6. The expression, *τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὃ πνεῦμά ἐστιν ἡ ἀλήθεια*, may be understood thus: “I produce as the evidence of the Holy Spirit, because the spirit can testify only of truth;” and we have a declaration in another passage of scripture, that the Almighty is the “God of truth.” This will really corroborate the explication given above: and that the

¹ Letters to Travis, p. 399. (Lett. xii.)

it is well known that *Bengelius* wished to transpose the seventh and eighth verses. This perhaps was the order in which they were first inserted, as will be seen hereafter.

Spirit is God may be inferred from Acts v. 3, 4: but the passage under consideration will afford still stronger evidence of the fact. But if 1 John v. 7. be genuine, the Unitarian will reply, that *τῶν τοῦ Θεοῦ*, has a proper antecedent in *ἡ Πίστις*; nor can the argument be invalidated by transposing the verses. These circumstances, it is true, are of small importance: we stand not in need of this text to prove the Athanasian doctrine; for, allowing 1 John v. 7. to be spurious, we have enough to satisfy any rational adversary, and with others it were worse than useless to contend.

The "Parish Priest" is of opinion, that, it "does not seem improbable, that they" (i. e. the words from the first *μαρτυροῦντες* in the 7th verse, to the end of the second *μαρτυροῦντες* or *ἐν τῇ γῇ* that follow in the 8th,) "might have been dropped, or omitted, through the carelessness of a transcriber, who turning his eye from the former *μαρτυροῦντες* to the latter, might write on from thence, and thus neglect the intermediate part. And when one copy was discovered in this mutilated state, the Arians and other Heretics might follow it in their MSS., till at length it might be received as the genuine text." Perhaps the reader does not expect that I should take the trouble of answering such objections: and I should hardly believe that the writer attached any weight to this argument, did I not know from experience to what subtrefuges men sometimes have recourse, rather than desert opinions which have "*grown with their growth, and strengthened with their strength.*" It may be remarked in answer to these objections, that "this argument from the *Homoteleuton* is utterly excluded by the malice of fortune. For in the leap from one *μαρτυροῦντες* to the other, the transcribers must have left untouched those puzzling words *ἐν τῇ γῇ*. But those words are in no Greek MS., in no version, in no Greek author that quotes the 8th verse; and almost all the Latin MSS. and Fathers that omit the heavenly witnesses, omit too all mention of the earth." I shall perhaps be accused of tiring my readers with needless quotations: but if any such should have followed my weary steps, it will be almost needless to address them in the words of the Greek poet,

οὐδ' ἐδέχθης
ὀλιγοδρανίαν
ἄικυν, ἰσόνειρον, ἃ τὸ φωτῶν
ἀλαδὸν * * * γένος ἐμπεποδισ-
μενον;

¹ Porson's Letters to Travis, p. 393. (Lett. xii.)
548. edit. Porson, 562. ed. Blomfield; Cant. 1810.

² Æschyl. Prom. V.

you doubtless, have remembered the passage, and made the application. It became, however, necessary to destroy the shadows which Gentleman has called forth from the oblivion to which they had a long consigned: this was to be done only by reminding him of what has been said before: indeed Professor Person has so thoroughly mined the subject, that little more can be added on a topic so thoroughly discussed. As to what is said respecting the assistance given by the Arian and other Heretics," in exterminating the verse, I simply believe that your Correspondent will excuse me for passing it in silence: the impossibility will appear to any person who shall mine the evidence against the verse. If we consider the state of MSS. and Verss. we shall perceive how improbable it is that the verse should have been lost by the *Homæoteleuton*, even if the words $\bar{\eta} \gamma\eta$ were genuine: and this brings me to state the evidence for and against the verse.

I. The Greek MSS. which, according to Griesbach,¹ omit the passage, amount to *one hundred and thirty*; to which he adds *four* served in the *Barberini Library*, and *eight* in the *Royal Library Paris*. Among them are A. B. G.: i. e. the *Alexandrian*, the *Siccan* 1209, so minutely described by the learned *Birch*;² and the *Belonging* to Cardinal *Passionei*, or *Birch's* AUG. 2.: of the *Other* Uncial MSS. (four in number,) G. the *Cod. Ephrem*. is mentioned in the *Epistle of John*; and D. E. F. i. e. the *Cod. Bezae*, the *Laodicean*, and *Coislin*. i. do not contain the Catholic Epistles.

II. The Editions omitting it are 11, viz. *Erasmi*. 1 and 2. *Aldebrandini*. *Wolphi*. *Cephal. Colini*. *Macey*, *Harwood*, *Matthæi*, *Bowyer*, and *Knapp*: the two last, however, have it in brackets: the three others are perhaps equal in authority to any MS. of the 15th century:

others merely afford evidence respecting the opinions entertained by the Editors; but I am content that *Macey* and *Harwood* be struck from the list, in consideration of the Socinian tenets which they openly avow; so the list of editions will be reduced to nine.

III. It is omitted in 9 versions: the 2 *Syriac*, the 2 *Arabic*, the 1 *Æthiopic*. *Armen. Sahidic*, (as printed in *Woidé's Append. ad T. fol. Oxon. 1799.*) and in the *Slavonic*. It is retained in all editions of the *Armenian* version; but is omitted in a MS. 400 years old, seen by *Sandius*; and *Alter* did not find it in the *Armenian*

Distribue in locum 1 Joha v. 7, 8. Hatzæ, Saxon. 1806, 8vo. p. 1, 2, &c. Prolegom. ad 4 Evangel. Fol. Havn. 1788. p. xiii. to xxiv.

existing in all MSS. of the Old Syr. which he had seen, and we are informed by Dr. Buchanan, that it is not to be found in a Syrian MS. which had belonged to the Syrian church in India, above a thousand years old. "Anr isony copy of the Syriac scriptures which he had seen." This MS. is now in the Public Library at Cambridge. The verse was first inserted in the editions of Gutbier, and Schenck, from the testimony of that by Trimmner; it is omitted in those of Widmanstad, Guide, and Walton,* and perhaps in some others. In the 17th. The disputed verse is omitted in many Lat. MSS., the majority; however retain it. According to Griesbach,† it is rejected by 5 MSS. but of 184 used by Lucæ Bruggesia, by 1 out of 10, in the Dublin Library; 18 out of 59 collated by Porson, and of these one only a printed one, together with 10 out of one hundred and thirty-six in the Royal Library at Paris, retained the 7th verse. But Wettstein reckons 25, that omit it: to which add some in the Harleian Collection, marked 1772, and 7551; the latter of which contains three copies of the Epistle: one of the 15th century omits the passage; another, which appears to be older, has some erasures in the text; and the 7th verse added in the margin by some ancient hand; the third, which although splendid is much more recent, retains the verse in the text, but reads *filius* instead of *verbum*. Again, Griesbach says, "Si Cod. dictum illud prorsus omittentibus, addas eos, in quibus a primâ quidam manu defuerat, postea verò insertum fuit, numerus eorum facile ultra 50 aut 60 assurgat."‡ We may add to the omitting list, one in the King's Library, marked 1 E. viii, a *primâ manu*; two, at Florence, and some others. Again; 1. The MSS. written in the 15th century, never have the verse a *primâ manu*; but it is found in a few of the 16th. 2. In many it is omitted in the text, but added in the margin by another and later hand. 3. Some copies have the Prologue of Pseudo-Jerome, by which the verse is recommended to our support, and yet it is omitted. 4. Some old MSS. transpose the 7th and 8th verses; and one quoted by Porson adds the heavenly witnesses twice; viz. before and after the earthly. 5. Many omit the final phrase of the 8th verse; some have it in the margin, and others

* 4to. Havn. 1789, p. 33.
Cambridge, 1811.

† 4to. Bat. 1789.

‡ In the 5th vol. of the Antwerp Polyglot, Fol. 1572.

1667, in the London Polyglot.

2 Christian Researches in Asia, p. 118. 8vo.

3 8vo. Hamburg, 1660, &c.

4 2 vols. 4to.

5 Fol. Genev.

6 4to. Vienna, 1555.

7 Fol. Lond.

8 Distrib. p. 10.

9 Distrib. p. 12.

interlined in the text with red-lead: and a few which retain it, but "in *Christo Jesu*." 6. The older MSS., especially such as have the passage in the margin, *ex emendatione*; have it with so many alterations, interpolations, omissions, and additions, that *ut fuit* *iniquum tam dispar sibi*; and your Correspondent may exclaim, "Quo pacto *velius mutantem Protea nodo*?"

V. The Greek Fathers who do not cite it: John vi. 7; another to twenty-seven: among them are *Athanasius*, *Epiphanius*, *Basil*, *Gregory Nyssen*, *Gregory Nazianzen*, with his two commentators *Elise Cratenus* and *Nicetas*, *Chrysostom*, *Cyrl of Alexandria*, and *John Damascenus*. The Latin writers who omit it, are twenty-one in number: and among them we reckon *Hilary*, the real *Jerome*, *Augustine*, *Ambrose*, *Leo Magnus*, *Eucherius*, *Facundus*, *Ven. Bede*, *Gregory*, *Arnobius Junior*, and *Pope Eusebius*.

VI. The internal evidence may perhaps be neutral; it is claimed by both parties: but it appears rather to favor the expunction than the retention of the verse.

The witnesses in behalf of the received reading are these:

I. Two Greek MSS. both written in the small character, and one on paper: the *Cod. Montfortii* or *Dublinensis*; really, the *Codex Britannicus* of *Erasmus*: it is said by competent judges to be as late as the xvth century: the other is the *Cod. Ratiensis*, which is manifestly a transcript from the Complutensian Edition: it has all the marks of novelty; it sometimes follows the Complut: in errors of the press: the variations from it, which occur, are chiefly found in the Gospel of St. Matthew. And the same remark has been made on the Dublin MS.

II. All the common editions of the N. T.

III. The printed *Armenian* interpolated from the *Lattin*, and the later editions of the *Slavonic* version.

IV. The *Vulgate* in most MS. copies: but those in general the least ancient and most incorrect: their testimony also is rendered doubtful by great diversity in the expression.

V. Three Greek authors: *Euthymius Zigabenus*, in the edition printed at Tergovisto in 1710, where the 7th and 8th verses are formally quoted, together with part of the 6th and 9th. The context, however, shows him to have been ignorant of the contested passage, as translated by Mr. Porson, he reasons thus: "See now again how

* Letters to Mr. Travis, p. 224.

the preacher of truth calls the spirit by nature God; and of God, for having said, that it is the spirit of God that witnesseth; a little onward he adds, the witness of God is greater. How then is he a creature? *Euthymius* clearly derives the strength of his argument from the close connexion of the sixth, eighth, and ninth verses, which is destroyed by the insertion of the seventh. Secondly, all these authorities were derived from *Cyril's* Thesaurus,¹ where the passage is entirely omitted. Thirdly, the verse is omitted in three Moscow MSS. of *Euthymius* collated by *Matthæi*, with which agree one in the Bodleian Library, and another in Trinity College, Cambridge, examined by *Person*. Lastly, it was unknown to the Latin translator of *Euthymius*. The other witnesses are *Emanuel Catecas*,² and *Joseph Bryennius*.³ *Catecas* lived about the middle of the ninth, and *Bryennius* at the beginning of the tenth century. "*Bryennius*," says *Person*,⁴ "manifestly borrows from the Latin version. He reads ὁ ἄγιος in the 6th verse, instead of τὸ πνεῦμα, and omits the final clause of the 8th. And since he quotes *Thomas Aquinas* in another place,⁵ I doubt not that he also was indebted to him for this piece of information."

VI. The verse is referred to by *Pseudo-Jerome*, in a Prologue written purposely to draw it into notice; and by a host of Latin writers who lived after the ninth century, among whom are *Bernard of Clairvaux*, *Lombard*, and many more.

VII. To all these may be added *Hebedeus*, who, as stated before, lived about the year 1400.

I consider myself justified in reckoning *Clemens Alexandrinus*, among those Fathers who do not quote the passage: and *Diodorus of Tarsus* ought not to have been produced as an evidence in the case, because the work is lost. Certainly what is said by *Suidas* does not authorise us to suppose that "he had seen a copy of St. John's first Epistle," containing our verse: by the behaviour of his Pupils we are not countenanced in the belief that he was more enlightened than they; but it seems rather more reasonable to believe that he was ignorant of it, as were his contemporaries. But if the solution given before should not be satisfactory, I shall have no objection to consider the subject again at some future opportunity.

This, then, I believe to be an accurate statement of the evidence re-

¹ S. Cyril. Op. tom. v. pt. i. p. 363.

² P. 217. Ed. Cotel.

³ Tom. i. p. 241. Ed. Lips. 1768.

⁴ Letters to Travis, p. 241.

⁵ Tom. i. p. 322.

lorus Targensis composuit Libros numero sexaginta, quos cum
 un Arriani remanserunt verò, ex illis quos sum commemoravi
 Liber Politicorum, Lib. destructionis Astrologis, et quem
 mit contra Eunomianos, item ipsum alium adversus contentio-
 nem composuit adversus Judæos, et quem adversus Mani-
 et adversus Apollinarium et expositionem in partem Matthæi.”
 the commentary, *the commentary of Isaacus, the Egyptian*, is
 mentioned; but *Hebriensis* seldom has given a full catalogue of
 his written by the authors he has mentioned.
 Since I wrote the passage on the supposed quotation of the
 by *Glycerius*, an argument has occurred, which will prove
 to demonstration, that he did not quote the passage, but used
 a rhetorical interpretation of the earthly witnesses. The common
 of the 7th verse, in the Vulgate, is “*Pater et VERBUM*,”
 prian reads, “*De Patre et FILIO, &c. scriptum est*.” If he
 cited the heavenly witnesses, I think, he would have given the
 reading: for the reading *Verbum* is found only in a very few
 of the Vulgate, and probably is not the genuine reading of the
 edition. This conjecture, (for it is nothing more,) I must sub-
 mit to the reader’s judgment; and I shall be thankful to any of your
 friends who may either confirm or destroy it.
 The reference made by *Clemens* to the O. T. appears rather to
 Deut. xix. 15. than to xvii. 6. The words, supposed by Potter
 quoted, are certainly very dissimilar to the citation: *Ἐνὶ δύο-
 ῖν ἢ ἐνὶ τριῶν μάρτυσιν ἀποθνήσκει ὁ ἀποθνήσκων κ.τ.λ.* cer-
 s very unlike the sentence of *Clemens*: yet xix. 15, requires
 few omissions and transpositions to be made in unimportant
 and it then gives precisely what we are in quest of: the pas-
 the Septuagint is, *ἐνὶ στόματος δύο μαρτύρων, καὶ ἐνὶ στόματος
 τριῶν, σταθίσεται πᾶν ῥῆμα.* This, however, is only an
 important point of criticism: for the general hypothesis will remain
 unchanged.

RICHARDI BENTLEII ORATIUNCULA.

Following is a speech delivered by Doctor Bentley in the
 House at Cambridge during the commencement (as it is
 called) in the year 1725. It was occasioned by the ceremony of
 admission to the degree of *Doctor in Divinity*. Whatever comes

from the pen of that very respectable and able scholar, and is well received by the readers of the *Classical Journal*. It is printed in the edition of Terence, edited by Dr. Bentley.

RICHARDII BENTLEII

THEOLOGIA DOCTORES CREARET,

ORATIUNCULA;

CANTABRIGIÆ IN COMITIIS HABITA,

JULII VI, MDCCXXV.

Domine Procurator; Venerande, Pater, Ad Creationem.

Ad Creationem vocas? Ego vero, dignissime Procurator, volens obtemperare, equum mihi gravate hoc Creandi munus obiturus, quod tot, et tales, hos, Filios meos almæ Matri Academiæ sisto. Nam superioribus quidem temporibus, prope summa votorum Decessori meo erat, ut singulis apud vos annis jus Trium liberorum obtinere posset: Mihi vero felicitas illa perpetua obtingit, ut septem pluribusque liberis quotannis fiam auctor.

Unde vero et, qui factum est, ut antiqua Parens nostra, quam non ita pridem quasi senio defectam et effictam muerentes adspeximus, jam vetera sua fecunditate denuo revirescat? Quid tandem est, quod hanc nobis alumnorum frequentiam, hanc Matri nostræ vim et juventam redintegrat? quod non modo Tironum catervas insolita multitudinis, huc allicit, sed et Veteranos nostros accendit ad applausum apud nos dignitatem capessendam?

ENIM VERO, Academici, Sapientissimi Regis GEORGIJ clementiæ quidem et bonitati erga omnes, voluntati vero in vos et munificentiae singulari totum hoc acceptum refertur. ILLE hujus, quicquid et quantumcumque est, auctor, inceptor, perfector: ILLE pridem Bibliothecam vestram infinita librorum copia linguisque emortuis locupletavit; nunc autem, quod unum vobis defuit, ad viventium spirantiumque linguarum studia, certissime præmiorum spe adolescentes invitat: ILLE et devictis perduellibus veniam, et capite dampnatis vitam, et extorribus patriam, et rerum omnium generis patrimonia concessit: ILLE omnem discordiarum et delictorum memoriam, perpetuo Edicto sepultam, oblivione delevit: ILLE et foris potentiae gloriaeque Britannorum, et domi opulentiae securitatemque prospicit.

Quoque magis hanc nobis Bona perpetua propriaque fidei spes repus. Ille etiam FILIUM Imperio largitur, olim et maturo ætate sibi successurum, solique jam nunc Patri secundum; innato sibi Honesto Britannis amabilem, nostræque invicem Genus amantissimum: Vigorem animi in vultu atque oculis, Civilitatem non fictam in toto habitu gestuque præferentem.

Neque Filium modo Rex beatissimus, sed et NURUM: omnibus animi ingenique dotibus instructam: quodque in illo Fastigio rarissimum est, nulla non doctrina exultant: quæ, quod ex animo Deum colat, etiam Ministros ejus et Sacerdotes honore prosequitur: quam, quicquid agit, quodcumque loquitur, quoquo incedit, Decor et Suavem Majestatemque comitantur.

Ille denique, quo non præsentis modo ætati sed et venienti consultum, NEPOTES quoque BRITANNIÆ impertit: mirificæ omnes lætissimæque indolis: quos ipse Genius, quas ipse Gratiæ, ad summa omnia quasi manibus fluxisse ac formavisse videantur.

Hoc Liberorum Virtutumque comitatu cinctus Rex Augustissimus, quid mirum si Matri nostræ Academiæ felicia tempora candidosque soles restituit? Jam Pax et Otium et Honor; jam ingenæ juvenum artes, ac fortiora deum et virilia studia, Domitilium hoc sibi olim notum et assuetum revisunt. His auspiciis reverendi hi Viri, hac blanda tempestate inducti, jam spreto inferioribus subcolis ad supremum in Theologia gradum strenue enituntur.

Vos vero, Filii dilectissimi, macti ista virtute atque ingenio estote. Vos Academia lubens in hunc Doctorum ordinem cooptat; ac Purpuratorum suorum decus renasci sibi et reflorescere læta contemplatur. Quæ vero vobis Bona dividat Mater amantissima? quibusve demum muneribus suos filios prosequatur? Non certe pecunia, non redditibus et fundis: hos vosmet a Rege Optimo, hos ab Optimatibus, hos a Præsulibus, vestro merito quandoque consequimini. Ipsa, quod probe scitis, in rebus istis paupercula est. Quod vero habet, melius id profecto ac majus, jamdudum vobis dedit et inævit; bonam mentem, eloquentiam, doctrinam, humanitatem. Ne tamen vos et hodie prorsus indonatos dimittat, his suis Insignibus de more veteri deductis cohonestat: quæ vos non pretio quasi venalia, sed suo pondere et ex prisca dignitate metiemini.

Ac primo quidem vos *Pileo* donat, Libertatis quondam simbolo: quo vos, opinor, hunc Gradum semel assecutus, post ab omnibus apud se Scholasticis exercitiis liberos et immunes constituit. Nec tamen vos deinceps otiosos ac desides fore arbitrat. Quippe, ut olim qui nudo capite domi ac in urbe versabantur, ad iter tamen accincti *Pileo* sibi caput aut *Petaso* vel *Galero*

ingredietur et quæ optat luculente dotata inueneritis; nunquā eam
 illi facietis divortium; a uxorem eam vobis, matrem eam, dominam,
 matrem semper et honorifice habebitis. Quia et ipse Ego, *maie-
 majorem*, eam anulum meum vobis trado; *Heredem* hujus Cathed-
 ræ vestis de vobis aliquem, si non dedignamini, libens instituo.
 Sed quis ego de Me, tamquam olim de vobis quempiam *Heredem*
Cathedræ relicto rōdī Iper Mater Academia jubet et instituit, ut
 jam hinc in ista sede vos singulos colloceam. Videtis, ut primum
 specie subblanditur, et seipsum calide subdoleque invitet, et molli-
 culis plama tumens, et opere textili superbiens. Ea verum si ex-
 pertis creditis, quovis scamno durior est ac molestior; quovis studio
 et curiculo exercitatio. Atque hoc vos symbolo Mater admonet;
 ne tunc, quasi studiis omnibus curisque defuncti, *vestatam* aliquo
 ullam *curatam* abeat; sed ut quam primum in hac Sella paulisper
 commoderitis, ad labores novos experiendos alacriores surgatis;
 atque eo quidem omine, ut tandem aliquando vel hanc ipsam, vel
 decedente, Cathedram occupetis; vel quod lautius est et optabi-
 lius, Decanalem aliquam aut Episcopalem; vel, si ne hic quidem
 committitis, Archiepiscopalem denique, jam non Cathedram sed
 Thronum, ascendatis.
 Numquid aliud est quod restat, an jam valeo vobis dicturus est
 Academia? Immo vero, quæ nulla non gratis suos Filios deprecatur,
 etiam *Osculo* vos per me excipit; non Suavio quod voluptatis
 est, sed *Osculo* quod religionis; *Osculo* caritatis, *Osculo* sancto,
Osculo in Domino Jesu: quæ prisco Ecclesiæ ritu, cum super
 Cenam Dominicam, tum die Paschatis festo, tum in Ordinationi-
 bus Sacris, pie olim et pudice dabatur ac reddebatur. Hoc vobis
 osculo bona Mater *impetrata* venia fidem facit, siquid olim in
 Statuta sua juiores et rerum imperiti forte peccavistis. Hoc
 idem osculum *Benevolentia* suæ pignus, hoc et *Cognationis*
 tesseram vobiscum auferetis: ut, ubicumque terrarum gestare ve-
 fueritis, hanc Matrem vestram semper caram, semper honoratam,
 habeatis; et ab Ipsa vicissim, quodcumque in rem vestram
 fuerit, consilium, auxilium jure vestro efflagitetis.
 Jamque, nisi mihi fallor, Viri Academici, rite facta ac transacta
 sunt omnia. Vos vero, Filii carissimi, sollemnibus jam verbis
 compellor, et *Auctoritate mihi commissa*, creò, saluto, pronuntio
 vos omnes, Professores, Doctores in Sacra Theologia.

1 Hic minimo singulorum digito Anulus imponitur.

2 Hic singuli in Cathedra collocantur.

3 Hic singuli Osculo excipiuntur.

CLASSICAL CRITICISM.

On the words *acta*, *actare*, ἀκτῆ, ἀκτάζειν, as explained by H. Stephens, the Vossii, M. Gesner, B. Faber, Porcellinus, De La Cerda, and F. O. Menckenius.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I have been at the pains of collecting together all the passages, which have yet fallen under my eye, where the words *acta*, ἀκτῆ, *actare*, ἀκτάζειν, which have given much trouble to critics, occur, and of contrasting together the different remarks of different writers upon them, and I hope that this labor may not be without its use to some of your numerous readers.

E. H. BARKER.

Halton, July 21st, 1813.

“*Ἀκτῆ*, *littus*, fit etiam ab ἄγω, significante *frango* (ut volūt Græci grammatici), quod videlicet undæ littori allisæ frangantur: Hóm. *Il.* σ. Ἀκτῆν εἰσέβανον, *Od.* ο. πρώτῃν ἀκτὴν Ἰθάκης: distincte autem ponuntur ab eodem λιμένες, et ἀκταί, *Il.* μ. λιμένειν τε καὶ ἀκταῖς: *actam* pro littore dixit et Virg. *Æn.* 5.

At procul in sola secretæ Troades acta:

ἀκταί, ut Ammonius tradit, sunt *petricosa maris loca*, *five*; autem *arenosa*: est porro hæc vox ἀκτῆ non solum in carmine, sed et in soluta oratione usitata: Strabo, de littoribus sinus Corinthiaci loquens, dicit, ἐνταῦθα συναγωγὴν ἀξιόλογον λαμβάνουσιν αἱ ἐκατέρωθεν ἀκταί: utitur et Lucianus: ἀκτῆ est etiam *maritimus locus*, ut Hesych. scribit: apud Herodotum sæpe pro ora, i. e. *littorali regione*. H. Stephani *Thes. Ling. Græc.* “*Secretum et amœnum littus*: Quum in *acta* cum suis accubisset; Nep. 17, 8, 2. *In lilaxis acta* Prudent. adv. Symmach. 1, 136, sic Serv. ad illud Virg. *Æn.* 5. 6, 13.

At procul in sola secretæ Troades acta

Amissiōn Anchisen flebant:

in primis ad voluptarium secessum refertur, ut Cic. *Ferr.* 5, 63. c. 25. *Tametsi in acta cum mulierculis jacebat ebrius*: de eadem re n. 96, r. 37. *Ac prima ad illa æstiva prætoris accedunt, ipsam illam ad partem littoris, ubi iste per eos dies tabernaculis positus*.

castra luxuriæ collocarat: eadem inquam res est, de qua ibid. 82. c. 31. *Ipse tamē cum vir esset Syracusis, uxorē ejus parum poterat animo soluto ac libero tot in acta dies secum habere*: Cic. *Ram.* 9, 6. *Delectatio omnibus et actis, et voluptatibus antepōnenda.* Gesneri *Thes. Ling. Lat.* "Acta, ἁδὸ, ο-ῖπα δὸς μαρ, ἀκτῆ, litus maris, vel secessus in litore, vox Græca, sed quam usui in Latinum sermonem inuexit: in sexto casu singulari, Nepos in *Agesil.* c. 8.—Cic. *Verr.* 7. c. 25. et c. 31. Plerique lexicographi docent h. v. significari litoris secessum amœnam, et deliciarum causa excultum, sed non probant, Virg. 5. *Æn.* v. 613."—Forcel. linē *Lexicon totius Latinitatis.* "Acta, vittus, aut amœnus in litore secessus,—Latinis amœna sunt: v. Amœnus — amœna n. pl. substantive, lieux divertissans, veuë agréable, ut per amœna Asiæ atque Achaïæ Tac. 3. *An.* 7, 1. *Et amœna litorum la.* *Hist.* 3, 76, 3: ad Virg. *Æn.* 5, 734, *Amœna piorum Concilii*; *Blysiunq;* Servius, *Amœna*, inquit, *sunt loca solius voluptatis pœna*, quasi amunia, unde nullus fructus exsoluitur unde etiam nihil præstantes immunes vocamus: itaque et Varronem, et Carminium docere, Idem ad 6. *Æn.* observat: sic in *Vet. Gl.* reperimus, *Amœnia*, αἱ ἀκταί, sed puto ibi amœna, non amœnia legendum, quod et Io. Isacio Pontano videtur placuisse ad Macrob. 2 *Sat.* 12: Vossius tamen f. 25. *Etym.* retinet amœnia, et h. v. etiam Apuleio it assertum: Festus, *Amœna dicta sunt loca, quæ ad se amanda alliciant*, i. e. trahant: aliis dicta videntur ab ἀμύνει, melior, jucundior." Fabri *Thes. Eruditionis Scholastica.* "Ἡ δὲ Λευκῆνία ἐστὶν ἀκτὴ nobis certum est ἀκτὴν hic significare peninsulam, sive terram, quæ utrinque mari alluitur, ut est *Lucania*, atque *Attica*, quam Ἀκτὴν dictam primo apud Stephanum Apollodorus docet, διὰ τὸ πολὺ μέρος αὐτῆς καθικνεῖσθαι εἰς θάλασσαν. Τερψάνου γὰρ οὔσης αἱ συγνεύουσαι ὑπὸ τὸ Σούνιον ἐκατέρωθεν δύο πλοῖα παράλοιποι τυγχάνουσι: *Attica* igitur, quoniam erat ἀκτὴ, sive peninsula, *Attica* appellata est." ["Acta, vel acte, *Attica regio*, attestantur Gell. 14, 6. et Plin. 4, 7. causam nominis indicat Strabo L. 9. Nempe Atticam apud veteres *Acten*, i. *litus*, appellatam esse, et nomine derivato pro *Actica*, *Atticam* esse nuncupatam, quoniam maxima illius pars ad mare est extenta et angusta, oblonga vero satls et porrecta montibus usque Sunium subjicitur," Gesneri *Thes. Ling. Lat.*]: "sic ἀκτῆς vocem Scylæ sæpe usurpat: infra, ubi Hermæum promontorium describit, inquit, ἐστὶ δὲ ἀκτὴ, δι' ἣς ἰσθμὸς ἐστὶ: nullus enim esset verborum horum sensus, ni hic ἀκτὴ pro peninsula sumatur: Herodotus quoque *Melpom.* βίνας Asiæ peninsulas ἀκτὰς appellat, quamvis totus ille locus pessime habitus sit ab interpretibus: unius peninsulæ bina crura sunt hæc, unum est, quod a Phaside usque Sigeum excurrit, alterum, quod a Sigeo, sive Mariandynum sinu, Phœnicen usque protenditur, eaque est *Asia Minor*; hoc enim pacto Herodoti verba emendanda, ἡ αὐτὴ ἀκτὴ

ἀπὸ τοῦ Μαγιάδιναν κόλπον, μέχρι τοῦ πρὸς Φοινίκην κειμένου, τένειται
 εἰς θάλασσαν μέχρι Τροισίου ἀκτὸς : ineptum est, quod vulgo
 legitur” [This sense of ἀκτὴ is not, as we have seen, noticed by
 H. Stephens in the *Thes. Ling. Græc.*, nor is it noticed by Æmilius
 Portus in the *Lex. Ionicum Græco-Latinum*, but it must be con-
 fessed that the passage is differently understood by Wesseling]:
 “alteram *peninsulam* faciunt sinus Persicus, et Arabicus, nimirum
 Arabiam: paullo post Libyam similiter ἀκτὴν appellat, quod sit
 περιήρυτος, præterquam ubi Asiae jungitur: Libya igitur est ἀκτὴ,
 δι’ ἧς ἰσθμὸς ἐστὶ: Scylax infra, λέγουσι δὲ τινες, τοὺς τοὺς Αἰθίοπας
 παρῆκειν συνεχῶς οἰκοῦντας ἐντεῦθεν εἰς Αἴγυπτον, καὶ εἶναι ταύτην
 θάλατταν συνεχῆ, ἀκτὴν δὲ εἶναι τὴν Λιβύην: Hesych. ἀκτὴ ἐν προ-
 νήσῳ, ἐν τῷ ἔχειν τι μέρος τοῦ αἰγιαλοῦ: inde patet *peninsulas*
 tantum, sed etiam *quævis promontoria* ita appellari” [This meaning
 also is omitted by H. Stephens]: “sane Apollonius Rhodius
 Acherusium promontorium ἀκτὴν appellat: item Nicandri est apud
 Stephanum, Καναστραλὴς πάρος ἀκτῆς, et Hesych. Κωλιάς, ἀκτὴ εἰς
 θάλασσαν ἐξέχουσα, et sexcenta huiusmodi: at apud Dicæarchum
 ἀκτὴ aliud est: pro *amæniis* uamque utitur: h. v. versus sunt
 Ποσίδιπποι de Platæis,

ναοὶ δύο εἰσὶ, καὶ στοὰ, καὶ τούνομα,
 καὶ τὸ βαλανεῖον, καὶ τὸ Σαρέμβου κλέης,
 τὸ πολὺ μὲν ἀκτὴ, τοῖς δ’ Ἐλευθερίοις πόλις,

vulgo postremus ille versiculus pessime sic egitur,

τὸ πολὺ μὲν ἀκτὴ, τοῖς δ’ Ἐλευθέροις πόλις,

quorum verborum sensus est nullus: ἀκτὴν hic accipe pro *amæniis*:
Glossæ, ἀκται, *amænia*: sensus vero horum verborum est, urbem
 non esse, quod vacua, et incolis destituta sit, maximaque parte ex
amæniis constet: ubi vero Eleutheria celebrantur, quia magnus
 tum hominum ibi sit concursus, fieri urbem: Eleutheria namque
 quoque quinquennio Platæis agitabantur, ut a veterum plurimis
 traditum est: sed v. ἀκτῆς potius hic accipe pro *secreto et abditio*
loco, ut explicat Cl. Salmasius; non enim putat Latinitatem esse
amænia, de locis sine *mænibus*, necque Græcos unquam hoc sensu
 usos eo verbo: vel pro *amænia* in illis *Glossis* scribendum *amæna*,
 vel certe, hoc *amæne*, et *amænum* dixisse veteres, ut *hilare*, et
hilarum, *acre* et *acrum*” [Hence it is evident that this note of Is.
 Vossius had not been seen by Faber]: “sed *amæna*, vel *amænia*,
 Græcis ἀκταὶ vocari, *secretorum littorum recessus*, in quibus ἀπόφυ-
 maris fruebantur, ac epulabantur ut plurimum voluptarii homines,
 quod ἀκτάζειν dicebant, unde proverbium, ἀήμερον ἀκτάζομεν, ὅταν
 ἐν littore epulabimur, et genio indulgebimus, cuius meminit Pla-
 tarch. [Ger. J. Vossius in the *Etymologicum Ling. Lat.* Lugduni
 1664, cités the passage, but I will quote the note: “*Acta, ἀκτὴ*,
litus, vel spectatum potius *litorum virides vestitus ac amœnitates*.”

ad litus franguntur undæ: non quia
 Dædoro, et Mæro utantur, idcirco passim actam pro litore dicere
 locat, quippe uterque horum de Sicilia loquitur: in rebus autem
 sitis sua res lingua licet appellare: imo, ut dixi, proprie ita
 vocantur amœnitates litoris, nam Servius interpretatur secreta, et
 locorum, ac in Veteri quoque Glossario legas, Amœnia, et
 pueri, quia veteres, quando genio indulgere vellent, actam
 partim puerum gratis, partim ob eorum amœnitatem, sectabantur,
 inde est, quod formarint verbum ἀκτάζειν, quod nova voce actari
 dixerit: itaque quoties sese liberalius invitare vellent, proverbialiter
 dicebant, σήμερον ἀκτάσμεν, q. d. hodie actabimur: ponam hæc de
 re locum Plutarchi L. iv. Sympos. Probl. iv. τί ὁ οἱ πολλοὶ βοῦλονται,
 καὶ οὐδὲν ἴδιόν γε γένεσθαι. παρακαλοῦντες ἀλλήλους, λέγουσι, Ζηῆτος
 ἀκτάσμεν; οὐχὶ τὸ παρ' ἀκτῆ δειπνον ἥριστον ἀποφαίνουσιν, ὥστε
 ἡμεῖς ἡμεῖς actas Latinos vocasse has litorum amœnitates, Servius
 interpretavit ad Æn. v. ad h. v.

At procul in sola secretæ Troades acta?

Idem confirmat Glossarium, Acta, littora amœna: hinc actare,
 consistere in littore, ἀκτάζειν: neque hoc tantum capitur de litto-
 ralibus locis, sed etiam aliis, quanquam sint mediterranei: locuple-
 tissimus est testis Hesych. οἶδε δὲ καὶ ἄλλοι τι ἢ συνήθεια, καλούμενον
 ἀκτῆν, ἀπὸ τοῦ συμβαίνοντος οἶμαι τοῖς πλοιοῦμένοις λαβοῦσα· ἐκεῖνοί τε
 γὰρ ἐς τοὺς τειοῦτους τῶν τόπων ἀποβάντες ἐστιῶνται, αὕτη τε τοὺς ἐπ'
 εὐωχίαις ἀφωρισμένους τόπους ἀκτὰς καλεῖ, καὶ τῶν μὴ παραβαλάν-
 σιοι ὄντες: ita lege: sic itaque capienda est vox ἀκτῆ apud Dicæar-
 chum; nam Platææ urbs in mediterraneis est: Latini littora vo-
 cant locos solitarios, et desertos: Cicero de Quincto fratre, Non
 homo, sed litus, atque aer, et solitudo mera: ita quoque intelligen-
 dus locus ille Petronii, Nec diu tamen lacrymis indulsi, sed veritus,
 ne Menelaus etiam antescholanus inter cetera mala solum me in
 deversorio inveniret; collegi sarcinulas, locumque secretum, et
 proximum littori, mœstus conduxī: nihil certius." Is. Vossius
 in Scylacis Periplum, in the Geographica antiqua Jacobi Gronovii
 Lug. Bat. 1700, p. 6, 8. De La Cerda, whom I have but rarely
 consulted upon any occasion without deriving much information
 from him, says upon the Æn. L. v. 618: "Parco aliis, qui usi h. v.
 videlicet Turpilio, citato a Nonio, Val. Flacc. 5 Arg. Victorino de
 Metris ex poeta incerto, Sancto Ambros. L. 5. Exham.: tale
 quiddam est auctores usos v. astu, quæ Græca omnino, et Plin.
 L. 7. c. 2. dixisse probata, L. 6. c. 27. Arabia eudæmon, et 31.
 Hesperium ceras, et L. 2. c. 37. Corybantium pro χορυβαντίων,
 Plaut. in Pseud. Hunc diem sumsimus prothyme, i. e. προθύμης,
 Martial L. 2. Hinc seras epidipnidas parabat, usque ἐπιδειπνῶν, et
 ἐπιδειπνῶν: itaque usitatum fuit inserere Latino sermoni Græcum,
 et Latinis literis: sed adhuc in Siculis hoc peculiare fuit, qui ut-

hantur eo sermone, qui permistus esset e Græcis et Latinis verbis." Heyne says nothing at all about the word *acta*.

The remark of F. O. Menckenius in the *Observationum Ling. Lat. Liber*, Lipsiæ, 1745, deserves notice: "Ne, de locis tantum usurpari h. v. exempla in Lexico [B. Fabri] adducta lectori persuadeant, operæ pretium videtur annotare etiam hominem *amanum* dici, h. e. *gratiosum*, a Tullio in Fragm. Hortensii, quod servavit Augustinus in Libro De Vita Beata, "Oratæ, homini ditissimo, *amanissimo*, delicatissimo, neque ad voluptatem quidquam defuit, neque ad gratiam," et cultum etiam *amaniozem* homini tribui a Livio L. 4. c. 44. 'Ob suspicionem propter *cultum amaniozem* ingeniumque liberius, quam virginem decet, parum abhorrens famam.'"

ON THE ATTIC MONTHS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I Have lately had occasion to point out some mistakes, into which your Norwich Correspondent has fallen in his first attack against me in your No. XVI. I now think myself called upon to answer his animadversions in the same Number, on my Essay "Concerning the Shield of Achilles," which is to be found in your Journal for Sept. 1812.

Mr. S. is again pleased to accuse me of introducing many *novelties* into my dissertations, for which, he says, I do not produce sufficient evidence, (Class. Jour. No. XVI. p. 409.); and he adds, "I will at present point out one example of this as a specimen of many others." This writer then proceeds as follows—

¹ Otto Menckenius, who lived in earlier times, and of whom this Menckenius is probably a descendant, was the father of John Burchard Menckenius, and the person with whom originated the *Acta Eruditorum*: "Primus, ut potum est, instituti ejus auctor fuit Otto Menckenius, idque, adactis in laboris societatem præstantissimis nonnullis viris, Frid. Bened. Carpesovio, Godofr. Guil. Leibnitio, Vito L. B. a Seckendorf, aliisque multis, ab anno inde 1682, usque ad 1707, quo ipse abiit ad superiores, magno cum orbis eruditi plausu prosecutus est, ob id appellatus a cæl. Jo. Guil. Nobili De Berger *Dissertationum* p. 502. *Cratippus et Varro Lipsiensis*, et a Guil. Cævio in *Prefat. in P. 2, Hist. Lit. Script. Eccles.* p. 7. laudatus." J. E. Kappeler's Life of J. Burchard Menckenius, prefixed to his Edition of J. B. Menckenius's *Dissertationum Academicarum Decus*, Lipsiæ, 1734, page ii.

"In your No. XI. Sir W. D. has these words at p. 19. The result: 'The 10th and 11th months of the old Greek year, *Maimacterion* and *Pyaneption*, comprehended part of September with the whole of October and part of November.' By these words it appears, that he places *Maimacterion* before *Pyaneption* in the order of the Athenian months. This was indeed the opinion of some learned men formerly, viz. Petavius and Dodwell; but as he has often quoted Scaliger as his authority concerning the order of the months, many of your readers may be apt to conceive that the above order was adopted by Scaliger also; this, however, is not the fact, for Scaliger placed *Pyaneption* before *Maimacterion*, and brought a strong proof of it from a date in Ptolemy's astronomy."

So then I have so often quoted Scaliger, that many readers may conceive, that I had his authority for placing the Attic months in every instance in the order which I have observed. I think I have referred only three or four times to Scaliger in the whole Dissertation; and those, who have read it without prejudice, would hardly suppose that, because I have cited Scaliger's authority in a few instances, I therefore intended them to understand, that I had his authority for every statement which I made. Unprejudiced readers must have seen that I also quoted Gaza, Petavius, and Dodwell, all of whom held very opposite opinions from Scaliger concerning the order of the Attic months. The natural inference, therefore, would have been, that I did not bind myself to abide by the authority of Scaliger in all instances, though I have admitted it in others.

I have said in my Essay, (No. XI. p. 14.) that "it would require a separate Dissertation to show upon what principles I would adjust the Greek and Roman months." After having made this declaration I could not have supposed, that any reader would have expected, that I was in that Essay, at least, to have stated my reasons for sometimes agreeing, and for sometimes disagreeing with others, who have written concerning the order of the months.

In placing *Maimacterion* before *Pyaneption*, I made no reference whatever to Scaliger. I thought then, as I think now, that that great man was entirely mistaken upon this point, when he reversed the order proposed by Gaza; but it is clear, that I must have extended my Essay far beyond the usual limits, if I had entered into a discussion upon this long debated question.

"Mr. S. however, is pleased to say, that, in placing *Maimacterion* before *Pyaneption*, I have "revived an error;" and he adds, that I have "delivered the same erroneous opinion as if it were a certainty, although refuted by ocular demonstration." (No. XVI. 410.)

"I am not aware, Sir, that there was any thing so positive and dogmatical in my words as to have deserved so sharp a rebuke, even

if I had been guilty of an error, into which, if it indeed be one, such men as Gaza, Petavius, Potter, and Dodwell had fallen before me: but it so happens, that unawed by the tone of your correspondent, I maintain, that, in placing *Maimacterion* before *Pyanepsion*, I have preserved the true order of the months as they followed each other in the ancient Attic year. It must remain for the readers of the Classical Journal to decide, whether, or not, I have been guilty of an error, or have made a statement without sufficient evidence or even probability in my favor. Mr. S. tells us, that Scaliger placed *Pyanepsion* before *Maimacterion*;—that Petavius and Dodwell objected to this, but, in his opinion, without success;—and that their arguments have been totally refuted by Spon. I shall examine Scaliger's arguments against Gaza, and proceed afterwards to consider those which Spon has advanced in his travels, for I do not possess his other writings, and if this author be consistent, I am not afraid of *his* authority.

1. Scaliger begins his argument, in order to prove that *Pyanepsion* preceded *Maimacterion*, by endeavouring to show that *Posideon* answered to January. (*De emendat. Temporum*, l. 1.) The witnesses whom he calls are Plutarch and Anacreon: Plutarch's words may be thus given in Latin—"Cæsar sexcentis delectis equitibus et quinque legionibus circa brumam atque Januarii initium, quem mensem Athenienses videntur Posideonem appellare, mari se commisit." (*In Cæsare*.) The mistakes committed by Plutarch concerning the order of the months have been amply commented upon by Dodwell. (*Diss.* 11.) With regard to the verses of Anacreon, to which Scaliger would not have resorted, if he had felt himself strong, they prove nothing more than that the poet considered *Posideon* as a winter month, which I shall not deny to him, since I hold that it answered to part of November and of December. But let us admire how Scaliger could appeal to Plutarch, who makes *Posideon* coincide with January, when this writer's testimony is plainly and directly contradicted by Aristotle, who says that the female thunny-fish seems to bring forth at two different seasons, and that the first bringing forth is *περὶ τὸν Ποσιδεῶνα, πρὸ τῶν τροπῶν*—about *Posideon*, before the Solstice. It is clear then, from this, that *Posideon* preceded the winter Solstice, and that it could not accord with January. (*Aristot. Nat. Hist.* l. v. c. 9.) There is, however, another passage in Aristotle, which is, if possible, stronger, and which shows that Plutarch's testimony upon this point cannot be listened to. He makes mention (*Meteor.* l. 1. c. 6.) of a remarkable star, which rose in the month *Gamelion*, at the *Winter Solstice*. From this it is evident, that *Gamelion* comprehended part of December, and part of January; and it is disputed by none, I think, that *Posideon* preceded *Gamelion*. Theophrastus likewise (l. vii. c. 1.) places the Winter Sol-

stice in *Gamelion*; and now, I hope, it will be allowed to me, that I have not here rejected Scaliger's opinion totally without examination. It is clearly impossible that *Posideon* could have coincided with January.

Scaliger having argued that *Posideon* answered to January, and having stated that *Pyanepsion* answered to November, contends that *Maimacterion* could be no other than December. The first author, to whom he appeals, is Plutarch, who (*in Demosth.*) connects *Metageitnion*, *Boedromion*, and *Pyanepsion*. If this were the order, it is clear that *Maimacterion* either followed *Pyanepsion*, or could not have had a place among the Attic months. Scaliger likewise cites Harpocration, who flourished in the time of Antoninus Pius, and who asserts that *Maimacterion* was the fifth month, which, according to Scaliger's mode of reckoning, answered to December, for his order is evidently as follows—*Hecatombæon*, (the first month) August—*Metageitnion*, September—*Boedromion*, October—*Pyanepsion*, November—*Maimacterion*, December—*Posideon*, January, &c. But I think that Scaliger might have paused before he trusted to such comparatively recent authors as Plutarch and Harpocration. After the time of Alexander, the Greeks generally reckoned according to the Macedonian year and months, (see Dodwell's Diss. ix.) and these in their turn were in a great measure superseded by the use of the Roman year and months. If then we wish to know the real order of the Attic months, we should consult those authors, who flourished before, or at least about the time of the establishment of the Macedonian empire; and by no means repose on the authority of those, who did not write until after the Macedonian empire had crumbled away, and the Greeks had for centuries been the slaves, and had in many things adopted the usages of the Romans. I have shown, on the authority of Aristotle, that *Posideon* could not have answered to January, and that the Winter Solstice accorded with *Gamelion*. *Posideon*, therefore, could not have comprehended the latter part of December. It is, however, generally agreed, that *Posideon* immediately preceded *Gamelion*; and it consequently follows, that *Posideon* comprehended the latter part of November, and the first part of December. Again it is generally agreed, that *Maimacterion* and *Pyanepsion* were both anterior to *Posideon*; consequently if *Pyanepsion* comprehended part of November, which it certainly did, there is no room left for *Maimacterion* to come between *Pyanepsion* and *Posideon*; and *Maimacterion* must have been anterior in order to both these months. What then becomes of Plutarch's statement, when he connects *Metageitnion*, *Boedromion*, and *Pyanepsion*? What becomes of the testimony of Harpocration, who makes *Maimacterion* accord with December? Scaliger himself makes *Pyanepsion* accord with November; and

I hold that the latter part of it accorded with the first part of that month. But I have shown that the latter part of November, and the first part of December, coincided with *Posideon*. If, therefore, we follow Plutarch for the order of the three months after *Hecatombaon*, then, because *Pyanepsion* answered to the second part of October and to the first part of November, and because *Posideon* answered to the second part of November and to the first part of December, *Maimacterion* is actually excluded altogether by this arrangement from the list of the Attic months. Harpocration's evidence falls of itself. I, therefore, do not hesitate to reject both these authorities, and to place *Maimacterion* between *Boedromion* and *Pyanepsion*.

In order, however, to confirm his opinion, that there was an interval between *Pyanepsion* and *Posideon*, Scaliger quotes a passage from Theophrastus, who says, that the *Prunus Egyptiaca* begins to blossom in *Pyanepsion*, and that the fruit ripens about the Winter Solstice. Surely Scaliger was determined at all events to contradict Gaza, when he had recourse to the evidence of Theophrastus. This author expressly states, that the Winter Solstice accorded with *Gamelion*. There is no doubt then, that he must have arranged the months, in the manner which must result from its being true, that the Winter Solstice took place in *Gamelion*; and I see nothing wonderful in the fact, that a fruit-tree which blossomed about the end of October, or beginning of November, bore ripe fruit about the end of December.

Scaliger has likewise cited Diodorus Siculus, whose testimony, he seems to think, decisively proves, that *Pyanepsion* preceded *Maimacterion*, and that this month was followed by *Posideon*.—'Ἀπὸ γὰρ μηνὸς ὃν καλοῦσιν Ἀθηναῖοι Μαμακταριῶνα, τῶν ἐπὶ τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδὲνα φασὶν ὁρᾶσθαι μέχρι τῆς πρώτης φυλακῆς. τῷ δὲ Ποσειδεῶνι μέχρι δευτέρας. Scaliger stops here, but he should have continued the sentence—καὶ κατὰ τοὺς ἑξῆς ἐκ τοῦ κατ' ὀλίγον πλωϊζομένοις. (L. 111.) "A mense enim quem Maimacterionem Athenienses vocant, nulla septemtrionum circa ursam ad primam usque vigiliam; Posideone usque ad secundam; in sequentibus etiam paullatim a navigantibus haud conspici, perhibetur." In the passage before us Diodorus is speaking of the 7 stars of the *Wain*, as observed by those, I conclude, who were navigating the Indian ocean, and who, as the latter part of the sentence clearly intimates, were steering a southern course, until they lost sight of the *Wain* altogether. Now in what latitude, about 2000 years ago, would the 7 stars of the *Wain* be under the horizon exactly for a whole watch, or for three hours of the night; and in what season of the year would the most northern of these stars (α in *Ursa Major*) set with the sun? To give the answers with entire precision is more than I will undertake—for in order to do

so, the position of the *Wain*, with respect to the circles of the sphere, should be found for the time when Diodorus lived (nearly about 2000 years ago); but I may observe from a rough calculation, that the star α was then almost 5° nearer to the Pole than it is at present. I find, then, that Diodorus must have spoken of observations made in a latitude, at the least, I think, as far south as 16° on this side of the Equator. I likewise find, that the time of year, when α in *Ursa Major* set in that age, and in that latitude, with the Sun, must have been about 10 days before the Autumnal Equinox; and that the 7 stars of the *Wain* would be under the horizon during 3 hours of the night in the same season. Now I make *Maimacterion* to be the month when the Autumnal Equinox took place; nor do I hesitate to say, that for *Posideon* in the text, we should read *Pyanepsion*. The circumstances described by Diodorus could not have taken place in December and January, with which months Scaliger would have the months mentioned in the text to coincide. They must have happened in the Autumn, and not in the Winter; and thus from the very evidence so confidently adduced by Scaliger, I conclude against him, that *Maimacterion* coincided partly with September, and partly with October, rather than with December.

Now comes Scaliger's argument "from a date in Ptolemy's astronomy."—"Timocharis apud Ptolemæum anno Nabunassari 406, qui erat 48 Calippi, Thoth, vii. Παννύλιος ἡ τελευταῖος, observavit Lunam conjunctam Spicæ Virginis. Quod tempus convenit diei octavæ Novembris. Proinde Neomenia Pyanepsionis Calippici xvi Octobris. Hecatombæon autem illius anni cœpit xviiii Julii. A xviiii Julii ad xvi Octobris sunt dies nonaginta: qui constituunt menses Lunares Calippi tres præteritos, et neomeniam quarti ineuntis. Nam 89 dies sunt menses tres lunares, quibus si adjeceris neomeniam quarti mensis, fiunt dies 90. Ergo neomenia Pyanepsionis erat quarta a neomenia Hecatombæonis. Antecedit igitur Mæmacterionem Pyanepsio, et Posideonem Mæmacterio." (*De Emendat. Temp. l. 1*).

How far this argument is to be depended on will perhaps appear from the following observations of Dodwell.

"Atque hinc obiter locus Pyanepsionis a Petavio assignatus, non modo adversus Scaligerum, verum etiam Salmasium et Petium asseritur. Jam enim ostendimus intervallum inter Anthesterionis viii^m et Pyanepsionis xxv^m idem fuisse ac inter Januarii xxix^m et Nov. viii^m qui mensis est a Januario x^m. Et simile plane spatium est inter menses Ægyptiacos Athyr, cujus dies xxix^m Anthesterionis diei viii^m respondebat, et Thoth, cujus dies vii^m idem erat Pyanepsionis xxvi^m. Est enim Thoth ab Athyr mensis similiter x^m. Et quidem præter v Epagomenas in anni superioris hæc additas. Inde manifestum erit x^m tunc in lapsu fuisse Lunationem. Idque verissimum erit si v^m numeretur anni Attici

mensis *Pyanepsion*. Sic enim a die *Anthesterionis* v111^o ad diem *Pyanepsionis* similiter v111^m novem erunt menses integri, et qui sequuntur dies ad mensem x^m proinde spectabunt. Inde certum est tempore *Timocharidis* nondum 1v^o loco numerari potuisse *Pyanepsionem*. Postea fieri potuit ut locum, nescio qua de causa, cum *Maimacterione* mutarit." (*Usus Cycli Calippici Civilis Diss.* 11.)

This statement, considered together with what precedes, and to which I refer the reader, appears to me entirely to overthrow Scaliger's argument, when he attempts to prove from Ptolemy, that *Pyanepsion* held the fourth place in the more ancient order of the Attic months. I have likewise to remark that Scaliger says, that in the year, to which he alludes, *Hecatombæon* began on the 19th of July. Now the Summer Solstice, as is well known, coincided with *Hecatombæon*. We must, therefore, observe, that Scaliger, if accurate in one sense, cannot be so in another; for it is obvious, that *with respect to the seasons* it would be inaccurate to state, that *Hecatombæon*, in which the Sun came to the Solstice, accorded with the end of our month of July, and the commencement of our month of August.

I have now, Sir, as briefly as I could, laid before you some of my reasons for differing from Scaliger, and for placing *Maimacterion* before *Pyanepsion* in the order of the months, as they constituted the ancient Attic year; and even from what I have already stated, I might leave it to your readers to judge, whether, or not, Mr. S. were quite justified in accusing me of "reviving an error." But, it seems, he can bring the matter to the test of "ocular demonstration." He alludes to the inscription mentioned by Spon. I shall soon dispatch what I have to say concerning this "ocular demonstration."

2. Spon found a marble at Athens in 1676, on which a list of the Attic months was inscribed; and in this inscription *Pyanepsion* precedes *Maimacterion*. Now, Sir, I have never contended that, in more recent times, this may not have been the order, and that the two months in question may not have changed places. There is, however, no doubt in my mind, and I have already supported my opinion by some strong evidence, that in more ancient times, *Maimacterion* preceded *Pyanepsion*; and I am not in the least shaken by the inscription produced by Spon. It is full of Roman names. This shows, by his own confession, "que cette inscription n'est que depuis le tems que les Romains se rendirent maîtres de la Grèce, et que la langue Latine se maria pour ainsi dire avec la Grèque." And is it really for such an inscription as this, that we are to set aside such testimony as we possess? But this is not all. This vaunted inscription, which gives a list of *all* the Attic months, commences with *Boedromion*. When did *Boedromion*

stand the first of the Attic months? At no period of Greece before that country was conquered by the Romans; and, as far as I know, at no period since. What then is the conclusion? Why, I should think, that the author of this half Roman, half Greek inscription did not know the real order of the months. Spon confesses that *Boedromion* was not the first month; but as the inscription shows that the *Gymnasiarchs* were changed every month, he imagines the following singular explanation of the difficulty—"Ce n'est pas," says he, "que le mois Boedromion fût le premier de l'année, car il étoit seulement le troisième; mais peut-être commençoit on alors les exercices du Gymnase, comme nos universités s'ouvrent en quelques endroits au mois de Mai, en d'autres au mois d'Octobre." Yes, our universities open at different seasons, after being closed during the vacations; but here is a list of *Gymnasiarchs* for each and every month of the year; and the month *Boedromion*, which was really the third, is set down as the first month. What should we think, if we were informed by the University of Oxford, that a different professor should teach every month, and if we were to find January put down as the tenth month of the year? But Spon, in the opinion of Mr. S., has totally refuted Petavius and Dodwell. Spon was certainly a learned man; but he was so ignorant upon this particular point, as to make *Hecatombæon* in the ancient Attic year coincide with the vernal equinox. "*Hecatombæon* étoit le premier mois de l'année qui commençoit apparemment à l'équinoxe, et à l'entrée du Printems." This sentence plainly proves, that Spon knew little of the ancient Attic year. *Hecatombæon* never coincided with the vernal equinox, nor did the Attic year commence at that season, until long after the Christian æra, when the Christians had obtained sufficient influence at Athens to make the month, in which Easter Sunday fell, the first month of the year. (See *Petitus de Ann. Att.*) This is the author truly, who, according to your correspondent, has totally refuted such writers as Petau and Dodwell!

When Mr. S. accused me of reviving an error, when I stated that *Maimacterion* agreed with the latter end of September and the first part of October, and consequently that it preceded *Pyanepsion*, he seems to have trusted rather too implicitly to the Abbé Barthélemy, from whom he cites a long passage, and from whom he probably learned that Scaliger and Spon had been hostile to my opinion. I have already answered the statements of Scaliger and Spon; and as Mr. S. cites the Abbé Barthélemy against me, I will cite Aristotle against him. Mr. S., it is true, speaks in a very decided tone, and positively asserts that I am in an error. I may, perhaps, be again in an error, but I am of opinion that Aristotle's authority, concerning the ancient order of the Attic months, may possibly balance, not only the Abbé Barthélemy's authority, but his own.

It is agreed, that *Pyaneption* coincided, at least in part, with November. I hold, that it answered to part of October and part of November—it being always understood, that I am reckoning according to the seasons. Aristotle, speaking of the time of rutting among the deer, says—*Ἡ δὲ ὄχλα γίνεται μετ' Ἀρκτοῦρον, πρὶν τὸν Βοηδρομιῶνα καὶ Μαιμακτηριῶνα*—"Coitus fit post Arcturum circa Boedromionem et Maimacterionem," (*De Nat. Anim. l. vi. c. 29.*) Now, unless *Maimacterion* immediately followed *Boedromion*, and consequently preceded *Pyaneption*, no sense can be made of this passage. But this is not all. To fix the season of these months, we must find the time when *Arcturus* rose at Athens in the age of Aristotle. *Arcturus* has now, I think, about 200° degrees of right ascension, and about 20° of northern declination. Athens is situated nearly about 37° 58', N. L. Aristotle flourished about 2150 years ago, which carries us back about a sign. The time when *Arcturus* rose with the sun can be easily calculated for this period; but I must leave it to others to decide, in how many days exactly this star emerged from the solar rays. Ptolemy allows generally 10 or 12 days for the emergence of a star; but considering the latitude of *Arcturus*, I know not whether this may be quite correct here. Still, however, I think, I cannot be far wrong, if I state, that at the period mentioned above, *Arcturus* rose heliacally at Athens about 12 days before the Autumnal Equinox. Thus *Arcturus* would rise among the last days of *Boedromion*, which, according to my statement, coincided with the last part of August, and the first part of September, as *Maimacterion* did with the last part of September, and the first part of October. Aristotle affirms that the rutting season among the deer took place after the rising of *Arcturus*, (which happened about 12 days before the Autumnal equinox,) about the months *Boedromion* and *Maimacterion*. How is it possible, then, if Aristotle knew the names of the Athenian months, and the time when *Arcturus* rose, that *Maimacterion* should answer to December, as Scaliger asserts? How is it possible, under these circumstances, that *Pyaneption* could precede *Maimacterion*?

But the Abbé Barthélemy refers us to another marble found at Athens by Chandler, and from the inscription upon it he concludes it to be certain, that *Pyaneption* immediately followed *Boedromion* in the order of the Attic months. It is plain, that if it did so, Aristotle could not have known that order, when he wrote the sentence which I have cited from him. Let us then examine this inscription, and see whether, or not, it be necessary to come to the same conclusion with the Abbé.

The inscription in question is in a mutilated state. It is undoubtedly very ancient, and must, I should think, have been anterior to the Archonship of Euclid in the 94th Olympiad. The *Omega*

occur—the *H* is employed as an aspirate—the *Gamma* has an uncial *Lamda A*—and the *Lamda* has nearly the form of the Roman *L*. Mr. S. says, that this inscription is in agreement with that adduced by Spon. Has he seen it? As far as a cursory inspection I can make it out, this fragment by Chandler seems to contain directions concerning libations to be offered by the priests and the citizens from the festival of *Metageitnion* and *Boedromion*, even to the 10th of *Boedromion*, (there written *Πυανόφρσιον*, the ψ not being yet in use among the Athenians,) and afterwards from the beginning of *Pyaneption* and *Anthesterion*, even to the 10th of *Elaphebolion*.

Pyaneption is made to follow *Boedromion*, and no mention made of *Maimacterion*; and thus it may be thought that the error, in the sentence quoted above, had really confounded the order of the months. But how came it, that the Abbé Barthélemy, who seems to have examined the inscription, was not aware, or appears to record one of those decrees, by which the order was arranged, or altered, the months, according to their festival, upon particular occasions? In doing this, however, the decrees, which were made for religious purposes, can scarcely be supposed to have extended farther. That those, who presided in religious matters, and who celebrated the mysteries, occasionally altered the months, is indubitable. Thus Plutarch says, *λίους γνώμην εἰπόντος Ἀνθεστηριῶνα τὸν Μυνουχιῶνα ψηφισαμέναι καὶ νομίζειν ἐτέλουν τῷ Δημητρίῳ τὰ πρὸς ἀγοράν*. Here we find it stated that, for a particular purpose, it had been decreed to call and consider *Anthesterion* *Munychion*. Now no festival whatever took place at Athens during the month *Maimacterion*.

A modern author is mistaken in placing the festival of *Munychion* in that month; and, as Gronovius has observed before me, as no such festival as the *Maimacteria*, which is only to be found in modern books. Thus then we can account for the omission of the month *Maimacterion* in the inscription before us. This is the only month in the year during which no public religious festival or ceremony, was celebrated at Athens. What might be the occasion of this I know not, but it accounts for the omission of *Maimacterion* in a decree relating to religious ceremonies, especially when we find, that in such decrees one month was sometimes used to stand for another. In this way, likewise, we may account for the mistakes of later authors, who, finding this month omitted, or transposed, in decrees issued by the *Βασιλεὺς* and his council, with a view to the celebration of religious festivals, were embarrassed where to place it.

We return then with undiminished confidence to the authority of the inscription, who makes *Maimacterion* follow immediately after *Boedromion*. Mr. S. tells us, however, that the Abbé rightly re-

fers to Sam. Petit, who repeatedly maintains, in his *Eclogæ Chronologicae*, that several sentences in Aristotle prove, "inter Boedromionem atque Maimacterionem esse medium Pyanepsionem." L. 4. p. 198. I have to lament, that the only part of Petit's work which I possess, viz. that which treats *De Anno Attico*, cannot be that to which the learned gentleman alludes. I should, indeed, much wish to see these sentences, which are to prove that Aristotle has contradicted himself: for besides the passage, which I have already cited, there are several sentences in Aristotle, which seem clearly to prove, that according to him, *Maimacterion* immediately followed *Boedromion*. Thus he says, (*De Nat. Anim.* L. viii.) that the quails depart in *Boedromion*, and the cranes in *Maimacterion*; and it is true, that the cranes depart immediately after the quails. He likewise mentions, that the *stellaris* produces twice in the month *Maimacterion*; and natural historians tell me, that this happens about the Autumnal Equinox in the Mediterranean.

I leave it, now, Sir, to your readers to judge, whether, or not, Mr. S. be really entitled to their credit, when, from the specimen which he gives, he generally accuses me of reviving errors, and of introducing novelties without sufficient evidence. It is not the least extraordinary thing in this attack against me, that it is absolutely of no consequence at all to my argument in my *Essay*, whether *Maimacterion* preceded *Pyanepsion*, or not.

Some of your readers may perhaps be surprised, that I appear so desirous to exculpate myself from the charges brought against me by my anonymous antagonist of Norwich, who has been assailing me for the three last years in your Journal, while I suffer to sleep unnoticed the calumnious misrepresentations of an unpublished work of mine, which appeared in an article of the Quarterly Review. But the gross blunders of the Reviewer can hardly have escaped the detection of literary men; and my friend *Vindex* has sufficiently answered the calumnies so industriously spread against me. As my letters have occupied so many pages, it becomes my duty equally to correct the mistakes which I have really made in them, and to defend myself when unjustly attacked.¹

¹ It is entirely with this view, that I think it necessary to correct a passage in my *Essay* on the 49th chapter of Genesis—I had indeed corrected it in part; but as my candid critics took no notice of these corrections, published more than two years ago, I shall repeat and enlarge them here.

An extra-zodiacal constellation may be denominated the *paranatellon* of a sign under four different circumstances:—1. Any constellation rising from the horizon beside a sign—2. A constellation rising along with a sign to the meridian—3. A constellation rising opposite to a sign—4. A constellation rising to the meridian opposite to a sign. That these different uses of the

But to return to Mr. S. This Gentleman proceeds to accuse me of making Homer place the harvest in *Egypt* in the month of *Metageitnion*, which, according to my arrangement, coincided with part of July and part of August. To this I must give a positive denial. I have not spoken of the harvest in *Egypt* at all. My words are these—"If the *Greeks* began to plough and to sow immediately after the tenth of *Hecatombaon*, they might reap before the end of *Metageitnion*. This will not appear extraordinary, when we consider the quickness of vegetation in *Greece*," &c. *Class. Jour.* XI. 18.) What then could induce the learned Gentleman to assert, that I had made Homer place the harvest in *Egypt* in *Metageitnion*? Is it because I have said in another part of my Essay, that the poet, in his description of the 12 pictures, adverted to certain customs, manners, and usages, borrowed indeed originally from the Egyptians, but already established in his own time among the Greeks?" But this would give us a cavil founded on an induction so absurd, and so remote, that I must conclude, that there has been some slip of the pen, and that the Gentleman meant to write *Greece*, instead of *Egypt*. Most certainly I have never said, that Homer placed the harvest in *Egypt*, during a season when the lower part, at least, of that country was overflowed by the waters of the Nile; nor can any such inference be drawn, because I stated elsewhere in my Essay, that Homer adverted in his pictures to certain customs, usages, and manners, which were originally Egyptian.

Mr. S. is so obliging as to inform me, that in the countries bordering on the Mediterranean, the harvest is earlier than it is in Britain. Why did he not go on, and tell me, that it is earlier on this side of the Tweed than on mine? But, Sir, after a pretty long residence in Italy, Sicily, and Turkey, I may be allowed to know something of the seasons of sowing and reaping in those countries. I think, then, that I have heard that there are (in the more fertile tracts at least,) two harvests in the year. Now, if the reader will turn to my Essay, he will see that I distinctly allude to this second harvest, which, for the reasons there assigned, I have placed in *Metageitnion*. That I was speaking of this second harvest as taking place in *Greece*, and not in *Egypt*, must, I should think, be

word are legitimate, will not be disputed by those, who know that the Greek preposition *κατά* signifies sometimes *juxta* and sometimes *contra*.

Owing to some accident in transcribing the passage in the copy sent to the press, the sentence beginning with the words, "Perhaps the allusion," &c. was mutilated. It should be read as follows—"Perhaps the allusion may be to *Centaurus*, followed in his descent by *Scorpius* and the *Adder* his concomitant: but the allusion will also apply to *Hydra*, which sets with *Centaurus*, a paranatellon of *Scorpius*. 'At etiam Centaurus occidit cum Hydra.'" *Hyg.*

clearly evident to any person, who is not determined to misconstrue my meaning.

Before I close this letter, I wish to say a few words more concerning the difficulty of making the Attic months correspond with our own. Without adverting to the *full* and *hollow* months, or to the observance at different periods of the lunar and solar years, I have to remark, that the commencement of the year, and that the months themselves, changed their places at different æras. The most ancient Attic year, as Dodwell and others have proved, commenced about the Winter Solstice in the month *Gamelion*. The commencement of the year was afterwards fixed about the Summer Solstice in the month *Hecatombaon*, as appears from various authorities. But after the time of Alexander, not only was the Attic year made to commence with the Autumnal equinox, but the name of the new first month was called *Hecatombaon*, though it began in September instead of June. Again, when the use of the Julian year became general throughout the Roman empire, the commencement of the Attic year was transferred nearly to the season of the Winter Solstice, and the first month, according to this new arrangement, was still called *Hecatombaon*. From this statement, which I give on the authority of Petit, it must be evident, that we can rely much more safely on the testimony of Aristotle concerning the order of the months in the ancient Attic year, than that of Plutarch, or of Harpocration. It is likewise not to be forgotten, that the college of Priests occasionally transposed the months. It was ordered by the laws and the oracles, says Geminus, τὸ θύειν κατὰ τέλη, whether with respect to months, days, or years. Accordingly in Chandler's inscription we find this number observed; but as no public religious ceremonies were celebrated in *Maimacterion*, it is passed over in the decree, in which the month *Posideon* is likewise omitted. The order of the months seems also to have been occasionally changed by decrees of the people. I wish some of your correspondents would favor me with a comment on the following words of Demosthenes—Τότε τοῖνυν μὴν ἦν Μαιμακτριῶν καὶ μετὰ ταῦτα διελθόντος τοῦ ἑναυτοῦ τούτου, Ἑκατομβαιῶν, Μεταγειτνιαῶν, Βοηδρομιῶν. Τούτου τοῦ μηνὸς μόλις μετὰ τὰ μυστήρια δέκα ναῦς ἀπεπτεῖλατε ἔχοντα χαρίδμενον κανάς καὶ πέντε τάλαντα ἀργυρίου. (*Olynth.* 111.) But be this passage explained as it may, I think that the testimony of Aristotle fully justifies me in placing *Maimacterion* immediately after *Buedromion*.

I really trust, Sir, that when my letter of the 6th of April, and the one which I am now writing, shall be laid before your readers, they will not conclude, from the specimens which Mr. S. has adduced against me in your 16th No., that I am in the habit of obtruding errors on them, without examining the evidence, or being at all acquainted with the subjects concerning which I write.

he learned Gentleman would, perhaps, be as well employed in searching for mistakes in his own productions as in mine. He reproves the Abbé Barthélemy for citing Suidas, as one of those authors, who place *Maimacterion* after *Pyaneption*. When he thus quarrels with those, who are on the same side with him, and accuses them of mistakes, where they have made none, what are his opponents to expect? Suidas, says Mr. S., has said nothing about the matter. Has he not indeed? Why then, what are the following words—*Μαιμακτηριῶν, ὁ πέμπτος μὲν παρ' Ἀθηναίους, ὁ πρῶτος ἐν Μακεδονίᾳ*? When *Ilecatombæon*, according to the Macedonian regulation, was made to coincide with September, *Maimacterion*, if it followed *Pyaneption*, would be the 5th month, and would necessarily coincide with January. The testimony of Suidas upon this subject of the Attic months is certainly of no avail. He states *Posideon* to be the same with December, and how could this be, if *Maimacterion* corresponded with January? But though the testimony of Suidas upon this subject be of little value, yet such as it is, there can be no doubt of its being rightly referred to by the Abbé Barthélemy; and then comes this accurate critic, Mr. S., who never speaks upon a subject without examining the evidence, and tells us, that Suidas has said nothing about the matter!

I am glad to see, in your last Number, (XVII.) that this writer is at his Coptic exercises again. I should never have disturbed his lucubrations, if I had not been so repeatedly, and, I must add, in most instances so unjustly attacked by him. I have, however, been much entertained by some of his etymological novelties. I have only time at present to take notice of one example of his ingenuity.

The Greeks and Romans denominated cotton *byssus*. Mr. S. undertakes to show, that this word *byssus* is derived from the Egyptian; and the process, by which he obtains this result, is curious enough. The raw material was called by the Greeks *μύζιον, lana lignea*, (probably because it was the produce of a shrub, or tree;) and sometimes, (apparently for the sake of brevity,) *ξύλον, lignum*. But the learned Gentleman thinks that the Greeks might have heard, that the Egyptians called this material by a name which signified *wood*—viz. *boos*, from which he derives the Greek *βύσσης*. He admits, that there is no such word in Coptic as *bos*, or *boos*, signifying *wood*; but *βο*, and *βω*, bear that meaning. Let us observe then the felicity, with which the etymology is made out. *Bo*, in the Saidic, should be pronounced like *boo* in *haot*. Now if we only add an *s* to *boo*, we shall have *boos*; and if we suppose that the Greeks added *ses* to *boos*, we shall obtain a word very like in sound to *βύσσης*! What can be more satisfactory than this etymology? Some objectors may tell us,

that there is no such word as *boos*, *lignum*, in Coptic; and that we have no right to coin words for the sake of an etymological hypothesis. But what does all this signify? Why, when it favors our etymology, should we doubt, that *boo* was once (perhaps a long time ago) written and pronounced *boos*? Besides, it is certain, that $\beta\omega$, *lignum*, and the Greek word for *cotton*, $\beta\acute{\upsilon}\tau\tau\alpha\varsigma$, begin with the same letter; and, therefore, we are fully entitled to come to our conclusion.

This is not all, however. The Coptic word *hboos* signifies a garment; and why should we not suppose with Mr. S., that this word is compounded of *hebs*, to cover, and *boos*, wood? The objectors will perhaps call out again, that there is no such word as *boos*, *lignum*—that *hboos*, *vestimentum*, comes from *hebs*, *operire*—that it literally signifies a covering—and that *boos*, *lignum*, a word which does not exist, can have nothing to do with the matter. Here, however, we will tell them, that our supposed word, *boos*, means *cotton*, as well as *wood*; and surely, as we have coined the word ourselves, we may make it mean just what we please. We, therefore, insist, that *hebs*, to cover, and our supposed word *boos*, *wood*, *alias cotton*, are the elements of *hboos*, a garment. To this the objectors may indeed answer, that if *hboos* mean a cotton covering, which it must do if our etymology be right, there can be no other way of translating the words, $\Sigma\beta\upsilon\tau\tau\alpha\ \eta\lambda\iota\alpha\varsigma$, in the 20th chapter of St. John, than by rendering them thus—a cotton covering of linen; and it must be admitted, that this would be a covering rather of a singular texture.

W. DRUMMOND.

28th April, 1814.

OBSERVATIONS ON MILTON'S LATIN POETRY.

By DR. C. SYMMONS.

WE are happy to have it in our power, by the obliging permission of Dr. Charles Symmons, to lay before our readers some remarks on Milton's Latin poetry contained in his *Life of J. Milton*, 2d Ed. London, 1810. 8vo. Some of them are from the pen of Dr. Parr, as appears from the following acknowledgment in the Preface to the second edition :

" Doctor Parr must forgive me if I here state that the benefit, which this edition of my work has derived from the assistance of judgment, has been so considerable as to give him a just claim to the thanks of my readers and myself. In a correspondence, which has passed between us, his deep and accurate erudition has supplied me with so many curious observations on the subject of Milton's Latin poetry, that, if I could consent to arrogate the possessions of a friend for my own, and to shine with the wealth of another, I could now make a splendid figure; and appear to be at least beyond the design of my nature, or the indulgence of my fortune.

The high reputation of Dr. Parr for learning and for talents cannot acquire a line of additional elevation from my panegyric; and when I affirm that his virtues as a man are equal to his merits as a scholar and a writer, I say only what his friends know to be true, and what his enemies have not the confidence to deny. I speak of him on this occasion only to gratify myself, and he must pardon my trifling vanity—for

" Nec Phœbo gratior ulla

" Quam sibi quæ Vari præscripsit pagina nomen."
Preface, p. 23.

Si sit hōc exilium patrios adiisse penates.

Eleg. I. addressed to C. Deodati.

Our author seems in this place to be guilty of a false quantity, and to begin his hexameter very unwarrantably with a cretic. Frontinus Maurus accuses Virgil of the same inaccuracy in the line "solus hic inflexit sensus," &c. affirming with the old grammarians, that *hic* and *hoc* were formerly written with two c's, *hicce*, &c. being contracted from *hicce* and *hocce*, and were always long. Frontinus on the contrary asserts that these pronouns were long only when they were written with the double *cc* — "Ad quantitatem hujus pronominis quod attinet, producebant et *hic* et *hoc* cretice quando per duplex *c* scribebant *hicce* vel *hocce*, abjecto *e*; scripserunt cum *c* simplex scripsere. *Art. Gram.* 29. Of a sort *hic* more than one instance may be produced: "*Hic vir est, tibi quem promitti sæpius audis*;" but not one, as far as my collection is accurate, of a short *hoc*. "*Hōc illud, germana, tibi*;" "*Hic labor hōc opus est.*" "*Hōc erat, alma parens*;" "*Hōc erat experto frustra Varrone.*" — "*Hōc erat in votis.*" My friend, Dr. Parr, however, has suggested that *hoc* is to be found only in the comic poets; and has referred me to two places, one in Plautus, and one in Terence, where it certainly occurs in this quantity. If this authority, from poetry neither comic, elegiac, nor lyric, can save Milton in this instance, it will be lost; and one sin against prosody will be struck from his account.

Salmasius, in his abusive reply to "The Defence of the people of England," charges our author's Latin verse with many of these violations of quantity, and the accusation is repeated, as I shall remark in the proper place, by N. Heinsius. Though Milton's Latin metre be not proof against rigorous inquisition, yet are its offences against quantity very few—not more, perhaps, (if the Scazons, addressed to Salsilli, which seem to be constructed on a false principle, and some of the lines in the ode to Rouse, which appear to have been formed in defiance of every principle, be thrown out of the question,) than four, or, at the most, five, of a nature not to be disputed. Of these I shall notice two in the *Damon*, one of them evidently a slip of the pen, as in a former instance he had observed the right quantity, and the other an unwarrantable licence rather than a fault of this specific description. In the *Ideâ Platonichâ*, he is guilty of shortening the second syllable of *sempiternus*, which beyond all controversy is long; and in his poem to his Father he makes the last syllable of *ego* long, when it is unquestionably short; though here perhaps he might be justified in lengthening it, as the ictus of the verse falls on it. Of *Academiâ*, in the second Elegy, he shortens the penult in opposition to the uniform practice of the Greeks, and not sanctioned by any authorities, though countenanced, as Dr. Parr has acutely discriminated, by some examples among the Latins; and lastly, in the Alcaic ode on the death of Dr. Goslyn, he has left the interjective, *O*, open in a situation, in which it is never found open in the Roman classics. When, contrary to the usage of Virgil, Horace, &c., he lengthens the first syllable of *Britonicum*, in the *Damon*, he is supported by the authority of Lucretius, V. 1104. *Nam quid Britannis cœlum differre putamus*; and when he makes the final syllable of *temere* short in *Quid temerè violas*, etc., he is justified not only by analogy, but by the sole authority which can be produced on the occasion, and as such to be admitted, the authority of Seneca, who in two places uses it as short—

Sic temerè jactæ colla perfundant comæ. Hippo. 392.

Pondusque et artus temerè congestos date. Id. 1244.

For these instances I am indebted to Dr. Parr. By Gray this syllable of *temere* is improperly made long—*Hospiti ramis temerè jacentem*. I have omitted to state that, in the iambics on the death of Felton, Bishop of Ely, *Neobölen* is substituted without authority for *Neobulen*. This I believe to be an accurate and full statement of Milton's real and imputed transgressions of Latin prosody in all its just severity, and this will vindicate me for saying that his offences of this description are few, and not sufficient to support in its full extent the charge, which has been brought against him. I am aware, however, though the circumstance was not in the contemplation either of Salmasius, or of Heinsius, that Milton has fre-

quently sinned against the celebrated metrical canon, advanced by Dawes, and acknowledged by the chief scholars of the present age, which determines that in Latin prosody a short vowel is necessarily lengthened by the immediate sequence, though in a distinct word, of *sp*, *sc*, and *st*. But, though I must thus dissent from the opinion of Dr. Parr, from which it is impossible to dissent without a feeling of trembling diffidence, I cannot profess myself to be certain of the authenticity of a law, which has not been invariably observed by the greatest masters of Roman numbers in the purest age of Roman taste—of a law, in short, which has been broken by Catullus, by Horace, by Virgil, by Ovid, and by Propertius. To get rid of an infraction of this rule by Virgil, its supporters are reduced to the violent expedient of erasing the offending line without the authority of a single MS. and when Horace, with his fine judgment and nice ear, is guilty, as he frequently is, of this imputed crime, the circumstance is attributed to the laxity of the numbers, the “*carmina sermoni propiora*,” which he professes to employ. Well—be it so : but what is to be said of the following instances, which have not been hitherto produced, of a neglect of this rule by other writers of the golden age of Roman poetry, and particularly by the learned Propertius, in whom more instances of a similar nature are to be found ?

“*Testis erit magnis virtutibus undā Scamandri.*” Catull.

“*Brachiū spectavi sacris admorsa colubris.*” Proper.

“*Consuluitquē stryges nostro de sanguine, et in me.*” Id.

“*Tuque O Minoā venundatā Scylla figurā.*” Galli *Eleg.*

If this last instance, as brought from a work, the authenticity of which has been suspected by Broukhusius and others, should be thrown out of the question, examples enough have been adduced, (and their number might easily be increased,) to vindicate Milton, when, with many of the first-rate scholars of the age just past, he disregards a rule of prosody, which, whatever may be advanced in its support by the great scholars of our own times, must be considered as possessing, at the most, only doubtful authority. Though Homer, if he may be allowed to have *written* his Iliad, or to have

* In the first No. of the *Classical Journal* we recorded all the instances, which we could recollect of a short vowel, remaining short or lengthened before a word beginning with *sc*, *sp*, *sq*, *st*, from Classical writers ;—and in the second No. we collected instances from the best modern Latin Poets. To those articles we may, we hope, refer our readers for a full account. In the preface to his Poems, De Bosch has introduced a defence of the short letter in that position. The article is curious enough to induce us to lay it before our readers in some future No. EDIT.

known the orthography of one of the rivers of the Troad, has frequently transgressed this rule, it was very generally observed by the Greek poets; and by the poets of what has been called the silver age of Roman composition, it has not, as far as I can discover, been ever violated. It would seem that to a Greek or a Roman ear the immediate sequence of the strong consonants in question suspended the voice on the preceding short vowel; but not in that degree as to make inattention to its effect an unpardonable offence against the harmony of the verse. I have occasionally hinted that Milton's Latin prose-composition is not altogether faultless; but its faults are few and trivial; and to dwell on them would expend time for an insufficient object. On his Greek composition, of which the errors are more numerous, and perhaps of greater magnitude, I have purposely forbore to offer any remarks, as that accomplished scholar and very acute critic, the Reverend Doctor Charles Burney, has completely exhausted the subject. When the almost infinite niceties of the Greek language are considered, and it is recollected that the great Sir William Jones, and even Dawes, the most accurate Grecian perhaps whom this island, till the present day, has ever produced, have not in every instance been able to observe them, the lapses in Milton's Greek composition will possibly be regarded as venial, and not to be admitted in diminution of the fame of his Greek erudition. pp. 58, 62.

Anguiferos rictus is certainly an inaccurate expression.

Vipereos rictus, if the verse had permitted it, would have been unexceptionable. *Calumniæ* is, I fear, the property of prose rather than of poetry. It occurs frequently in Cicero, and sometimes as a forensic word; but never in Virgil, nor, as I believe, in any of the Augustan poets. Many of Milton's expressions in his Latin poems are not supported by high classical authority. p. 94.

In their scazons the Greeks use a spondee in the fifth place, but the Latins always an iambic. In the poem before us, (verses addressed to Salsilli,) Milton has violated this rule of Roman prosody in no less than twenty-one instances, by inserting either a spondee, or an anapest in the place in question. This is to be guilty, not of false quantity, but of an erroneous fabric of verse. p. 138.

I am afraid that our poet has been guilty, in this place, of a false quantity. The first syllable of *Hylas* is unquestionably short.

"His adjungit *Hylan* nautæ quo fonte relictum

"Clamassent; ut littus *Hyla*, *Hyla* omne sonaret."

Virg. *Ecl.* vi.

"Cui non dictus *Hylas* puer?

Id. *Geor.* iii.

Αὐτὰρ ἥ Τλαν φιλότῃσι θεὰ ποιήσατο νύμφη
Ὀν πόσιν.

Apoll. *Arg.* lib. i.

Τῷ χαρίεντος "Τλα, τῷ τὰν πλοκαμίδα φορεῦντος. Theocr. *Id.* XIII.

This, however, was only a slip of Milton's pen : in his seventh elegy the quantity of *Hylas* is right :

"Thiodamantæus Naiade raptus *Hylas*." pp. 175,6.

"Et callebat *aviūm* linguas, et sidera Mopsus." Epit. *Damonis*.

Avium cannot, with any authorised license, be contracted into a dissyllable. p. 179.

"Nil me, si quid adest, movet, aut spes ulla *futuri*." Ep. *Dam*.

Doctor Parr has suggested to me, (and his suggestions on subjects of philological disquisition are always of moment) that "*futureum*," without an adjunct, never means *future time*, but a *future event* ; and that Milton, in this place, is consequently wrong in his latinity. p. 180.

When he constructed this ode to Rouse, which is now a wild chaos of verses and no-verses heaped together confusedly and licentiously, Milton must be regarded as imprudent for not having taken any one model of acknowledged authority, by a perfect assimilation to which, in the construction and combination of his metres, he might have secured himself from error and reprehension. Inattentive or lawless he must certainly be deemed, either for not noticing, or for not following, the rule of systematising, which the moderation of the Latin poets chose to affect, rather than to indulge in that inexhaustible variety, that rapid interchange of numbers, which enchants and astonishes in the tragic solemnity of the chorus of the Grecian muse, or in the wild roll of her dithyrambic. This preference of a system may be observed amongst all, even the latest of the Roman poets ; though exceptions to it will be found in two or three choruses in Seneca's plays, (*Agam.* 590. 810. *Ædip.* 403.) which at the same time exhibit transgressions of every rule of metre and of rhythm. To disapprove then of the general plan and construction of this ode is only to admit that, in matters of this nature, innovation is dangerous and to be avoided : for, in compositions in the classical languages, what is without precedent may be contrary to principle ; and in every department of knowledge the vague surmises of probability, which are doubtful, must not be balanced against the conclusions of necessity, which are certain.

Next in order to be regarded is the execution of the ode, which need not have followed the licentiousness of the plan ; and it would have been more becoming in our poet to adhere to authority in the former, than it was censurable to depart from it in the latter ; for to deviate from authority in the former was to produce new fabrics of verse, and thus to indulge in a violence of innovation at which sound judgment must necessarily revolt. It was to be expected

therefore that Milton would fortify each of his lines with example, or, in defect of example, would at least advance for his deed the plea of reason, and would attempt to conciliate criticism with the effect of harmony : but to neither of these dictates of prudence has he invariably attended. For some of his verses individual example will be sought for in vain, while in others, not strictly conformable to those models which they most nearly resemble, the less severe and fastidious will admit the principle of construction not to be wholly contrary to the genius of the Latin language, and will acknowledge that the rhythm distinguishes them from the asperity of their neighbours. With lines of this description may be classed the following :

- “ Quæstorque gazæ nobilioris.
- “ Optat peculi, numeroque justo.
- “ Sibi pollicitum queritur abesse.
- “ Æternorum operum custos fidelis.
- “ Et tutela dabit solers Roûsi.”

(The two last verses are not Phaleucians, whatever Milton may call them)

- “ Auctorum Graiæ simul ac Latinæ,
- “ Phineamque abigat pestem procul amne Pegaseo.
- “ Quo neque lingua procax vulgi penetrabit atque longe.”

The five last lines are too cumbrous with spondees, but they are constructed after the manner of Pindar, the most beautiful and the most frequent of whose verses are formed by prefixing or postfixing trochaics to dactyls—e. g.

Πρωτεσίλα τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν
 Ἑμπυρα χαλκοαρῶν ὄκτω θανόντων.

So Seneca—

- “ Ut quondam Herculeâ cecidit pharetrâ,
- “ Motam barbaricis equitum catervis.”

These lines, though not very strictly formed on any model, and indefensible by example, may be admitted as not deficient in rhythm : but others are to be found in this composition of Milton, not only unprotected by the strong bulwark of authority, but unrecommended also by the wily influence of harmony ; monsters, such as Seneca, or whoever was the author of *Œdipus* and *Agamemnon*, scarcely ever begot, or Georgius Fabricius christened. To reject disdainfully such specimens, as are contained in the following list, requires not the “superbum aurium judicium.” King Midas would have disapproved of them ; and we may decide dogmatically, and may animadvert severely, without caution and without delicacy, on a fact which is so obvious, and on uncouthness which is so barbarous.

- " Insons populi, barbitoque devius.
- " Modo quis Deus, aut editus Deo.
- " Pristinam gentis miseratus indolem.
- " Orbi notus per immensos.
- " Almaque revocet studia sanctus.
- " Fugere Lethen, vehique superam.
- " Sedula tamen haud nimii poetæ.
- " Callo tereris institoris insulsi.
- " Quis te, parve liber, quis te fratribus.
- " Munditieque nitens non operosâ.
- " Quicquid hoc sterile fudit ingenium.
- " Jam serò placidam sperare jubeo.
- " Dum vagus Ausonias nunc per umbras."

As Antispastics, (a measure, though difficult and obscure, yet not lawless and licentious,) are in use only among the Greeks, and were rejected by the Latins, as unpleasant to their ears and repugnant to their accent, it would be in vain to justify the preceding lines by referring them to that metre, to which they may perhaps bear some shadowy resemblance : with any degree of resemblance, they could not be permitted to avail themselves of such far-fetched and foreign authority—*citra mare nati*.

Of the remaining lines of this ode, it will be sufficient to say that they are good, and that most of them are well-known and well-authorized, without entering into a tedious detail of the names of dactyls, iambics, trochaics, asclepiadeans, &c. &c. The dactylic *Clarus Erectheides*, would sound fuller and better, if the diphthong *ei* were resolved puncto dialyseos. Dawes has well observed that these words *Ῥυδείδης*, *Ἀτρεΐδης*, etc., never occur in Homer where they must be trisyllables, but only where they may be quadrisyllables. Add to this the words of Eustathius, not far from the beginning of his *Παραεμβολὰ εἰς τὴν Ὀμήρου ποίησιν*. *Οἱ Αἰολεῖς πολλάκις ἐν ταῖς διφθόγγαις οὐκ ἀποβάλλουσιν, ἀλλ' ἀρκοῦνται μόνῃ διαστάσει, ὡς ἐν τῷ Ἀτρεΐδης, Αἰγεΐδης, Ἀργεΐος.*

Pindar sometimes uses the dialysis, and sometimes not.

Γεφύρωσε δ' Ἀτρεΐδαισι νοστόν.

Δόντες Οἰκλειδα γυναῖκα.

In the scolion to Harmodius and Aristogeiton,

Τυδείδην τε ἰσθλὸν Διομηδέα.

" Si quid meremur sana posteritas sciet."

I cannot help admiring that Seneca should so studiously affect an anapest in the fifth place of a senarius, to the almost entire exclusion of a tribrach and an iambus. pp. 281,5.

TENTAMEN DE POETIS ROMANIS ELEGIACIS ;

AUCTORE JOSEPHO ADDISONO.

WE doubt not that our readers will be very glad to see a specimen of Addison's Latin style, that they may be able to contrast his English with his Latin. By the activity and researches of a friend, we are enabled to lay before them the following *Essay upon the Roman Elegiac Poets*. It is copied from a small 12mo. printed at London in the year 1721. with an English Translation by Major Pack, and is called the third Edition. It is not inserted in the Edition of *Addison's Works* published at Birmingham in 1761, 4to., nor in Tickell's edition as published at Edinb. 1769. 12mo. and we believe that Bishop Hurd's Edition does not contain either this, or any other specimen of Addison's Latin style. Under such circumstances our readers cannot fail to regard it as a great literary curiosity.

TENTAMEN DE POETIS ROMANIS ELEGIACIS.

Sæpe mecum ipse mirari soleo, ex tot tantisque viris in antiqua Classicorum Poetarum pagina transferenda, vel operose, vel commode jucundeque versatis, tam paucos extitisse, qui *Elegiarum Scriptores*, vel dignos opera sua judicaverint, vel quidem suo otio dignos. Haud ego quidem possum credere, quin hi in propria scribendi norma perinde feliciter successerint, atque alii ; ac proinde cum non minori emolumento, quam cum voluptate legantur. Ad me quod attinet, affirmare possum, eam fuisse semper animi temperationem mei, ut eandem vel casui proterve fortuito, vel difficultati rerum procaciter obliquæ stomachantem, longe facilius lenire me, atque mulcere potuisse senserim, dulcem optando comitem Tibullum, quam vel philosophorum lectiones, vel præcepta theologorum consulendo. Quicquid enim est solenne valde, id omne, aliquam, nescio quam, prohibitoriam coactionis faciem, præ se ferre atque ostentare videtur. Adeoque est poene semper inauspicata aut discentis cujuslibet aut docentis insoles, ut, ex quovis severioris disciplinæ genere, nostræ potius poena voluntatis, quam mentis emendatio nascatur. Verbis enim ita strenue contendere, ut *munus* esse rectæ rationis, hoc vel illud agere, mens hominum convicta fateatur, non est res duri forsitan plena negotii ; at vero, ad illud idem munus obeundum, aliquem fortiter et suaviter im-

pellere, hic est plane operosus flexanimæ orationis labor, hoc summum artis misterium. Digna quidem hæc Horatii sententia, quæ alta mente reposita maneat,

"Virtus est vitium fugere, et sapientia prima
"Stultitia caruisse."

Annon eodem prorsus jure dicere possumus, e voluntaria quadam ærumnarum oblivione primum surgere ad felicitatem gradum. Quem quidem si assequi optume volumus, non debere nos cogitabundam nimis, sollicitamque illam, quæ nobis est insita, particulam exsuscitare; tumultuantes autem rerum ideas mulcere, et motos animi fluctus componere, multo magis oportere confido.

Donec nostra hujusmodi corpuscula, misera illa quidem et vacillantia navigiola, incertum hujus vitæ cursum tenent, et in prope medium usque oceanum immani et feroci ventorum vi pelluntur, longe ab aspectu littoris hospitibus mansueti, certo certius est, navigantes in illis animas nostras, gaudia permagna intus oborientia sentire, quando ab ingruenti extrinsecus procella ipsæ sese quasi furtim retrahentes, et lævatus affectantes iter, leniter natant voluptatis aquas, placidaque fruuntur passionis aura secundo (ut ita dicam) temeritatis flumini conjuncta.

Occulta quædam inest carminibus incantatio, quæ nunquam non solet bene formatum pectus grata dulcedine afficere; atque ego quidem opinor, in probæ illius atque ingenuæ classis poetarum, Catulli nempe, Tibulli, Propertii, et Ovidii versibus, aliquid, nescio quid singulare atque valde patheticum existere. Certum est, inter illa elegiaci ordinis carmina, Catulli perpauca esse apte judicatoque numeranda. At, quandocunque teneriora humanitatis argumenta tractat, Minervæ suavem afflant odorem sententiæ omnes, proprietatem vel accuratissimam sapiunt, summamque redolent elegantiz amoenitatem. Ac proinde nihil aliud agere potui, quam ut insigne ipsius nomen in sociorum eadem studiorum ratione valentium numerum referrem. Eminebant hi quatuor in patria sua, clari natalibus, et, ut tum erant tempora, re plusquam mediocri fruebantur. Ad voluptatem traxit sua quemque indoles; singuli vero, recta usi ratione, eo sapientiæ processerunt, ut, et publici pravitatem negotii, et caducam prorsus elati fastus incertique honoris exploraverint inanitatem. Tres priores jure merito dicantur Triumviratum perinde illustrem constituisse, atque ulla unquam protulit ætas; siquidem vivendi modum splendide otiosum spectemus. Perpolitus ornati moribus, rerum copia affluentes, bene succedentes in amoribus, summa cum familiaritate sibi invicem beate conjuncti, quamdiu vixerunt, tamdiu usque viguere humani generis deliciæ; et tandem cum a vivorum regionibus discesserunt, eas utique omnes discessum lugentes reliquere. Quantum ad Ovidium attinet, erat ille quidem omnibus illis apprimè ornatus et morum et

ingenii dotibus, quæ ad absolute fingendum hominem plane generosum conducere posse videantur. Quippe iratus illi Augustus, vel quod insperato istius imperatoris occultæ lasciviæ testis aderat fortuitus, vel quod proprios amores (ut illi speciose vertebatur crimini) impudice nimis describebat, eundem annum habentem quinquagesimum ex Italia in exilium mittebat. Exul reliquum miseræ vitæ tempus languide valde consumens inter Sauromatas in civitate (cui nomen recens *Temeswaer*, uti putant nonnulli) extremum obiit diem. Hujusmodi suppliciorum exempla non nisi bina in omnibus historiarum monumentis esse credo reperienda, ubi, quod est punitum (si malum quam durissime appellemus) illud inconsiderate solummodo atque temere factum vocare possumus; alterum Ovidii personæ sorte contigit, Rabutini alterum. Horum quidem principes, pari certe, illoque supremo dominandi jure gaudebant, sapientia fruebantur pari, paribus suspicionibusangebantur.

Hæc geniorum, quibus hi erant præditi, perexigua sane delineatio, nos abunde doceat recte judicare, quantum scientiæ lumen, quamque dulce et elegans emolumentum, compositissima quæque horum poetarum themata, mentibus afferant bene atque nitide præparatis. Ac revera, quam in amicitia fidem inviolatam, quos tenebras in amore impulsus, quam in propinquos benevolentiam assiduam, quæ tandem omnium virtutum moralium monumenta intuemur? Quæ videmus exemplaria? Quæ, quæso utique, non videmus? Ut mille ingenii ornamenta omittam, ut præteream miram illam dulcedinem et felices musicæ numeros poeticæ temere cadentes, ut taceam denique genuinas illas et quasi jam modo spirantes vitæ imagines, quæ quidem efficiunt, ut vix, prima facie, opinemur, scenam earundem in seculo perinde remoto fuisse repræsentatam, atque nobiscum magis ipsi cogitantes sentimus.

Una porro obiectio non est silentio prætereunda; quippe crimini in universo poëne orbé Christiano ducitur hisce poetis, nimiam in inhonestis rerum ideis excogitandis licentiam, nimiamque in eisdem exprimendis obscenitatem affectasse.

Sed tamen est certum quid respondeam. Siquando, parva blanditiarum suarum quasi stratagemata explicantes, tali verborum usu sint delectu, qualem religiosa dedignaretur morum simplicitas, ortam inde tamen vitiosam oblectationem omnem, non singulari cuidam turpitudini ab his unice affectatæ, sed communi potissimum atque effrenatæ illius, in qua viguere, ætatis licentiæ attribuere nos debere contendo. Siquidem ejusdem reum criminis agimus Horatium; habere certe debemus confitentem reum. Porro autem ipse Virgilius, cujus ad coelos usque tollitur modestia, multa in Bucolicis scripsit, quæ, apud nos, lasciva atque ab honestate remota ponuntur. Ne plura, totum argumentum hæc unica consideratio determinat. Qui animum bonis et intaminatis vitæ institutis retinet imbutum, ille cum hisce authoribus versari facillime

potest, omnis expers periculi contagionis. Atque quantum ad eos spectat, quorum improbitas superat ingenium (excrabilius autem accidere fatuo nihil potest) illi proprii et insensati quidem vitii tempestate abrepti, aras focosque et res omnes quam maxime sacras, nequissimi cujusque facinoris perpetrandi gratia, prosternunt. At, quandoquidem omnia horum poetarum carmina, uti erant primitus et Latine scripta, tute et sine labe legi queant; singula tamen, salva morum pietate, Anglice reddi posse, minime contendo. Sed, quum multa possint, dolendum videtur, linguam Anglicanam non perfrui pluribus, quippe quæ ditiozem redderent sermonem nostrum, atque pleniorum dulcium varietate imaginum, quæ æque sunt innocuæ, atque sunt suaves.

Qui vero hujusce operis provinciam in se susceperint, illi profecto desudabunt, cum novos passim invenient labores ex crebris clausulis ad rituales religionis cultum et superstitiosa quælibet dogmata alte respicientibus oriundos. Hisce exemplis abundant ea carmina, in quibus reperitur maxima vis libidinis; nempe lascivix lenocinari superstitio jugiter solet. Quantum autem ad illa attinet, quæ non indecora translatione digna sunt, ea quidem omnia, paucis illustrata commentariis, non solum erunt intellectu facilia, verum etiam lectoribus mere Anglicanis magnam afferent voluptatem.

AN ANSWER

TO

A LATE BOOK,

*Written against the Learned and Reverend
Dr. Bentley, relating to some Manuscript Notes on Callimachus.*

TOGETHER WITH

AN EXAMINATION OF MR. BENNET'S
APPENDIX TO THE SAID BOOK.

LONDON:

PRINTED IN THE YEAR 1699.

No. 11.

*To the Author of the Remarks upon Dr. Bentley's Fragments
of Callimachus.*

SIR,

THAT part of your Book which I have now under consideration bears this Title,

An honest Vindication of Tho. Stanley, Esquire, and his Notes on

Callimachus. To which are added some other *Observations* on that Poet. In a letter to the Honourable Charles Boyle, Esquire. With a *Postscript*, in relation to Dr. Bentley's late Book against him.

This Title promises two things.

First, An honest Vindication of Tho. Stanley, Esquire, and his Notes on Callimachus.

Secondly, Some other Observations on the same Poet.

But withal here is special care taken to give the reader notice of a certain Postscript in relation to Dr. Bentley's late Book against Mr. Boyle: by which late book of Dr. Bentley against Mr. Boyle, I understand the Doctor's late Book in vindication of himself, and his Dissertation upon the Epistles of Phalaris from the objections made by the Honourable Charles Boyle, Esquire, against both.

Though 'tis your *honest* vindication of Mr. Stanley and his Notes on Callimachus I am principally concerned with; yet since you have been pleas'd to bless the world with some things of your own (p. 34. lin. 7.); those your own observations I shall separate from those of Mr. Stanley, and, to make them the more observed, present them to the view of the reader in a place by themselves. And as for the Postscript, it will give me as little trouble, as I believe it did you.

That the vindication of the dead, (p. 25.) and speaking for them who cannot speak for themselves, is a generous and honourable undertaking, I freely grant you. But if this vindication of the dead was wholly unnecessary; if there was not the least manner of injustice offered by Dr. Bentley to the manes of Mr. Stanley (p. 74) requiring such a vindication; the Doctor never omitting the mention of his name, where there was just occasion for it, nor ever mentioning it without the regard due to his merit, (Dr. Bentley's Answer to Mr. Boyle, pref. p. 93. p. 232. & Epist. ad fin. Malel. p. 45.); if this your vindication of the dead be in reality nothing else than an accusation of the living, and that accusation altogether frivolous, false and malicious; if upon due examination this should appear to be the truth of the case, an indifferent reader will be much tempted to doubt, whether or no in the whole management of this affair you were indeed actuated by those noble principles you profess (pref. p. 1, 2, & p. 25, 76, 77.) of conscience, honour, and religion, and not rather put upon it by some very unjustifiable motives of a quite different nature. As perhaps the mean view of making your court (though at the expence both of your own modesty, and your neighbour's good name) to a young gentleman, or the vain-glorious ambition of falling in with a triumphant party (p. 54.) and dividing with them the spoils of an already (as you too soon thought) conquered enemy.

But the controversy in which I am engaged is too trifling to bear the solemnity of an Introduction. I shall therefore without farther ceremony forthwith enter into the merits of the cause; which I hope in not many words to dispatch with that clearness and evidence, that even you yourself shall be willing to let the matter drop, and wish it had never been started.

To try the force of your allegations against Dr. Bentley upon the

Dr. Bentley, relating to Callimachus's Fragments. 351

count of Mr. Stanley's MS. (Callimach. op. edit. Grævian. p. 305. indicator. p. 34.) I shall begin with the first of them, and under that lead to the whole indictment.

“*Ἀκρία ἀγών καὶ τὰ ἐξ*—(Harpocrat. Suidas.) as in Dr. Bentley, p. 305.

“ This citation out of Suidas (which Mr. Stanley only hinted at) the Doctor hath transcribed and printed in words at length.”

These are your words. By the parenthesis here (which Mr. Stanley only hinted at) is imply'd, I suppose, that if Mr. Stanley had not inted at it, Dr. Bentley had not transcribed it.

Thus have you drawn up the charge, which reduced into form lies thus.

The citations out of Harpocration and Suidas are in Mr. Stanley.

The citations out of Harpocration and Suidas are in Dr. Bentley: ergo, Dr. Bentley stole the citations out of Harpocration and Suidas from Mr. Stanley.

Now of the self same stamp are all and every one of your proofs hat follow; as thus:

The citations, Num. 2, 3, 7, 8, 12, and so of the rest, are in Mr. Stanley.

The citations, Num. 2, 3, 7, 8, 12, &c. are in Dr. Bentley: ergo,

Dr. Bentley stole the citations, Num. 2, 3, 7, 8, 12, &c. from Mr. Stanley.

Thus lies your argument, nor can you say, but that I give it its whole force.

And these are those Proofs, to which you give the epithet of undeniable, and upon which you pronounce the Doctor (p. 76) a convict of notorious plagiarism. Were I minded to express myself ingeniously upon this occasion, I could not do it in better words than in those of an approved author, for whom you doubtless have a particular esteem. ‘ Either our Vindicator must be a very thoughtless writer, or he must hope to meet with very thoughtless readers; and such I am sure they must be, if this way of arguing passes upon them.’ (Mr. B. p. 259.) Never was that bold epithet, undeniable, more miserably abused in the press, or placed in a post where it could less maintain its ground. But it hath been the peculiar happiness of some books to meet with very thoughtless readers. Nor can I imagine what other consideration could have given our honest Vindicator also the heart to set up for an author. I could pinch you somewhat close upon this your undeniable. But I scorn to take a weak enemy at advantage. That would be a disparagement to the cause I have in hand: and Dr. Bentley might well think himself a man as unhappy in his advocate, as he is happy in his adversary, were this the best defence I could make for him, that your proofs against him are not undeniable. No, Sir, I'll freely abate you that strong word. If you can but make them, even to the lowest degree of probability, probable; I'll allow you a little heightning of your stile, and you shall call them undeniable.

Now the probability of your proofs depends upon the probability of the supposition upon which they stand: and that supposition is this;

That Dr. Bentley never met with those citations which you charge upon him as stolen from Mr. Stanley's MS. either in the authors themselves, in whose names they are published, or in any other book whatsoever, save in your MS. For had he met with them any where else, he might as well have transcribed them from thence as from your MS. Now to suppose this, reduces the industrious Dr. Bentley's polymathy and multifarious reading (Mr. B. p. 101, &c.) into a very narrow compass. Or else you must suppose, that though he might have met with them elsewhere, yet he would never have observed them, so as to have drawn them together, and presented them to the world in the manner he hath done, had he not found them readily collected to his hands by Mr. Stanley; which to prove will put you as hard to it as the former. (Concess. 8, 9, *infr.* p. 11, 12.) This I think is a clear case. So that the controversy depending between us is plainly this. Whether it be more probable that the Doctor should have both seen and observed those citations in some other books besides your MS. which is that part of the question I take. Or, whether it be more probable, that he had never met with them any where else, or never would have observed them, had not your MS. either presented him with them in words at length, or at least directed him to the books where he might find them; which is the point you are to maintain.

Having thus, I think, very fairly and clearly stated the case, and as much as possibly could be done to your advantage: let us calmly and deliberately argue it out. In the doing of which, for method sake, I shall proceed in this order.

First, I shall produce your own, and your friend's Concessions on behalf of the Doctor.

Then I shall compare your Concessions with your Assertions, and from thence raise some just and reasonable Exceptions, deeply affecting the whole body of your proofs. Which being, in the last place, applied to the particular instances, I shall think this controversy at an end.

But this one thing I must observe to you before I go any farther, that hitherto I am but upon the defensive, nor as yet any farther concerned in the Doctor's interests, than barely to discharge him of the accusation you bring against him; so that I am willing to stand upon the very lowest terms with you, and shall be content to take up with that *indifferent* account of the Doctor, which you and your friends are pleased to give me, and make the best I can of it.

To begin therefore with your Concessions. And here I am forced to subpoena in two or three witnesses for the Doctor, whose testimonies will be of so much the greater weight in this cause, by how much the less they can be suspected of partiality in his favour. As for that Honourable Gentleman, whose name I must somewhat often make use of upon this occasion, considering how necessary his evidence is to me, and how ill I could have spared it, I hope he will the more readily pardon my presumption in producing it.

CONCESSION I.

Dr. Bentley is a person of singular industry.

Witness 1. The Honourable Charles Boyle, Esquire, Examination of Dr. Bentley, p. 285.

Dr. Bentley, relating to Callimachus's Fragments. 353

And to give my opinion, what he (sc. Dr. Bentley) is fit for, I think at the collecting of Greek Fragments and Proverbs would be a proper employment for him.

And presently after, I am the rather apt to think, that such works as these might thrive in his hands, because the well-executing them depends chiefly on two qualities, which he must be allowed to possess; application and a willingness to be employed in such sorts of studies, as only add to the memory without improving the understanding.

Witness 2. *Honest Vindicator*, p. 42. 'Notwithstanding his (Dr. Bentley's) Accuracy and great diligence in searching after the fragments of Callimachus.'

Witness 3. The author of the Postscript to the *Honest Vindication* Tho. Stanley, Esquire, lin. antepenult. 'I am neither afraid, nor ashamed to declare that I have a great esteem for Dr. Bentley's learning and industry.'

Next to Industry, in order to the carrying on any great design is required Leisure, and the opportunities of pursuing it. And that I think 'tis well known the Doctor's circumstances have happily afforded him. But since we have an express testimony for it, I'll make that

CONCESSION II.

r. Bentley is a person who hath enjoyed leisure and the other opportunities of pursuing his studies.

Witness Mr. Boyle, Pref. p. 3. where these words lin. 5. 'The person, who by the help of leisure and lexicons shall set up for a critic,' are manifestly designed as part of the Doctor's character, vide & p. 187, 9. But how was this industry and leisure employed? Why, which makes concession the third.

CONCESSION III.

Dr. Bentley is a person well read in dictionary-learning.

In turning over Greek Vocabularies, Onomasticons, Etymologicons, Lexicons, Glossaries, Nomenclators and Scholia.

Witness 1. Mr. Boyle, loco jam dicto, Concess. 2. and the places referred to as follows. (p. 197, & 208, 213, 223, 286, &c.) But one of these Lexicographers are singled out from the rest, and therefore well deserve it, to have a particular mark set upon them, Suidas and Hesychius.

1. With Suidas the Doctor is very conversant, p. 197, and 2. Hesychius is one of the great store-houses of his alphabetical-learning, p. 183.

Witness 2. *Honest Vindicator*, p. 9. 'A volume as big as the lexicons he designs to publish.'

And if he designs to publish them surely he must very thoroughly have read them. Confer cum Mr. B. p. 223.

Idem iterum, p. 33. 'Dr. Bentley is the man who hath sifted the lexicographers and scholiasts, both printed and in MS.'

Witness 3. One A. Alsop late Batchelor of Arts of Christ-Church College in the University of Oxford, Prefat. to his *Fabularum Æsopiarum Delectus* Gr. Lat. à Theatro Sheldoniano, 1698, lin. 3, 4.

'Richardum quendam Bentleium, virum in volvendis lexicis satis diligentem,' i. e. 'One Richard Bentley, a man diligent enough at turning over lexicons.' For this Sir Alsop's Richardum quendam Bentleium, I take to be the very self same person, whom Mr. Boyle, p. 195, more respectively stiles, 'Richard Bentley, Doctor of Divinity, and Chaplain in Ordinary to his Majesty:' and that R. Bentley, D. D. is most certainly Mr. Grævius's 'Richardus Bentleius Potentissimo Regi Gulielmo à Bibliothecâ, novum sed splendidissimum Britannicæ lumen,' i. e. 'Richard Bentley, that new but brightest star of Britain, Keeper of the Library to the most potent King William.'

• CONCESSION IV.

Dr. Bentley is well versed in the indexes of books.

Witness 1. Mr. Boyle in the places referred to as follows (p. 68, 145, 165.) and more especially that quotation out of Quinctilian, as applied to Dr. Bentley. 'Nec sanè quisquam est tam procul à cognitione eorum remotus, ut non indicem certè ex Bibliothecâ sumtum transferre in Libros suos possit:' which words it was designed, I suppose, we should understand to this purpose. 'No man can be so great a dunce, but that by turning to indexes in a library he may collect authorities in abundance,' (p. 220.) p. 68. confer cum Dr. B.'s Answer, p. 421.

Witness 2. Honest Vindicator, p. 83.—'Harduin, whose indexes directed Dr. Bentley to those quotations, sc. out of Pliny.'

CONCESSION V.

Quotation was once thought the Doctor's peculiar province; and particularly the quoting things lying out of the common way of reading.

And if once so, I see no reason why his after performances should sink his reputation upon that account.

Witness Mr. Boyle. 'I thought quotation had been the Doctor's peculiar province,' p. 29. Confer cum Dr. B.'s Answer, p. 5, & 13.

Idem, p. 45. 'As much out of the way as the Doctor loves to read;' and p. 226. 'The Doctor is one that distinguishes himself, by finding out hints in the odd corners of books, where 'tis probable no body else would look for them.'

CONCESSION VI.

Dr. Bentley consults the several editions of books.

Witness Mr. Boyle, 'to consult the several editions, to collate the MSS. to turn over dictionaries,' p. 223. This is spoken of Dr. Bentley.

CONCESSION VII.

Dr. Bentley is presumed to have read all authors in criticism.

Witness 1. Honest Vindicator, p. 38, in the words now named.

Witness 2. Mr. Boyle. 'A man of the Doctor's polymathy, and great reading,' p. 101, 22, & al.

CONCESSION VIII.

In reading the ancients, Dr. Bentley digests his observations and collections into the method of common-place.

Dr. Bentley, relating to Callimachus's Fragments. 355

Witness Mr. Boyle. For so I suppose he would have us understand him, when p. 27, he joins Stobæus and Suidas together, the one an eminent common-placer, the other a no less eminent dictionary-writer, as the two sorts of men for whom the Doctor hath a particular regard, q. d. the Doctor hath no less a talent at common-placing than he hath at dictionary-making. Confer cum p. 223.

CONCESSION IX.

Dr. Bentley had long since formed a design of collecting the fragments of all the Greek poets.

How long since to a point of time we cannot tell. That he had not only formed the design, but made considerable progress in it before the year 91, is certain.

Witness 1. Mr. Boyle, p. 194, where he quotes, and by building an argument upon it, subscribes to the following passage out of the Doctor's letter to Dr. Mill, printed at the end of Malela, Anno 1691, p. 20. 'Nam in his rebus verba mihi dari haud faciliè patior; qui, ut scis, fragmenta omnium poetarum Græcorum cum emendationibus ac notis, grande opus, edere constitueram.' In which words (as Mr. Boyle truly and fairly represents the meaning of them) the Doctor boldly declares his opinion of himself that he thought he could not easily be deceived in knowing whether a Greek verse were ascribed to its proper author, and that because he once had it in his intentions to have published the fragments of all the Greek poets, with emendations and notes upon them; which, should he have finished it, would have made a large work.

Nor had he formed the design only, but made considerable progress in it. Witness the many pregnant instances of it in the fore-named Epist. ad fin. Malel. and more particularly the specimen there given upon the Tragic poet Iön. p. 50, & seqq. and Mr. Boyle's own Confession, p. 285. 'In one of these (sc. the collecting of Greek fragments) he hath succeeded well.'

Witness 2. Honest Vindicator, who, p. 94, calls the collecting Greek fragments the Doctor's old beloved studies.

CONCESSION X.

Dr. Bentley hath been critically exact in correcting the fragments of Callimachus.

Witness Honest Vindicator, p. 42. 'Notwithstanding his accuracy, his great diligence in searching after the fragments of Callimachus, and strictness in correcting the failures of others.'

CONCESSION XI.

Dr. Bentley hath made some additions of his own to Mr. Stanley's MS.

Witness Honest Vindicator in the place just now referred to, p. 42. 'It ought to be confessed that Dr. Bentley hath made some additions of his own, to what was collected to his hands so readily.' And p. 33, 'It ought to be acknowledged that Dr. Bentley hath made some additions to Mr. Stanley's Collections; and it must have been a prodigy, if a man, who has sifted the old lexicographers and scholiasts both

printed and in MS. should not have found out some passages, which had escaped the diligence of that learned gentleman; of whose notes it must be observed, that they are an imperfect draught of a more complete work.

Mr. Stanley's MS. being but an imperfect draught of a more complete work; from a man who had sifted the lexicographers and scholiasts both printed and in MS. and sifted them with a design of collecting the fragments of all the Greek poets, one might reasonably have expected Additions deserving a better title than that diminutive epithet *some*; *some* Additions, sc. some few inconsiderable ones, here and there an odd quotation. So cautiously do you express yourself. But as I am as yet upon the receiving hand, I must content myself with what you are pleased to give me, only desiring of you, that what you here not over liberally grant, you would not elsewhere retract, but still allow these *some* additions to be the Doctor's *own*.

I shall make bold to borrow of you yet one Concession more, in which, though the Doctor be not immediately concerned, yet it will be of some use to me in the managing of his cause. And that is this:

CONCESSION XII.

That besides what had been formerly printed upon this author, the illustrious Spanheim hath done some service to Callimachus both in his Collection of Fragments, and in an entire Volume of learned Annotations upon that Poet; hand in hand with whose Collection Dr. Bentley's Collection appears, and in multiplied instances concurs.

Witness Honest Vindicator, p. 32. in the words here expressed.

' Thus have I gained of you a competent number of Concessions, with which I am got up to the very throat of the cause, and have little more to do now, than to sum up the evidence and apply it to the matter in hand. And if you do not by this time apprehend the danger which threatens all your *undeniables*, you are a person of that happy constitution, which renders a man secure and fearless.

Dr. Bentley is a person of singular industry and application, and by the very make of his nature particularly addicted to these sorts of studies, upon which he is now called into question (V. *supra* the several Concessions, and the places there referred to.): hath met with the most encouraging opportunities of pursuing them: is extremely well-versed in the old lexicographers; nor less familiar with the scholiasts: knows, no man better, how to make his advantage of an index: quotation is his peculiar province: when he reads an ancient author, Greek or Latin, is for consulting the several editions of him, and collating the MSS: is a man of vast polymathy, and presumed to have read all authors in criticism: digests his lectures and observations into the method of common-place: had long since formed the design of collecting the fragments of *all* the Greek poets: hath been critically exact in correcting those of Callimachus in particular: hath made *some* additions of his *own* to Mr. Stanley's collection: was in this work of collecting the fragments of Callimachus, as preceded by Vulcanius and Dacier, so

accompanied with his Excellency Spanhemius; hand in hand with whose collection the Doctor's collection appears, and in multiplied instances concurs. All which, notwithstanding, after all this industry and leisure, so employed as is before described, and upon a design so long since formed: this self same Dr. Bentley is a notorious plagiarist. But how so? why, because Mr. Stanley also had fallen upon the same design of collecting the fragments of Callimachus, and had made some little beginnings in the work, an imperfect draught of which is still preserved: and this imperfect draught of Mr. Stanley's collections, the Doctor had the misfortune to have put into his hands; and in this imperfect draught there are (in a considerable number of instances) the same quotations, and (in some very few) the same corrections as are in the Doctor's more finished piece. Building upon this, you conclude your work is done, and to place the matter beyond dispute, invite the reader to Mr. Bennet's shop, in St. Paul's Church-yard, (p. 32.) where he will see the self same words and syllables in Mr. Stanley's manuscript, as in Dr. Bentley's printed collection. (p. 76.) This seems so fair an appeal that the unwary reader is presently taken with it. For what farther satisfaction would one desire in such a case than ocular demonstration? What fuller conviction than so apparent matter of fact? All which notwithstanding, I shall not scruple to pronounce that reader very thoughtless upon whom this way of arguing shall pass for demonstration. For both Mr. Stanley and the Doctor having fallen upon the same thought of collecting the fragments of Callimachus, that there should be some of the same quotations in the one as in the other is so far from being a convictive evidence of the latter having transcribed them from the former, that the nature of the thing renders it impossible to have been otherwise: unless we must suppose some strange chance so to have divided the course of their reading, that they should not so much as have dipped into the same books. For if they both read the same authors, and both with a design of collecting the same fragments; it is impossible but that so far as from the time of their having entered upon that design, they kept pace with each other in the course of the reading, they must also (allowing for here and there an oversight) have transferred into their collections the same quotations. And had Mr. Stanley carried on his work farther, Dr. Bentley's collection must also of necessity, without his ever having seen Mr. Stanley's, have fallen in with it oftener than now it doth, and his some additions, as you call them, have been proportionably fewer than they now are. So that (to remind you of the state of the question) to make good your accusation of plagiarism against Dr. Bentley upon the account of Mr. Stanley's MS. one of these two points ought to have been more particularly insisted upon; either that Mr. Stanley's collection was a very complete one, those some additions of the Doctor's being but few and inconsiderable in comparison of what he is supposed to have found readily collected to his hands by Mr. Stanley; the direct contrary to which is the truth of the case: Or else, that those other some quotations, which you charge upon him as borrow'd from Mr. Stanley, were such chosen pieces, and lying so much out of the way of the Doctor's reading, that

he would certainly have missed of them, had he not found them in your MS. of which I say the same as of the former; the citations of Mr. Stanley's MS. being the most easily come at of any in the whole set; and lying so full in the Doctor's daily walks, that he could not but have stumbled upon them, even whether he would or no. And yet you run on from the beginning to the end upon your wild and groundless supposition, which you take for granted, without offering one syllable in proof of it, (Sup. p. 5.) that the Doctor had never met with those citations any where else, or never observed them till he lit upon them in your MS. This is that grand supposition which supports all your proofs: which therefore, when upon a review of the Concessions before laid down, you shall see so miserably betrayed, you will find cause to blame your own incircumspection, and wish you had been more sparing of your compliments.

And now, Sir, as for the promise which I made you of a comparison between your Concessions and your Assertions; I think I may save myself that labour, and leave it to the reader, from what hath been already said to collect how far those liberal encomiums bestowed upon the Doctor for his industry, and the several other peculiarities of his character, so happily qualifying him for undertakings of this nature, will go to discharge him of the foul imputation of plagiarism; and how inconsistent the one part of the character you give us of him is with the other part of it.

'Tis not for that the necessity of the cause requires this precaution and exactness, that I am thus grave, and (if I may so say) mathematical in making my approaches to the argument, but out of the respect I bear to your person, whom, being altogether unknown to me, I would not willingly affront; which construction might be made of it, should I answer your suggestions in so slight and superficial a manner, as if they did not deserve a more thorough consideration. And besides, those so emphatic terms in which you press on your accusation upon the Doctor, will plead my excuse, if I be at more pains than otherwise could have been judged necessary to bestow upon it so serious and operose a reply. Undeniable proof, ocular demonstration, matter of fact, manifest conviction: these, sure, are too weighty things to be passed over with a loose harangue. The nature of your evidence in general, I think, hath been already sufficiently considered. I proceed now in due form and manner to lay in (which was the next thing proposed) my Exceptions against your Proofs in particular. All your allegations therefore against the Doctor I admit to pass for good evidence, or (if you will have it so) undeniable Proofs; those only which fall under these Exceptions following, excepted.

EXCEPTION 1.

The several passages taken out of the old lexicographers and scholars (Supr. p. 8. & seq.): with whom the Doctor being so familiarly acquainted, cannot be supposed to have overlooked those quotations with which those authors must needs have supply'd him.

EXCEPTION 2.

The passages marked out in the indexes of books. For the Doctor

being presumed to be so well versed in indexes, cannot be presumed, when he was upon collecting the fragments of Callimachus, to have been at a loss for such of them, as those indexes would most readily have directed him to.

EXCEPTION 3.

The several fragments or testimonia relating to Callimachus extant in Vulcanius and Dacier's editions of that author. (Antw. 1584, 12mo. Paris, 1675, 4to.) For the passages there extant the Doctor, whose practice it is to consult the several editions of books, must needs have seen: which yet make up a considerable part of the instances you produce against him, as proofs of his plagiarism from your MS.

EXCEPTION 4.

Those Quotations which the Doctor had actually printed before ever he saw your MS. (In Ep. ad fin. Malel.) or which are taken from authors with whom it plainly appears he was before then very familiarly acquainted.

EXCEPTION 5.

Those citations or corrections in which Mr. Stanley's Collection, Mr. Spanheim's, and the Doctor's concur. For if Mr. Spanheim could without the help of your MS. light upon many of the same things which are in your MS. why might not Dr. Bentley do the like? unless we must suppose the Doctor to have been less diligent in searching after the fragments of Callimachus, or less curious in correcting the failures of others: which both your own words, and the plain matter of fact (as will appear to any one that shall compare the Doctor's collection with any of the other collections printed together with his) manifestly confute.

EXCEPTION 6.

Such passages which are not to be met with in any book whatsoever, whether printed or MS. save only in Mr. Stanley's collection. For the Doctor taking such delight in quotation, having been so long upon this collecting design, treasuring up his collections into common-place, being presumed to have read all authors in critic, spending his time in turning over old MSS. and fetching his quotations out of the odd corners of books, where scarce any body else would look for them: I cannot imagine what one of all your proofs may be presumed to have escaped so diligent a search; unless produced out of some such books, whether printed or MS. which the Doctor never had the possibility of seeing.

EXCEPTION 7.

And lastly, I except also out of the number of proofs those few corrections in which Mr. Stanley's manuscript collection, and the Doctor's printed one concur, though not to be shewn in any book in the world, saving in those two. For the Doctor having been so critically exact in correcting the fragments of Callimachus, and having proved the exactness of his judgment upon so many difficult places untouch'd by Mr. Stanley, he cannot reasonably be presumed to have

overlooked those other so manifestly corrupt lexicons which no man that understood any thing belonging to Callimachus, could have passed by unobserved (as that of Αἰκάλλη for Ἐκάλλη, n. 52. v. Spanhemii fragm. p. 278.); nay, which any schoolboy that had but grammar enough to scan a Greek verse, would have rectified (as that of δένδρον for δένδρεον, n. 49.). And of this kind are most (if not all) of those corrections, which you charge upon him as stolen from Mr. Stanley. Though both Mr. Stanley's and Dr. Bentley's talent at these sort of studies being well known, it had been no such strange jumping of vjts, if they had in more instances of this kind hit upon the same conjectures: which yet they have so rarely done (and then only in places of the most obvious emendation) that there was no need of laying in this *caveat*.

And thus much for the Exceptions I had to make against your Proofs, all of them founded upon your own Concessions; which you cannot in honour retract: though indeed you have given little more than what I might honestly have assumed for the Doctor without becoming your debtor. But since you were so over and above obliging, I was willing to close in with you upon your own terms. Especially most of those things being delivered with such a peculiar gracefulness and decency of style, which my unpractised pen could never have attained to. Nor can you now say, that I have any-where abused or misrepresented you, having all along recited your own words and syllables, put no forc'd interpretation upon them; nor charged them with consequences which they do not naturally bear. And 'tis but agreeable to the law of arms, if one can make ones self master of the enemy's artillery, to turn it upon themselves: and if your testimonies for the Doctor must be of no weight, 'tis a most unequitable demand that your testimonies against him should be of greater. So that till you can produce some such proofs as will not fall under some or other of these Exceptions, the Doctor may still be, for all his having seen your MS. as free from the crime of plagiarism as the man that never saw it.

There are some sorts of transactions, wherein the preliminaries rightly adjusted, the whole affair is soon brought to a conclusion: of which kind I take to be our present controversy. The reader, who understands any thing of the nature of the subject we are upon, cannot but by this time begin to perceive how the case stands between the Doctor and your MS. and where things are like to end. I must however, were it only for form sake, enter into the detail of particulars, which I shall do in this method.

First, I shall take some decads of your proofs just in order as they lie, and try them by the rules before given, subjoining to them at convenient distances, some proper remarks, which added to those general observations already made, you will have no cause to think yourself neglected, or complain that I have done my work but by halves. And by that I shall have taken this course with three or four decads of your proofs (for they are a great number of them in all) I shall presume upon it, that both you and my reader will be well enough content I should hold my hand, and dispatch the rest of them by wholesale. To place

things under an easy view to the eye, I must make use of two of the letters of the alphabet, the one to represent (as as it were) the Plaintiff, and head the allegations, the other to represent the Defendant, and father the replications. The former shall be V. standing for Vindicator, the other from its order in the alphabet, W.

The first Decad of Proofs.

V. The citation out of Harpocration, "Αντις ἀγὼν καὶ τὰ ἕξ—as in Dr. Bentley, p. 305. n. 1. (Proof 1.)

W. And as in Mr. Spanheim, p. 293. n. 11. Exception 5. Harpocration is a lexicographer. Exception 1. 'Tis marked out in the index to Harpocration. Exception 2. (L. B. 1683, 4to.)

V. The same citation out of Suidas, *ibid.* (Pr. 2.)

W. With Suidas the Doctor is very conversant. Concession 3. Exception 1.

V. An epigram out of Martial; n. 2. (Pr. 3.)

W. In Dacier's Callimachus inter Testimonia Veterum, Exc. 3.

V. The citation out of Clemens Alexandrinus, n. 2. (Pr. 4.)

W. Index to Clem. Alex. Exc. 2.

V. Another of the same, n. 3. (Pr. 5.)

W. Index again.

V. Two citations out of Didymus upon Homer, n. 5, 6. (Pr. 6, 7.)

W. Not Proofs.

V. A quotation out of Servius upon Virgil, n. 7. (Pr. 8.)

W. Index to Servius upon Virgil, Exc. 2. (4to. 1648.)

V. Another of the same, n. 8. (Pr. 9.)

W. Index again.

V. A citation out of Stobæus, n. 11. (Pr. 10.)

W. Index again, Exc. 2. in Vulcanius his Callimachus, p. 138. or in Dacier's p. 152. Exc. 3.

AN INQUIRY INTO THE
VERSIFICATION OF HOMER,
 AND
 THE USE OF THE DIGAMMA
 IN HIS POEMS.

THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much

struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportunity of consulting. While the laws of Iambic, Trochaic, and Anapæstic verse seemed to be fixed with great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labors in this department have long been considered as unsatisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics, as to preclude all attempts at establishing those principles upon which he had founded it. Another impediment also, of a tendency still more adverse, arose from certain theories which several critics of great celebrity had formed, in order to account for some peculiarities which the ordinary laws of verse seemed inadequate to explain. If Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt any investigation of the principles upon which his versification was founded; because we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the *Iliad* and *Odyssey* are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit, and in a different style. Though interpolations and errors, it cannot be denied, are sometimes to be met with, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me, that throughout, with some exceptions, they bear the marks and impress of one mind, too much superior to the common race of poets in invention, description, delineation of character, and every distinguishing mark of poetic genius, to be confounded with the humble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times, and that the language, with some exceptions, was nearly such as came from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws upon which his verse must have been constructed, as they apply, with some exceptions which I shall afterwards notice, to almost every line both in the *Iliad* and *Odyssey*. But before either stating or

¹ See Dr. Burgess 'Adnotationes in Dawesii Miscellanea Critica,' p. 416. and Villosion's 'Prolegomena in Homerum,' p. 6.

supporting them by examples, it will be necessary to inquire a little farther into the validity of those opinions, which represent the language of these poems as having undergone such changes as to require adventitious aid to make the verse, in several instances, complete.

These opinions seem to rest upon the supposition, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed some judgment how far these opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once, the first as well as the greatest of poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk in the ocean of oblivion every monument that might seem to have helped him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither refined nor polished, or that poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trod. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was either a native of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian. It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of *Thamyris*, *Olen*, *Orpheus*, *Musæus*, and *Eumolpus* are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that poet himself as having contended with the Muses.* The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts had kept equal pace with poetry. The praises of the gods and heroes were all celebrated in verse. The laws of the ancient legislators

* *Iliad*, 2. 595.

were communicated through the same medium. Even maxims of morality, as well as the history of events, were recorded in the poet's song, and recited to the people by a class of men who wandered about from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to an amazing degree in the more enlightened parts of Greece, when the other arts, which have no natural connexion with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its wonderful aptness for combination; its varieties of flexion; its expressive sounds, and peculiar felicity for characterising every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please, not merely the multitude, but persons of the highest rank. To suppose that either, on the one hand, Homer brought it to that pitch of perfection in which it appears in his poems, or, on the other, that the state in which we now find it is not, with a few exceptions, the same as he employed it, but that it was greatly modernised after his time, seem to be equally destitute of foundation. Its elemental parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels, particularly the former: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to all its rules, must have been previously fixed. That he showed its powers and its endless variety, to a greater extent than any preceding poet, is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations: for, as I shall afterwards endeavour to show, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung.' But I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavorable for combination, and where the constituent parts of many

¹ I mean the terminations $\phi\iota$, $\theta\alpha$, $\theta\epsilon$ and $\theta\iota$.

words cannot be discovered, in consequence of the numerous elisions that took place. How far such elisions were admitted in the language Homer used, may be a curious and not unprofitable inquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time.*

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the *Æolic digamma*, which, though not found in the editions of his poems, nor perhaps in those copies of them formerly circulated among the Athenians, and revised by the Alexandrian grammarians, is essential to the structure of some parts of his verse. That the *Æolians* used such a letter, is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly used the *Æolic* dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the *Ionian* and not the *Æolian*: of this we can only judge from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the *Æolic* dialect now to be found; and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities

* Mr. Payne Knight, both in his *Analytical Essay on the Greek Alphabet and Prolegomena to Homer*, has, with a great deal of ingenuity and learning, endeavoured to show that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His inquiries, if my opinion be correct, go back to a period of the language prior to Homer's time. To proceed with effect in such an inquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters on which Mr. K. has thrown a great deal of useful light, but also of the original parts of words: their combinations should be traced, if possible, to their constituent parts: above all, the terminations both of nouns and verbs* should be attempted to be discovered, because I am convinced that they were originally separate and independent words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short, and supported only by single consonants, are uniformly long, would likewise be of great utility. It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

* I have endeavoured to point out the terminations of verbs in a small work, entitled, "An Analysis of the Formation of the Greek Verb." Edinb. 1813.

ascribed to the Æolic dialect are to be found in Homer; but the same may be said of the Attic; for at an early period it is evident that all these dialects bore a much nearer affinity to each other than they did afterwards, when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are, no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose. But, it may be said, though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape, with equal, if not more power; for, according to Dawes, in his *Miscellanea Critica*, pp. 119, &c., the Ionians used the letter *Vau*, with the power of a consonant, instead of the Æolic digamma, which, according to some, had the vowel sound of *ov*, according to others, the power of the consonant F. This, I imagine, makes bad worse, for we would thus have the power of a consonant obtruding itself in every place where the metre was supposed to be faulty, whereas the digamma very conveniently sometimes assumed a lighter and more elastic shape. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind. "Atque," says the Bishop of St. David's, "de hac re verba Francisci Wise proferre liceat. Cum antiqua dialectus paulo emolliret, atque alphabetum elementorum numero augeretur, digamma F negligi cœpit; et antequam in desuetudinem prorsus abierit, forma ejus facta fuit mutila; ita ut superior linea tolleretur, hoc modo, F; vel quando βυστροφάνειον scribebant, sic F. *Utrumque* enim signum *aspirationem* notasse arbitror; et minime mihi persuadere possum nempe posteriorem notam priori contrarium sonuisse; namque nihil erat cur lenis syllaba ita distingueretur." Those marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic Digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first perhaps wholly guttural, but afterwards softened to the breathing of the letter *H*,² and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. From the form in which I have just represented it, it afterwards assumed a crescent shape €, and, lastly, was

¹ P. 408.

² They appear to me to have been used in a similar manner with the Roman H, indicating a certain sound, but possessing no power as a consonant in poetry.

diminished to the small figure of the spiritus asper, '. But even though the digamma, or Ionic *Vau*, had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as the nature of sound and attention to the combination of words would admit; and hence that sweet and flowing tone of the Ionian dialect in Homer and Herodotus. It is altogether at variance with its character to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the sound of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from the Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable; but before the supporters of this doctrine make any thing of their argument, they must show what was the particular sound of that letter among the Æolians. In this they are not all agreed, some supposing it to be the same as *ou*, as is most probable, others of *ç*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman History; he compares it with the sound of the *ou* diphthong in the name of the town *Ούελλα*, commonly written *Velia*. He also shows that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong *ou*.¹ In confirmation of this opinion, we find many of the Greek writers in the reign of the Cæsars, and most of the Byzantine historians, employing this sound in such words as Virgilius, *Οδύργιλιος*, Valerian, *Ουαλέριον*, Severus, *Σεβούρος*, &c.—But unless it can be shown, beyond the possibility of a doubt, that Homer used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the digamma, the letter *B*, which was commonly employed, instead of it, by the Lacedæmonians, confessedly of Æolian origin, or the letter *H*

¹ 'The digamma,' says Mr. Knight, Analytical Essay, p. 11, 'was certainly pronounced rather as a simple aspirate, than as an aspirated consonant, and differed from the common note of aspiration, in the impulse which caused the forced expiration, being given from the throat rather than from the tongue and palate.'—'It is generally supposed among the learned at present, that the digamma was pronounced like our W, for it corresponded to the Latin V, the sound of which was certainly the same.'

and Φ , which were used by different people to suit their organs. If we may admit the testimony of Hesychius, the letters B and Γ were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

I conceive the argument to have very little weight, which rests upon the Latin V being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence from history that the Æolians ever sent any colonies into Italy. They rather seem to have been wandering tribes of the ancient Pelasgi,¹ who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, and of consequence improved their language, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, is very unlike that which was employed by Shakespeare and Ben Jonson: and theirs again differing from that of Milton, Dryden, and Pope. There can therefore be nothing drawn from the state of any language, when yet in its infancy, to determine certain sounds, far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can only be resolved by a strict analysis of the poetry of the time, and by establishing certain rules drawn from the most careful and most extensive induction of particulars, and not on gratuitous assumptions.

But though the supporters of the digamma fail in showing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse, to sustain the metre, and prevent the hiatus of vowels in many places. From the rules which I shall afterwards give, I think it will be evident that the metre does not require it, except in the instance of two words at most,² viz. $\text{o}\iota\upsilon\varsigma$ and $\text{\sigma}\tau\acute{\epsilon}\omega$, which,

¹ Dionysius *περὶ γλῶτ.* p. 347. Plin. b. 7. c. 56.

² If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have

er, either by a different collocation, or a partial change, rendered independent of it. To prevent the hiatus in places, the *ν* is added in the same manner as was done by poets. Had the digamma been originally employed for this purpose, is it likely that a letter so convenient and useful would entirely disappeared, even in the time of Herodotus, as we may quote a line from Homer in which the insertion of the *ν*, with the power of a consonant, would have ruined the verse? The line runs thus:

ἦσαν οἱ πέπλοι παμποίκιλοι ἔργα γυναικῶν. IL. Z. 289.

This is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to do without its insertion. Accordingly, Heyne, who never scrupled when he finds a verse intractable, either to alter it to his own taste, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read *παμποίκιλα* instead of *παμποίκιλοι*, to the utter ruin of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations *θα*, *θεν*, *δε*, *φι*, &c. sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the *ν* in all instances was used in some instances, both by Homer and other poets, for this purpose, and was not, as the late Mr. Wakefield erroneously supposed, inserted by the more modern editors of Homer's works. But let us consider what is meant by the hiatus. Upon this subject, I apprehend, critics are not quite agreed. "Vocamus autem hiatus," says Hermann, in his edition of Orphicæ, "non eodem modo in Epicis, ut vulgo in Atticis solent. Apud Atticos enim poetas hiatus dicunt quoties in vocabulum a vocali desinens ante vocabulum a vocali incipit collocatur. In Epicis, pariterque in elegorum scriptoribus et in tragediis, is tandem censetur hiatus, si vocabuli in vocalem exeuntis syllaba ante vocalem, quo sequens verbum incipit, non est, neque, si longa est, corripitur. Non ergo hi sunt hiatus:

μῆνιν ἄειδε, θεῶ, Πηληϊάδεω Ἀχιλῆος.

φαίνετ' ἀριπρεπεία, ὅτε τ' ἐπλετο νήνεμος αἰθήρ.

τὸν δ' οὐτ' ἄρ' τε γέφυραι ἐεργμμένα ἰσχανόσων."

If the sound of a vowel, or a rough breathing, it might be considered only a peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved. This assertion of Mr. Wakefield's, in his Correspondence with Mr. Porson, is proved in an article of the Monthly Review, upon Porson's Hecuba,

This account of the hiatus, or rather of the *Ictus metricus*, appears to me to be altogether erroneous. The *arsis*, as I shall afterwards endeavour to show, must always be upon the first syllable of every foot in hexameter verse, and therefore Hermann's first example is nothing to the purpose in his view of the matter. The ictus falls upon *δew* as the cæsural syllable, which on that account is not shortened as when it has the thesis in the following example :

Χρυσέω ἀνὰ σκήπτρῳ.

b. 1. 15.

In the second line, the *α* in ἀριστεία is also made long, in consequence of being the cæsural syllable, and therefore taking the *arsis*. In the third, the diphthongs *αι* in γέφυραι and in ἐργυραί, are both short, and have not the *arsis* but the *thesis*, as they are not the cæsural syllables. What he means by the expression "*neque, si longa est, corripitur*," I confess myself unable to understand, because both these diphthongs, equivalent to long vowels when cæsural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyl. It is evident, from the whole of his discussion upon the cæsura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore inquire whether Heyne, the last, and, in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For my own part, I must confess that he has grievously disappointed me. Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular inquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks, or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of useless illustration. These remarks will, I have no doubt, be thought severe, and perhaps undeserved, by the admirers of this German critic and editor, but I hope to make them good in the course of the following observations.—Heyne's sentiments respecting the hiatus coincide in some measure with Hermann's, and are to the following effect. "*Verum constituendum est autē omnia quī sint illi hiatus de quibus hic quærat. Primum excludendi sunt illi, non recte hiatus appellati, quando diphthongus, vel vocalis longa, quæ et ipsa e binis brevibus constare dicenda est, aliam vocalem seu diphthongum*

ecedit in fine vocis. Ea diphthongus modo corripitur, modo ducitur, sive tonum habeat ex cæsura, sive eo vacet, sic; *ὄν κεν δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν*. hic altero loco longa syllaba est ex cæsura; ἢ ante ἄλλος; at *γω* ἢ habet tonum." This indeed is one which occurs, as quoted by Heyne, in all the editions of Homer that I have seen, but as it is one of those few exceptions to one of the general rules which I shall immediately endeavour to establish, I consider it as incorrect. There is, as I shall afterwards show, the elision of an *s* after *ῃ*, (*ῃς*), which, nevertheless, according to Homer's practice, must remain long.² The line ought therefore to be,

ὄν κεν ῃ|γω δῃ|σας ἀγά|γω, ἢ| ἄλλος Ἀχαιῶν.

ta in *ἐκηβόλου Ἀπόλλωνος* nullus est hiatus proprie dictus." Why here no hiatus? the *ου* in this example is the last syllable of a spondee, whereas the *γω* in the former was the first of a spondee, and therefore had the ictus or tone. After some other observations and examples little to the purpose, he goes on to say, "Hiatus proprie dictus habebitur quando vocalis in fine vocabuli aliam semper a vocali incipientem antecedit nec elisa est; ut, *κάθησο ἑμῶν*. 565." Upon this definition of an hiatus, it would be extremely easy to show, from various examples, that it takes place in a vast number of instances where no digamma was ever thought of: as, *αὐτὰρ ὁ ἔγωγε*. Il. 1. 393. *ποταμοῖο, ἄτάρ*. Il. 7. 31. *ἔγχεα ῥέεργα*. 5. 568. *δεῖδ' ἰα οὐδέ*. Id. 93. *ἔξίσσυτο ἄρσενα*. Odyss. 9. 8. To these might be added many other examples in which an hiatus is found, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be therefore fair to conclude, that the digamma was not always employed necessary to prevent the hiatus of vowels, since, if it was employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the reasons on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At present, I shall content myself with an examination of the 1st book only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

¹ See Rule 1.

² See Rules 2 and 3.

RULES.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is always short, except in cæsural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong, is always long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains long before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the ictus metricus or swell of the voice upon that syllable.*

V. *A syllable naturally short, when it happens to be the cæura, is, for the same reason, made long.*

VI. *The conjunction καὶ ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse, as those that have been established with so much judgment for Iambic Trimeters. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—Some ingenious critics have imagined, that the long vowels, being composed of double letters, were, in those cases in which the metre requires them to be short, divided in pronunciation, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity, except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. This often happens in Iambic, and sometimes in Trochaic verse in the middle of a word, but never in Hexameter except at the end. Thus in the *Œdip. Tyr.* of Soph. 140.

καὶ ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

first book of the Iliad, the following line ought probably to read in this manner :

Ἀἰεῖσ|θαί θ' ἰε|ρήα, κα|υ ἀγλαὰ | δέχ|θα|υ ἄποινα. l. 23.

first rule which I have stated, namely, *that a long vowel or long at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables*, holds no less than 210 times in the first book of the Iliad, with a few exceptions, not exceeding five or six in number, which, bearing so small a proportion, may be justly considered as errors requiring no mention. These I shall afterwards notice, and endeavour to rectify when I come to the examination of the text. In other books, nearly the same proportion will be found according to their length.—The cæsural syllables of long vowels and diphthongs occur in the same book upwards of 60 times. A few examples will be sufficient to show the nature and extent of the rule, thus :

ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης. l. 30.

πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικάσπιδά κούρην. l. 98.

Ἀργείων ἀγέραςτος ἔπ' ἔπει οὐδὲ ποικε. l. 119.

Κλέπτε νόῳ· ἔπει οὐ παρελεύσεαι οὐδέ με πείσεις. l. 192.

Τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρ' ἑσθλάποντε. l. 321.

The following line in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε,

Κινήθη δ' ἀγορῇ, ὡς κύματα μακρὰ θαλάσσης
Πόντου τ' Ἰκαρίοιο. l. 144.

The common reading is Πόντου Ἰκαρίοιο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely, the Icarian sea, but two different seas, the Hellespont or the Ægean, and the Icarian. He commonly employs the term θάλασσα when he speaks of the Ægean; in b. l. 34, he describes the priest wandering along the shore of the sea :

βῆ δ' ἀκίαν παρὰ δίνα πολυφλοίσβοιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the first book of the Iliad, I thought it unnecessary to multiply examples. The deviations from the second rule in the first book do not amount to more than two or three, chiefly in the word ἐπει, in which *ei* is constantly made long before *η*, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to *ει* for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances in which it occurs in the first book, the verse will be rendered perfectly correct by restoring the elided vowel, thus: l. 156.

καρπὸν ἐδηλῆσαντο· ἐπεὶ μάλα πολλὰ μεταξύ.

and in l. 169.

νῦν δ' εἶμι Φθίγνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν.

There are only two or three other words, so far as I recollect, that offend against this rule: one of these is δῆϊος, another βέβλημι; both of which I shall now consider. The former occurs very frequently, and always with the first syllable short, as in b. 2. line 415.

Αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆϊοιο θύετρα.

The emendation here is extremely simple. It is only necessary to subscribe the *i*, or make it with the *η*, an improper diphthong, and the metre is restored; the *η* then being made long.—In every place, except one, where βέβληαι occurs, there is no violation of the rule; thus, Il. 5. 284.

βέβληαι κενεῶνα διαμπερές, &c. See also b. 13. 251.

But in book 11. l. 380, the *η* in βέβληαι, must be made short as it stands in all the common editions; thus,

βέβληαι, οἷδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι.

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. βέβλειαι, the second sing. pres. passive, formed from βέβλημι of the second conjugation.

There are a very few deviations from the third rule, particularly where the conjunction *ἥ* occurs, which shall be afterwards noticed. The fourth rule requires more illustration than any of the preceding, as from it, if properly established, the most im-

emendations will necessarily flow. In the different feet of the poets, there is always, what is technically called, the *ictus*, or stress of the voice, upon one particular syllable of each foot, according to the nature of the verse. This *ictus* has been called, by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables have the *thesis*, or falling inflexion. Thus, in the word *hexameter*, the *arsis* is upon the first syllable, which is pronounced with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened.—In iambic verse the *ictus* or *arsis* is upon the second syllable of an iambus: the first of a spondee: the last of an anapæstus: and, as is stated, upon the middle syllable of a tribrachys and dactyl, I imagine, with more propriety equally upon the two syllables, because the first is a resolution of an iambus, and the other of a spondee. In trochaic verse, on the contrary, the *ictus* is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, i.e. they have an equal tone. So in hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we have no other data to guide us in the enunciation of this species of verse, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflexion and consequent swell of the voice to give emphasis to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer? It is not from their occurrence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of a pause; I must be allowed to ask upon what principle does the pause depend? It is not because they terminate particular

one of the causes ascribed by Clarke, in his note in l. 151 of the first book, for lengthening cæsural syllables, is, on account of the word following being aspirate, which, says he, was often pronounced as a consonant, as in the Æolic digamma, thus in the noted line:

Αἰδέομαι ἑμεῖσι, φίλοι ἐκυρὶ δὲ δεινός τε. b. 3. 172.

It is proposed to pronounce the cæsural syllables φίλοι ἐκυρὶ δὲ δεινός, &c. as if they choes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had power in words purely Greek, we might reasonably suppose that in Latin words formed from the Greek, which substituted an H for the Greek letter, that letter would have the power of a consonant in supporting short syllables.

That this, however, never happens, but that H is merely a vowel and never sustains a vowel or a short syllable, is known to every

words that they are made long, but because they form the *first syllable* of a foot; which in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long, to preserve the harmony of the verse. With what particular cadence and accent hexameter verse¹ was chaunted or sung, we can never learn: it was certainly not monotonous, but required the sound to be regulated in such a manner as, consistent with the nature of the feet, would make them most agreeable to the ear: and this, I apprehend, could only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all casural syllables, as well vowels and diphthongs as short syllables. Upon it also depends what has, I imagine, hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which led to a corruption of the language. To establish this opinion, it will be necessary to adduce some examples.—It is well known to every one conversant with the writings of Homer, that many syllables, naturally short, form the first, both of dactyls and spondees; that wherever the succeeding consonant would admit of being doubled, or the vowel transformed into its diphthong, this method was adopted, while in other words, that would not admit of such an expedient, the syllable was considered *long* by *poetic licence*. Surely it might have been supposed that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licences, and peculiarity of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language, and concealed the principles upon which his verse has been founded. In the first book of the *Iliad*, l. 14, we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στίμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος.

In this line the *A* in Ἀπόλλωνος is long, as well as in l. 21. and 36,

¹ I think it extremely probable that the ancients ran the words more into each other than we are accustomed to do in pronunciation, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence, would be given to the verse. A similar modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr. Kemble's recitation in confirmation of this remark.

as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant?

ἦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων. l. 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the π doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the λ lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with Ἀρες, Ἀρες, βροτολογεῖ, &c. b. 5. 455. can be explained on the same principle only. It will not, I presume, be contended that the ρ is ever doubled in Ἀρης; or that even in this example it retards the sound; for if it did so in the first, why not in the other? The λ in the former is made long, as being the first syllable of the foot, and having the τ after it; in the latter, as being the last syllable of the dactyl, and consequently short, as it naturally is. In the following line the σ of $\psi\iota\sigma$ can have no support from the next word by doubling the consonant, as this never takes place in a proper name:

ὦ $\psi\iota$ Πετῶο, διατρεφῆος βασιλῆος. Il. b. 4. 338.

How comes it that the ι in $\epsilon\phi\lambda\alpha\tau\omicron$, b. 5. l. 61. is long, when the same syllable in $\phi\acute{\iota}\lambda\omicron\varsigma$ and $\phi\acute{\iota}\lambda\epsilon\omega$ is short? Eustathius, Clarke informs us, derives it from $\phi\acute{\iota}\lambda\eta\mu\iota$, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon l. 338 of the 1st book. The ι , in this verb, whether it may be considered the imperfect middle of $\phi\acute{\iota}\lambda\eta\mu\iota$, or the first aorist, by a syncope for $\epsilon\phi\acute{\iota}\lambda\eta\sigma\alpha\tau\omicron$, is *always* short, except when it forms, as here, the first syllable of the foot. As a farther illustration, I may adduce such words as $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha\tau\omicron\varsigma$, $\epsilon\pi\omicron\nu\epsilon\sigma\theta\alpha\iota$, $\acute{\alpha}\pi\omicron\delta\acute{\iota}\omega\mu\alpha\iota$, $\Pi\rho\iota\alpha\mu\acute{\iota}\delta\eta\varsigma$, &c. In a note upon line 398 of the first book, Clarke has the following observation. "In vocum quarundam plusquam trisyllabarum pede priori apud Græcos, præsertim cum syllabæ primæ vocalis sit $\acute{\omega}$ vel $\acute{\iota}$ adeo parum in pronuntiando *tribrachyn* inter *dactylum* que interest, ut uterque potuerit egitime usurpari." If there was little difference in the pronunciation of the three first syllables of $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, between a tribrachys and a dactyl, why should Homer not have freely admitted the tribrachys into his verse? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a tribrachys admits could possibly have been al-

lowed. *Ἀλώεσθαι* occurs very often in almost every book of the *Iliad* with the first syllable long, not by position, it is evident, nor being naturally so, for the privative *α* is always short, but because it is the first syllable of the foot, and requires the swell of the voice. *Πριαμίδης*, and the others, have the first syllable lengthened for the same reason. Why also do we find the *ι* in *ἔτι* sometimes made long, for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? b. 3. 357.

ἔτι μὲν ἄσπιδος ἔλθε ρεινῆς ἔβριμον ἔγχος,
καὶ ἔτι θάρητος:—

The same ignorance has been displayed, in a more egregious manner, respecting a number of words whose penults and antepenults being naturally short, were, by Homer, made long, in consequence of being the first of a foot. These, with others which began with short vowels, have been made long, in numerous instances, by doubling the consonant, if the short vowel preceded one, in others, by changing the vowel into its own diphthong; and in a few, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words, under the sanction of poetical licence and varieties of dialect, which I firmly believe no poet would have ventured upon, and am confident never existed. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of the principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming the first syllables either of dactyls or spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce a number of examples. The word *Ὀλυμπος*, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάνιφον, αἶ κε πίθηται. b. 1. 420 and 402.

But in lines 425 and 499, the *O* is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτῃ δέ τοι αὖθις ἐλεύσεται Οὐλυμπόδε.
Ἀκρετάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.

¹ I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as *ἐξ* *ἔτι* in line 70. b. 1, that I might not seem to rest my argument and proofs upon what might be disputed.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long by the tone given to it in pronunciation without the aid of the diphthong. If we besides consider, that neither the long vowels nor the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολύ: thus we meet with *ρουλυβοτείρη, Πουλυδάμας*; so *Νούσον*, and some others. I believe I may assert with perfect truth, that in almost every instance where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds with *οὐλομένην*, the first word in the second line of the first book. It ought to be *Ὀλομένην*, and accordingly I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer, and I may say to the Greek language, has been occasioned by the doubling of consonants, particularly the σ in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, with a very few exceptions, which require emendation, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book,

ἥρώων, αὐτοὺς δὲ ἑλώγια τεύχε κύνεσσιν.

Now I affirm, that the correct reading ought to be *κυνῆτιν*, as the syllable *ε*;² is the first of the foot. In line 33, the δ in *ἔδδισεν* is doubled under the same pretext, and with as little reason. In *βέλεσσιν* also, l. 42, for *βέλῆσιν*. The instances in verbs are so numerous that I shall only specify a few of them, thus, l. 54.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

The syllable *λε*, it will be seen, is here the first of the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note; thus,

ὅς ῥ' ἔδη τά τ' ἐόντα, τά τ' ἐσ(σ)ίμενα πρό τ' ἐόντα. l. 70

καὶ νῆσ(σ)' ἠγήσατ'. 71.

¹ I here adopt Heyne's reading, see note.

² It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when they happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants,

ἐν στῆθεσ(σ)ιν ἐὺσι: 83.

ἔ; Χρῦσην τότε κέν μιν ἱλασ(σ)όμενοι πεπθόμεν. 100.

σκηπτῶχοι βασιλῆες· ἔπει(σ)εύοντο δὲ λαοί. b. 2. 86.

Τρῶας μὲν λέξασθαι, ἐφάσται ὅσ(σ)οι ἔασιν. 125.

Μηονίς, ἥ; Κάειρα, παρῆιον ἔμ(μ)εναι ἱππων. b. 4. 142.

θάρασι, μηδὲ τί πω δεῖδίσ(σ)εο λαὸν Ἀχαιῶν. 184.

In the following example the σ is doubled in the second syllable of the foot: but a very slight change, common enough in Homer's poetry, will rectify the metre: thus, instead of ἐν μέσσησιν, the line should run thus,

Νηυσὶ μὲν ἐνὶ μέσσησιν ἐμύνειν εἰςὶ καὶ ἄλλοι. b. 13. 312.

Without multiplying examples, it will be sufficient at present to observe, that this principle does not hold merely in cæsural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *cæsural syllables*, ending with a long vowel, or a diphthong before another vowel or diphthong, which in other cases is *uniformly short*. II. In cæsural syllables, naturally short, which are in consequence *made long*. III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot. And IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle.

Although it appears to me from these and other examples which might be produced, that this law holds to the extent I have men-

¹ See note on l. 141.

The same rule holds in a variety of instances, in Latin hexameter verse, where we find syllables naturally short, and unsupported by any consonants made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle.

Muneribus; tibi pampineo gravidus autumnus.	Virg. Geo. 2. 15.
Ille, latus niveum molli fultus Hyacintho.	Ecl. 6. 53.
Omnia vincit amor: et nos cedamus amori.	Ecl. 10. 69.
Dona dehinc, auro graviâ, sectoque elephanto.	Æn. b. 3. 464.

tioned, yet when I perceive the emendations that must of consequence flow from it, I feel a considerable degree of anxiety respecting the reception they may meet with from those who have already formed theories, or are not much conversant with such investigations. If it shall be shown, upon clear and positive evidence, that either the principles I have laid down are wrong, or any of the conclusions drawn from them fallacious, I will most readily give them up. But I shall not consider them in any manner invalidated by a few examples that may be produced against them, because, unless they shall be very numerous, and supported by something more than mere opinion, I shall consider them as errors requiring emendation.

D.

HEBREW GRAMMARS.

DURING a course of studies in the Hebrew Language, commenced upwards of twenty years ago, I have been in the habit of taking extracts and notes from various authors that have fallen in my way. Among other matters contained in my manuscript collections, is a List of Hebrew Grammars. Dr. ADAM CLARKE has given lists of Arabic and Persian Grammars, which form interesting articles in his Biographical Miscellany. If the list which I now transmit should be thought suitable for insertion in the *Classical Journal*, it is at your service. Dates, and places where printed, are given to many of the Grammars; but the list cannot be considered as complete, for in some instances the titles not being known, the names of authors only are inserted. Such as it is, it may perhaps be acceptable to some of your readers.

Basingstoke, 23d May, 1814.

J. J.

LIST OF HEBREW GRAMMARS,

Written in Foreign Languages.

- Aaron* Ben Aser, who lived in the fifth century. .. Printed 1515
Aaron, ... Constantinople, 1591.
Abendana, R. Tabula accuratissima exhibens Paradigma verborum Heb.
Alphonrus, de Zamora, Introductiones Artis Grammaticæ Hebraicæ.

- Alting, J.* Synopsis Institutionum Heb. Sam. Chal. Syr. &c. Francof. 1730
- Amama, Sixtinus,* Gram. Heb. 8vo. Amsterdam, 1625
- Avenarius.*
- Aurogallus, M.* Heb. and Chald. Gram. Basle, 1539
- Baldovius,* Heb. Gram. with an Analysis of Genesis.
- Bellarmin, R.* Institutio Linguae Ebraicae.
- Bennet, T.* Grammatica Hebraea, ... 1728
- Bertram, Cor. Bonaven.* Comparatio Grammaticae Heb. et Aramicae, 4to. 1574
- Bohemus, M. J.*
- Buxtorfius, J.* Thesaurus Grammaticus Linguae Ebr. 1609
- Epitome Buxtorfii Gram. Heb. Basil, 1690
- Epitome Buxtorfii Gram. Heb. a J. Leusdeno, ... 1615
- Epitome Buxtorfii Gr. Heb. Englished by J. Davies. London, 1636
- Introductio ad Germanico-Heb. Linguam.
- Bythner, V.* לשון למדדים, Sive Methodica Institutio Linguae Sanctae.
- Praxis Grammaticae Hebraeae, ... Lond. 1635
- Clavis Linguae Sanctae, ... Cant. 1648
- Capito, W. F.*
- Calasio, M.* Canones Generalis Linguae Heb. 4to. 1616
- Cellarius,* Gram. Heb. in Tabulis Synopticis cum Concilio 24 Horis perdiscendi Ling. Sanct.
- Cevallarius, R.* Rudimenta Linguae Heb. 4to. 1574
- Dantz, J. A.* Gram. Ebr. et Chald.
- Danzii,* Compendium Gram. Heb. & Chald. a Zophii, 12mo. Francof. 1748
- De Dieu, L.* Gram. Heb. Chald. & Syr. inter se collatarum, 4to. Lugd. Bat. Elzevir, 1628
- Dilherus,* Atrium Linguae Sanctae Heb. 12mo. 1659
- Elias, Levita,* פרקי אליהו, The Chapters of Elias, and other Heb. Grammars. /
- Erpenius, T.*
- Frey, J. S. C. F.* Grammatica Heb. et Chald. Glasgov. Glasg. 12mo. 1721
- Guarin, P.* Gram. Heb. 2 vols. 4to.
- Hannekin,* Mennon.
- Hebraicae Grammatices Rudimenta,* in usum Scholae Westmonasteriensis. 6vo.
- Helvicus.*
- Houbigant, C.* Racines Hebraiques sans points-Voyelles, 8vo. (& Introduction) Paris, 1732
- Junius, F.* Gram. Heb. Linguae, ... Genevæ, 1596
- Keckermannus,* Gram. Heb. Hannoviae
- Kimchi, D. Miclol,* Heb. Gram. in Hebrew, 12mo. Venet. 1545

- hi, D. Gram. Heb. a Munstero, 12mo. Venet. 1531
- ocat, J. B.
- len, J. Gram. Hebræo-Belgica, 12mo. 1668
- Philologus Hebræus, 4to. { ——— 1670
Basil, 1739
- arita, Gram. Generalis Linguarum Lat. Gr. & Heb.
a Reyther, 4to. Norib. 1639
- ni, Gramm. Ling. Hebraicæ, ... 1585
- inius, P. Gram. Heb. 1622 { Paris, 1580
Græcæ linguæ fundamenta, .. 1629 { Rupellæ, 1590
- Buxtorfiana Gram. Heb. cum Sixt. Amamæ Coronis,
Amsted. 1623
- lef, F. Gram. Heb. a Punctis aliisque Massorethicis
libera, 12mo. 2 vols. Paris, 1751
- er, Institutiones Linguæ Heb. 8vo.
- inus, Gram. Linguæ Heb. 1585
- ster, Seb.
- icaeus, J. C.
- ider, Michael.
- ius, Henry, Atrium Linguæ sanctæ—with an Analysis
of the first 4 chapters of Genesis, ... 1710
- inus, Thesaurus Linguæ Sanctæ, a Raphelengio, 8vo. 1619
- Thesaurus Linguæ Sanct. a Bertramo.
- Instit. Ebraic.
- teanus, R. B. Institutiones Linguæ Heb. & Elementa
Linguæ Syriacæ, 12mo. 1616
- nquarborneus, J. Tabula in Gram. Heb. N. Clenardo.
4to. Paris, 1654
- ndus, A. Introductio ad Gram. Heb.
- chlinus, J. De Rudimentis Heb. lib. III. Fol. Phorcæ, 1506
- Heb. Gram. cum Exegesi Dictionum in Psalmos
Sex, Constance, ... 1554
- Tabulæ XX. Institutionum in Linguam Sanctam, &
Exegesis Dictionum in Psalmos vi. Basil, 1554
- helengius, F.
- neccius, Janua Heb. Linguæ Vet. Test. 8vo. 2 vol. 1704
- ertson, Thesaurus Linguæ Sanctæ.
- J. Grammatica Linguæ Hebraicæ. Edinb. 1758
- z, John, Hebrææ Linguæ Institutiones, ... Glasguae, 1644
- mon, Hebraicæ Grammatices Rudimenta, 8vo. 1794
- aaf, C. Epitome Gram. Heb. 8vo.
- ickard, G. Horologium Heb. sive Concilium quomodo
Sancta Lingua Spacio xxiv Horarum sufficienter
apprehendi queat, 12mo. several editions.
- Rota Hebræa. Lips. 1636
- ertus, Andreas, Grammatica Orientalis—cum Dissert.
de Ebrææ et relig. Orientalium Antiq. progressu, &c.

Shraderus, Institutiones ad Fundamenta Ling. Heb.

Simon, Introductio ad Ling. Heb.

Schultens, A. Institutio Ling. Heb. Lugd. Bat. 1737

Shindler.

Storius, Observationes ad Analogiam & Syntaxin Heb. pertinentes.

Tissardus, F. Gram. Heb. Alphabetum Gr. cum aliis Hebraicis, Græcis, Latinis, apud Ægidium Gourmantium, 4to. Paris, 1508

* * First Hebrew book printed at Paris. Sold for six shillings at Maittaire's sale. See Beloe's Anecd. of Lit. Vol. v. p. 154, 419.

Trostius.

Uri, Pharus Artis Gram. Hebrææ, 8vo. Oxon. 1784

Vasseur, Gram. Eb. 12mo. Sedani, 1646

Wallonus, Introductio ad lectionem Linguarum Orientalium Heb. Chald. Samar. Syr. Arab. Pera. Ethiop. Armen. & Copt. 18mo. 2d ed. Lond. 1655

Wasmuthus.

Hebrew Grammars, written in the English Language.

Ashworth, Dr. Principal Rules of Hebrew Grammar, with complete Paradigms of the Verbs, &c. not published. Camb. 1763

— Revised and corrected by T. Yeates, and adapted to Bythner's *Lyra Prophetica*. 8vo. 1784

Barker, Hebrew Grammar, 8vo. 1773

Bates, Julius, Heb. Grammar. 1751

Bayley, Dr. Anselm. Grammar of the Heb. Language, with and without points, 8vo.

Introduction to Languages, especially the English, Latin, Greek, and Hebrew, ... 1758

— Rev. C. Entrance into the Sacred Language, 12mo. London, 1782

Rules of Hebrew Grammar, ... 1782

Bullman, Mrs. E. Easy Guide to the Knowledge of Hebrew.—On this Grammar, written by a Lady, see Monthly Rev. Dec. 1795

Burgess, Dr. (Bp. of St. David's) Hebrew Primer. Hebrew Elements, or a Practical Introduction to reading of Hebrew Scripture, 12mo.

Bolaffey, H. V. Aleph-Beth, or First Step to the Heb. Language, ... 1811

Burrell, Heb. Grammar, 8vo. 1739

Caddick, R. Hebrew made easy; or, a Short and Plain Introduction to that language, on a new method, with extracts from the best grammars, 12mo. 1799

- ing, Elements and Theory of the Heb. Language, 8vo. 1797
- J. S. C. F. Heb. Gram. in the English Language,
with the whole book of Psalms, 8vo. 1813
- Dr. Method of learning Heb. without points, 8vo. 1738
- J. F. Elements of Hebrew Grammar, Octo. 1814
- er, Familiar Guide to the Heb. Language.
- Heb. Grammar for the use of Students and Gentlemen.
- Heb. Elements; or, a Practical Introduction to the
reading of the Hebrew Scriptures; for the use of
learners, who were not taught Heb. at School, and
of Schools where it has not yet been taught, 8vo.
- witz, Heb. Grammar, English, with points.
- b, H. Hebrew Guide, with points.
- son, Dr. S. English and Hebrew Grammar, 8vo. .. 1767
- ibby, J. Hebrew made Easy; or, a Brief, yet Compre-
hensive, Introduction to the Hebrew Grammar.
- Philip, Compendium of Hebrew Grammar, for the
use of beginners, 12mo. Oxford, 1705
- D. Hebrew Grammar and Dictionary, 3 vols. 8vo.
- Lingua Sacra, being a complete Hebrew Grammar
and Dictionary, with points, 5 vols. 8vo. 1803
- is, I. מורה תלמידים. The Scholar's Instructor, an
Heb. Grammar, 8vo. Camb. 1735
- Second edit. with additions and emendations, ... 1757
- Third. edit. revised and corrected by H. Jacob.
- hell, Short, Plain, and Comprehensive Heb. Grammar, 1785
- ton, Heb. Grammar, 8vo. 1805
- thurst, J. Heb. Grammar, without points, prefixed to
his Hebrew Lexicon.
- t, P. Heb. Guide; or, an English-Hebrew Grammar,
with and without points, 4to. 1752
- z, Brief Grammar, at the end of his small Lexicon.
- is, C. General Grammar of the Heb. Sam. Calde,
Syr. Ethiop. and Arab. Languages, 12mo. ... Lond. 1630
- ertson, W. First Gate to the Holy Tongue, 12mo. 1653
- Gates to the Holy Tongue, 12mo. 1654
- First and Second Gate to the Hebrew Tongue, 12mo. 1695
- Key to the Hebrew Bible, 2 vols. 12mo. 1649
- Ditto, 8vo. 1656
- Rudiments of Hebrew Grammar, Part 1. consisting -
of a table of Hebrew Primitives, with a short ac-
count of the formation, inflection, and composition
of Hebrew words, by accession to the roots, ... 1813
- naine, W. Hebrew Grammar, short, without points.
- ley, Alex. Scholar's Companion in Hebrew, Greek,
Latin, and English, with a Lexicon of the Hebrew
and Greek words in the O. and N. T. This gen-

tleman was the inventor of that astronomical instrument called the *Orrery*.

Sharp, Granville, Three Tracts on the Syntax and Pronunciation of the Hebrew tongue, &c. 12mo. 1804

Stennet, Dr. Heb. Gr. with points, 8vo. Lond.

Taylor, Dr. J. Method of reading Hebrew. At the end of his Heb. and Eng. Concordance, fol. Lond. 1754

Terry, Heb. Gram. (printed for himself,) adapted to Bythner's Lyra.

Udall, John, מפתח הלשון הקדש, or, The Key of the Holy Tongue, published by John Udall, in 1598; the first Hebrew Grammar in English—written in prison. Printed by Fr. Raphelengius, at Leyden, 12mo. It is chiefly a translation of the Hebrew Grammar of Martinus, which was first published at Paris, ... 1580

Other editions, ... Lond. 1650. 1685

Universal Hebrew Grammar, 8vo.

Wesley, John, Hebrew Grammar, with points, a small pamphlet.

Wilson, C. Elements of Hebrew Grammar, ... Edinb. 1782

SUETONIUS

COLLATUS CUM MSto. DUNELMENSI.

NO. II.

CODEX Dunelmensis, cujus varietatem hic habes, in Bibliotheca Dec. et Cup. Dun. reservatus, Decimo et Secundo, vel Superiori, Seculo adscribitur. Optimus sane liber, ut ex hac collatione, quæ olim ab Edv. Rudd, Coll. Trin. Cantabr. Socio, confecta est, abunde patet. Nec minimum castigatæ lectionis argumentum, quod cum *optima fidei et vetustissimæ manus exemplari*, a Salmasio cum Schildio communicato, sæpissime consentit. *M. D. B.*

CALIGULA.

cap. 1. ætatis agens: 2. 1.
diutino: diuturno
2. propter quæ: propter quod
3. triumphaleis: triumphalis
succensere: successere
quam ut et: et *deest*
4. e Germania: e *deest*
6. Romæ equidem: Romæ quidem

Sed ut demum: Et ut demum
per festos: pro festos
defuncti etiam: defuncti et
8. Ambiatino: Ambitarvio
invenio editum: 2. 1.
Tiburi fuerat: Tiburi fuerit
quæ sola Actorum: q. s. aucter
Antium, omnibus: 2. 1.

scessibus: excessibus

9. joco: loco

ablegari: oblegari

et in Syriaca: et Syriaca

10. etiam tum pro: etiam pro

transmittens: transmutans

12. Sejano vero tunc suspecto: Sejano

hoste suspecto

exquirere: inquirere

14. prae se ferens: praefrens

Euphratem: Eufraten

15. Pandatarium: Pandateriam

ferculis: fericulis

adjiceretur: adficerentur

et sorores: et ab eo sorores

relationibus: revelationibus

si qua residua: si quae residua

aures habere: 2. 1.

16. Centesimam: Ducentesimam

adjecit: adfecit

Palilia: Parilia

17. fascias: fasces

18. ipse semper: 2. 1.

generis multifariam: generis ac m.

a mane usque ad: usque *deest*

quosdam autem: et quosdam

e Gelotiana: lege Lotiana

memorianis: mœnia

19. ad moles: ad *deest*

passuum ponte: passuum spatium ponte

citroque: citro

et securi: *desunt*

20. astycos: Atticos

sed et certamen: sed hic certamen

21. Tiburi: Tiburti

collapsa — Polycratis: *desunt*

22. Latialem: Latialem

consalutaverunt: consalutarunt

iconicum: iconium

comparabat: comparabant

23. Si qui vel: Si quid vel

incesto: incerto

quandam: quadam

Lingonem: Lingonem

et molestiam — usus esset: *desunt*

24. avia Antonia: 2. 1.

propalam: prolutam

noctuque: noctu

promisso: prolixo *pro emendatione*

protraverit: protravit

25. peltaque: pallaque

et iuxta: ac iuxta

26. ex Selena: ex Selena

magistratum: magistrum

equestris: equestri

rabidis feris: tabidas feras

senioque: serivoque *a pr. m.*

notos: notos in bonam partem

populo famem: populo *deest*

27. qui votum: qui *deest*

Atellanae: Atellanias

29. ἀδελφίδαν: additur. hoc est verendum. Sed qui hunc librum scripsit, Graece penitus ignarus fuisse videtur et proinde spatia reliquisse, quae alia manu pariter indocti mala imitatione Graecorum litterarum pessime supplebantur: inde fit ut parum spatii totius adhuc vacet.

homini: hominis

sese subegisse: se subegisse

30. Ita feri: Ita fieri

31. sui oblivionem: suo oblivionem

32. repente: ponte

Mirmillonem: Marmillonem

33. Apellam: Appellem

34. valuerit: poterit

consulto se: 2. 1.

amoverit: amoveret

35. accersitum: arcessitum

Nemorensi: Nemorensi

subornavit: subornatum

Porio: *deest*

36. neque suae: *desunt*

Mnesterem: M. Nesterem

sevocasset: se vocasset

37. prodigiorum: prodigium

pretiosissimas margaritas liquefactas:

pretiosissima margarita liquefacta

nummos non: nummosam

38. auctionum: actionum

jure civitatem: jure *deest*

meridiaret: mediaret

39. litigatorum: ligatorum *subscripto*

pro emend. lignatorum

40. imponeret: inponeret

Pro edulis: Pro edulibus

meretricium et qui: meretricum quive

41. Hujusmodi: Ejusmodi

pop. Rom.: Rom. *deest*

experiretur: expeditetur

distinctisque: distructisque

fenebris: fenoris

42. Kalend.: ad Kal.

43. cepit: fecit *a pr. m.*

alius iter: alter

44. adduxerant: abduxerant

ad sex millium: ad sexcentorum mil-

lium

46. ex Pharo: ex *deest*

47. et sermonem: sed et sermonem

48. Vocatis: Vocatas

circumsedit: circumdedit

concione: concionem

49. notas et nomina: 3. 2. 1.

50. pallido colore: 2. 1.

et oculis: et *deest*

efferabat: efferebat

animi neque corporis: 3. 2. 1.

vix posset: vix *deest*

insomnia: insomnio

consueverat: consuevat

51. Brabares : Barbaros
 pontes : fontes
 53. defensionem : deest
 54. deinde repente : dein repente
 ac si quis : ac si qui
 55. Præsum : Præsum
 56. alteraque : et altera
 57. eodem die facta : eodem facta
 sortes : fortuna

vomit ut : vomit (ut omisso)
 et Æthiopes : Æthiops (et omisso)
 58. hora quasi : hora fere
 nobiles : deest
 59. crematam : et crematum
 nullam noctem : 2. 1.
 terrore : errore
 erga se hominum : 3. 1. 2

CLAUDIUS.

cap. 1. sepultum est in Martio campo:
 sepultumque est in campo Martio
 quandoque restitutum, si posset :
 quandoque posset restitutum
 2. Germanici : Germani
 3. posui : posuit
 4. esse nobis : 2. 1.
 posse eum . . . arbitremur : 1. 3. 2.
 Silani : Silvani
 prima fronte : 2. 1.
 Albanum montem : montem deest
 fratrem suum sequi : 3. 1. 2.
 Idem tertiis literis : desunt
 quin post hæc : quid post hæc
 e parte : ne parte
 5. Sigillaria : Sigillari
 6. publica : publicæ
 a Coss. exposceretur : ab Coss. expo-
 scerent
 sestertium : sestertium
 senatui : ac senatui
 8. ferula flagrove : ferulæ flagro
 induci : indui
 faciem sibi : faciem sibimet
 9. Postremo etiam : etiam deest
 10. pendderit : perpendit
 agnovit : adagnovit
 servi : sui
 occuparunt : occupaverant
 Verum postero : Postero vero
 militis : militis
 12. Ac in semet : At in semet
 natalemque : natalem
 13. et equestris : et deest
 denuntiatio : denuntiatio
 an divinitus : ac divinitus
 14. tertium autem : tertium aut
 15. culpæne quis an aliqua necessitate :
 culpæne quis in aliqua necessitudine
 præcendendas esse : esse deest
 contentione : contentatione
 jussit : ut jussit
 etiam negotio : 2. 1.
 Puteolis : puto licuit
 ut genam : uti genam
 16. demississet : deprehensisset
 albo judicium : ullo judicium

majestatis crimen : 2. 1.
 17. principali : principalem
 confecto : confectos
 Secuti : Secuta (ab eodem usque ad pal-
 mata omisissis)
 18. representaturus : representans
 instratus : infestatus
 excogitavit : ex eo cogitavit
 in tempore : in deest
 comoda constituit. Pro conditione
 cujusque, civibus : comoda. Con-
 stituit pro conditione cujusque civi
 19. Latinis : Latino
 hodieque : hodie
 21. complura magnificaque : complura
 et magnifica
 exhibuit, et : exhibuit. Exhibuit et
 plurifariam : plurifaria
 daturus edixerat : daturum ac edixerant
 Avete vos : aut non
 vellet : vellent
 22. juratus : juratos e m. correctoris
 dira avi : dira aut
 23. acturus, in curia : acturus in curia
 24. lecturum senatorem : lecturum ac
 senatorem
 equite Rom. : Rom. deest
 etiam App. : et App.
 generis . . . censorem : 2. 1.
 manumitterentur : manu emitterentur
 gladiatorum munus : gladiatorium mu-
 nus
 curam ærarii : cura ærarii
 communi : communis
 Chaucius cognomen : 2. 1.
 25. vocaretur : vocatur
 qui se : quod se
 Italiæ oppida : viale oppidi
 fiducia motus : fiducia commotus
 Druidarum : Driadarum
 icit : jecit
 ac vetere : desunt
 26. et cognomen : 2. 1.
 virginem adhuc : adhuc deest
 dote : et dote
 pellectus : pellatus
 censeret : censerent

peils imuberem : Pompeium
 m
 bacula : perspecto *pro v. l.*
 dem : Posiden
 : ab studiis
 honorari
 n : 2. 1.
 zaitates : impunitates
 tes : libertates
 : abdicare
 c : ut tum de nece
 um tamen nihilo
 rtur : simularetur
 vspersa : prospera
 ivatus et : Convivatus est et
 epitumque : et statum crepi-
)
 oxima : in maxima
 t : vigilabat
 et spectare : et *deest*
 : destinatos : pratorque des-

35. pertentatis : praetentatis
 cuivis comiti : cujus comiti
 aut graphiarum : et graphiarum et
 37. se vidisse : 2. 1.
 pro salute sua : sua *deest*
 38. satisficientibus : satisficientes
 scribam quaestorium : scribam quaestor-
 rum
 ἀνὰ στρατὸς : ἑκατέρωθεν
 39. moraretur : morarentur
 familias suae : suae *deest*
 40. Theogonius : Telegonius
 λογιώτατος : ἀλλ' οὐκ ἔστιν Ἰππύριος [in qui-
 bus lectionis a Tumebo proposita tes-
 tigia]
 43. veteri . . . alterum : veterum . . . et
 alterum *deest*
 43. ὁ ἴππος δ' Ἰππύριος : ὁ ἑρμῆς πικρο-
 ται.
 44. exeruciatumque : exoruciatumque
 (sine puncto)

NERO

ne familiae : duae familiae
 ias
 nentes : 2. 1.
 erdotum : iussa (*et pro v. l.*
 cerdotum
 alata : et in consulatu
 vectus
 : plumbeum esset
 : quod sibi
 . coegit, . . . honore : . . . co-
 honore. (*et via abest*)
 sque : que *deest*
 ost IX. : ante IX.
 pae : neque ipse
 idem : nec hanc quidem
 : fabulae et
 : etiam : Amitam autem
 in
 - Ilensibus : *desunt*
 rem. Praefectus urbis sacro
 um : iurisdictionem praefectis
 iue Latinarum
 idi : *deest*
 colatum
 tque : que *deest*
 emisit
 st : aut abolevit, aut
 ivis
 et : declamavitque
 l et in
 noque : quoque *deest*
 et : est et *desunt*
 gentos : quadrigentos
 que : confectores quoque
 et varia
 dditam

sorte, sede praetorum : sortes edempto-
 rum
 13. tiara deducta : diariam deductam
 15. sigillatim : singulatim
 honores denegavit. : honores *deest*
 De quibusdam : Sed et de quibusdam
 16. tum ipsis : cum ipsis
 17. utque rerum : atque rerum
 18. redegit : redigit
 19. Achaicam : Acchiticam
 religione simul . 2. 1.
 Nam circuitis templis cum : 1. 4. 3. 2.
 In Achaia : In Achaia est
 quibus de : *desunt*
 20. accersit : arcessit
 nec eorum : neque eorum
 concupivit : concupiit
 21. praestitum : praestitam
 Nioben : Nioban
 Non dubitavit etiam privatis : Dubi-
 tavit etiam in privatis (Non *omisso*)
 Canacem : Chanachen
 Oedipodem : Oedipoden
 22. Prasinum : Prasini
 Commeabat secessu : 2. 1.
 rudimento : frumento *pro v. l.*
 artium : *deest*
 hinc maxime : hic maxime
 Instituerant civitates : civitates *deest*
 protectione : affectione
 23. Olympiae : et Olympiae
 ne necessaria : nec necessaria
 licitum erat : licitum est.
 auderet : adderet
 25. diruto : obruto
 26. se publico : 2. 1.

Tribunis: *deest*
 gestatoria: gestoria
 ex parte: e parte
 mauns: munus
 27. palam: *deest*
 vel Martio: vel a Martio
 urbis ambubaiarumque: urbis et ambubaiarum
 aut Baianum: aut ad Baianum
 copas: copes
 hortantium: orantium
 absortio: *deest*
 28. Acten libertam: Ac tenuis libertum conatus est: *est deest*
 flameo per solenne: flammineo per solenne
 29. quatenus feræ: quo feræ
 30. Spicillum: Speculum
 Cercopithecum: Cercophitetum
 cum Mazacum turba: cimaza cum turba
 31. alia re: alia re tamen
 hoc retulisse: hæc retulisse
 effigie: effigiei
 fistulis: fistulatis
 porticibus: porticibusque
 32. semisse dodrans: semis sed extans
 si qui: si *deest*
 tum ut: tunc ut
 creditur: dicitur
 mihi opus sit: mihi sit
 33. morari: memorari
 Locusta: Lucusta (*et sic postea*)
 raptim: raptum
 34. dicta factaque: facta dictaque
 ter tentasset: ter *deest*
 ceptorum opperens: 2. 1.
 L. Agernium: Lagermum
 objecto: abjecto
 matremque: que *deest*
 pro ea: postea
 imitatione: initiatione
 Junxitque: Jussit
 35. Poppæam: Poppeiam (*et sic postea*)
 ante nuptias: antea nuptiam
 interemit ceteros, affinitate: inter ceteros aut affinitate
 constuprasset: conspurcasset
 dilectum ab ea: ab ea *desunt*
 Rufinum: Rufinum
 Poppæa: Pompeia
 piscaretur: spicaretur
 præceptorem: præcepto
 Burro: Birro
 partim cibus: *desunt*
 36. promulgatis: divulgatis
 Viniciana: Viciniana
 crimen ultro: 2. 1.
 37. gentili: gentis
 admovebat: admonerat a pr. m.
 vocabat: vocabatur

Elatius infatusque tandem: Infatus tandem
 mentione: intentione
 38. Planeque ita: Plane itaque
 vi . . . labefactata: ut . . . labefacta
 Illi id . . . decantabit: 1. 3. 2.
 39. qua triginta: quo triginta
 inter hæc fuit: inter hæc fuerat
 40. principem: *deest*
 vox ejus: illa uxor ejus
 Sposponderunt: sposponderant
 orientis dominationem: 2. 1.
 rescribere cuiquam: rescribere cui
 41. citharedum malum se: 2. 3. 1.
 inicitia tantopere: inicitia sibi tantopere
 aliis nuntiis: alios nuntius
 Gallum: Galbum
 42. fracto: facto
 suum imperium: samum imperium
 43. exercitibus: exercitus
 incendere: incedere
 familiarium: famularum
 44. aurum ad obrusam: ad obrusam
 (aurum *omissæ*)
 45. lucrantium: lucrantia
 Traheret: Traderet
 ascopera: Scopa
 columnis, Etiam: columnæ, Jam
 46. a simulacris: ac simulacris
 circui: circumiri
 47. Homericos: Homeros
 quanta maxime: quanto maxima
 præteritorum: præteritorum peccatorum
 ac ni: ac nisi
 Inventus est: *est deest*
 Scicillum: Speculum
 48. Nomentanam: Momenanam
 solum: solis
 castris: clastris
 Ecquid: Et quid
 ad adversum: ad *deest*
 concederet: conderetur
 potaturus: poturus
 Deinde: Dein
 modicella: modica
 interim et: et iterum
 sordidum: sordum
 49. Phaontis: Phaonti
 tulerat: extulerat
 interrumpenti: irrumpenti
 ac magis: aut magis
 capitis sui: sui *deest*
 Icelus: Hicelus
 50. Acte: Actia
 colle hortorum: collo hortorum
 circumstanti: circumstante
 51. fædo: fetido
 Achaica: Achæa
 53. qui Apollinem: quia Apollinem
 æquiparare: æquiparare

diturum : proditorum
uxit : indixit

56. icunculam : acunculam
57. secundo et trigesimo : 3. 2. 1.

GALBA.

pangique : que deest
mos : fuitque mox
vatum : ut observatum
que : Augusti etiam
epotem Q. : Pronepotem se Q.
a : diuturna
tudiis : clarior studio
evi : quamquam brevi
m : Achaiam (*et sic postea*)
tem : proneptem
: Sergium
osita : superposita
sum : sinistroens
divia (*et pro v. l. Lucia*)
: Occellare
Lucium : Nam Lucium
illi : ad nos nihil
1. . . . responsum est : respon-
st . . . summum
: in partem
am autem : autem deest
tre Lepida : a matre Lepidæ
lium : Florialium
er : Statimque per
jare : At jure
iustis : omnia ab hoc loco ad de-
it etiam hic non leguntur : post
ero paginas transposita reperi-
uerque
se ejus affixit : mense affixit

supervenerunt Vindicis : supervenerunt
et Vindicis
ducemque se : se deest
tam virginis : tam deest
10. ex proxima : e proxima
legatum se senatus : legatumque senatus
Deinde : Dein
11. ac liberis : ac liberis quoque
nillo commodo : 2. 1.
13. venit in Sinus : venitione Sinus
versu : versum
14. T. Vinus : T. Lunius
summi . . gradus : summo . . gradu
illius ætatis : illud ætatis
15. absunto pretio : 2. 1.
16. rumpere ausi : rumpere ac se
18. manifestiora : manifestiora et tris-
tiora
ad ornandum : ad ornandam
auspicanti : auspicati
evolasse : avolasse
19. conspirati : conspiranti
20. advolavere : advolaverunt
cupide : cupido
Patrobii Neroniani : Patrobel Neroni-
anus
in patronum : in patronum suum
21. neque libellos : nec libellos
22. ejus caro : caro deest
abundantem : abundanti
23. licitum fuit : licitum est,

OTHO.

M. Salvius Otho : M. Silvius
non : tanquam non
s : 2. 1.
sum : L. Titianum
ctum : petulantium
necandæ matri : 2. 3. 1.
rat : destinarat
isum : Et satis visum
is occasio : 2. 1.
inus : nec minus
militum
ne : successionis
e : refelli
nimus : Tulerat animus
li : sibi ipsi
m : prolapsus
sant : jurarant

jam ducibus : jamque ducibus
promerentur : præmerentur
præpropere : propere
victimas . . cæsis : victima . . cæsa
ruinæ : ruina
9. Nec illi : Nec ulli
Brixilli : Brixelli
Placentiam — maximoque : deest
Bebriacum : Bretiam cum
ne victis quidem : nec victis quidem
10. Is mox : Iste mox
civilia arma : civilia bella
captato : capto
Sed et ad : Sed ad
11. Post hæc : Post hoc
et celeriter : et apud Culiter.
12. scambasque : calvus campusque pro
v. l.

VITELLIUS.

cap. 1. adulatores : adulteros
 diu manasse : 2. 1.
 2. praelatus alioqui : praelatus eloquio
 interfectorem : interfectores
 3. ut magno . . pater : 1. 3. 2.
 et mater missum : 2. 1. 3.
 Capreis : capitis (*et pro v. l. Captus*)
 spintriae : sphinterie
 5. substitutus caset. : substitisset.
 stannum : stagnum
 6. Galeriam : Galerianam
 7. factionis suae : factionis Vennete
 ejus expleri gulam : 3. 1. 2.
 quosque militum : quoque militum
 jentasset : lactasset *in contextu ; in murgine jentasset*
 8. conceptu : concepto
 9. agmini : agmine
 lustratisque : lustravitque
 10. tabum : tabem
 divisit—pari—insolentia. Lapidem : divisit. Pari—insolentia—lapidem.

11. Domitio : Dominico
 12. deprehendisset : reprehendisset
 solvit : coluit
 dilatumque : delatumque
 13. comissationesque : comensationesque
 quadringenis : quadrigenis
 ei data : 2. 1.
 adventitia : *deest*
 a Carpathio : a Parthia
 Hispanie : Hispanisco
 farra : farris
 14. cujusque : cujuscumque
 opinatus : obstinatus ; *et pro v. l. obstatus*
 15. Syriacus : Syriaticus
 hinc Bebriacenses : hinc et Betriacenses
 16. gestatoria : gestoria
 coquo, Aventinum : coquo et A.
 17. reducto : reducta
 18. conjecturam : conjectura

VESPASIANUS.

cap. 1. Petro : Petronius
 etai quidam eum primipilarem : et quidam eum pilarem
 Vespasium Pollionem : Vespasianum P.
 appellatur Vespasie : appellatur Vespasiana
 solerent : soleant
 2. Sabinis : Sannis
 Phalacrine : Phaerinae
 incunabulorum : cunabulorum
 toga virili : 2. 1.
 Tribunatu : Tribunatum
 3. Sabratensis : Sabinensis
 delegatum : delegatum
 4. Narcisi gratia : Narcisi grati
 Plautii : Palatii
 consularis legati : 2. 1.
 cui latum : qui latum
 salutatione : satisfactione
 evanta postea : 2. 1.
 expertus : experte
 5. antiqua erat : antiqua, qua erat
 bos aratro : bos arator
 in agro avito : 3. 1. 2.
 radicitus evulsa : 2. 1.
 quantumlibet : quamlibet
 Bebricensi : Breticensi
 6. Nec tamen : tamen *deest*
 adegit : adlegit
 qui principatus — Julii : *deest*
 Vitellium victorem : 2. 1.
 7. se convertisset : se *deest*
 sedentem : *deest*

rem ullo modo : 2. 3. 1.
 8. praemia nonnisi sero : praemia sero
 calcearii . . excalceatos : calciarii . . .
 excalciatos
 Comagenem : Commagenem
 9. civile fasque : vile fasque
 10. aetas videbatur : 2. 1.
 12. tribunitiā . . potestatem : tribunitia potestate
 Salutandes scrutandi : 2. 1.
 14. dotavitque : dotavit
 Morboniam : morbo viam
 haud ultra : non ultra
 15. reperitur : reperiretur
 qui reversum : qui et reversus
 laetatus : *deest*
 etiam et ingemuit : etiam ingemuit
 16. quaedam tantum : quaedam *deest*
 Quod verisimilius : Quod et v.
 17. primus : primo
 18. coemit : coe venerit
 19. Terpno : Pterno
 Cybiosacten : cibotantem
 vivi : viri
 20. nitentis : nitidis
 21. fere hunc : hunc fere
 maturus : maturus
 evigilabat : vigilabat
 deinde : dein
 monumenta : momenta
 22. in quibus et hoc : in quibus et hoc
 Menstrium : Maestrium
 amore sui : amore suo

naxime de : Et de
tem . . . affectabat : 2. 1.
se pecunia : exactamque pecu-
i : ligatori

mortis extremo : extremo *deest*
Cassarum : *deest*
paruisset : patuisset
24. Cutyllas : cutillas
annum agens : annum gerens

TITUS.

nec dum
temporalitatem usque : *desunt*
se maximum : profiteri maxi-

a industrie . . . modestiae : sum-
lustria . . . modestia et
apparet et
n : Tertullo
ecto : sed et praefecto
): functae
n : Furmillam
am : Trachias
nas Judae : 2. 1.
: circa se
onsalutaverint : cum *deest*
et : desclacere
ipi
n : si quidem
uteolis : de Puteolis
: *desunt per rasuram*
: praetoris
vocationis
amore : adversa re
ationes : comessationes
ibus : concionibus
ique : primarique : *sed in marg.*
urique

ullo vitio : 2. 1.
sunt usi : sumtam sibi
celeriter : celebriter
8. rata : *deest*
quam si eadem : quasi easdem
omnium : *deest*
demitteret : dimitteret
oportere : oportere
Thracum : Thracum
fautor : favor
Vesevi : Bebii
Vesevo : Vesevio
publice periisse testatus : 3. 2. 1.
omnium : omni
mandatoresque : amatoresque
cujusdam : cujusquam
9. cujusdam : cuiquam
perdituram : penitituram, *sed a rasura*
dicens : docens
si quid : si quod
desiderent : desiderarent
filium salvum : 2. 1.
verum : venturum
in minore : inminuere
habere : *deest*
10. plagulis : paludibus : *et pro v. l. pel-*
libus

DOMITIANUS.

us argenteum : 2. 1.
: et a Nerva
entibus : irrumpentibus
sici
ficia atque : officia urbana aut
etatis : magis et etatis
ato : peracuto
ntem imperii
in : at in
s : quaestoris
: interduceret
quid sibi
/Etium
: aliquantum
enim et
a : Grecaenica
at : instituerat
tialis sacro : Septimontialis sa-
dilis : genus rerum missilia
io custodia Jovi, et : capito-
todiviti et

odeum : odium
6. necessario. Sponte — in Dacos.
duas : Necessary. Consul duas (*omis-*
sis a Sponte ad Dacos.)
transiturus : transiturus
praesagis prius : 2. 1.
ejus apportatum : 2. 1.
7. notavit : novavit
8. ordinem ambitiosas : ordinem. Am-
bitiosas
primares : primores
Scatinia : Catina
Ocellatis : oculatis
virgis : virginis
etiamnum : etiam tum
construxerat : extruxerat
9. apud ararium : 2. 1.
vox ejus : vox *deest*
10. tum maxime : cum maxime
occidit : item : item *deest*
molitores : motores
abductam : adductam

eum... consularium : eorum... consularibus
 notioribus... tribunum : remotioribus... tribunos
 11. Aretinum : Arrecinam
 virum : unum
 experturum : experiturum
 difficulter : difficiliter
 intelligent : intelligetis
 interfuisse : infuisse
 12. militum numerum : 2. 1.
 cum obuoxium : cum et obuoxium
 oneribus omnibus hæret : oneribus hære
 quolibet et accusatore et crimine : quolibet et accusati et accusatores crimine
 adversum : adversus
 existente uno : 2. 1.
 veluti : velut in
 tum verbis : cum verbis

οὐκ ἀγαθὴν πολυμορφίην : *deest*
 13. revocatum : vocatum
 epulari : epuli
 sic fieri : hoc fieri
 plures : plerosque
 14. Tempore quoque : Tempore vero
 in manu : in manum
 15. commendanti : *deest*
 eandemque : eandem
 negantem : negantemque
 16. de strato : ex strato
 17. cubiculi : cubilis
 omnia clausa : 2. 1.
 correpto : arrecto
 conatum : conatur.
 19. dextræ : *deest*
 21. prandebatque : prandebat se
 commissaretur : *commensaretur*
 secreto solus : 2. 1.
 22. ultro corrupti : 2. 1.
 23. duces : vires.

In fine Codicis Dunelmensis subjiciuntur Sidonii versus de Cæsariis, de longitudine regni eorum, et de eorum finibus[mortibus]. Verso folio hi sequuntur.

Ille ego, Pannoniis quondam notissimus oris,
 Inter mille viros primus fortisque Batavos,
 Adriano potui qui iudice vasta profundi
 Equora Danubii cunctis tranare sub armis,
 Emissumque arcu dum pendet in aere telum
 Ac redit, ex alia fixi fregique sagitta.
 Quem non Romanus potuit, non Barbarus unquam
 Non jaculo miles, non arcu vincere Parthus.
 Hic situs, hoc memori saxo¹ mea fata reliqui.
 Exemplo mihi sum, primus qui talia gessi.
 Viderit anne aliquis post me mea facta sequatur.

M. D. B.

¹ Pro v. l. *superscriptum* mea facta sacraui.

ON THE
INTEGRITY OF THE HEBREW SCRIPTURES:

No. II.

HAVING before proved that Christ and the Apostles quoted the ancient Scriptures agreeably to the Hebrew and not the Septuagint, I shall now show the nature, utility, and absolute necessity of attending to the vowels and accents, in order to gain a true understanding of the Scriptures, and without which, error, contradiction, and uncertainty, must necessarily be the result of our endeavour to obtain a true translation of the original Hebrew.

I hope it is understood that by the vowels, I do not mean any of the letters of the Hebrew alphabet, as is the case in all the western languages; but such as are called *points*, of which there are *five long*, *se short*, and *three very short*, making *thirteen vowels*. These are the true oriental vowels, which are placed with their respective letters, and without which the consonants could not be pronounced; so that they give them voice, and vary the meaning and application of words.

They, who are advocates for reading Hebrew without these vowels, follow the practice of the Greek Christians, who, after the dispersion of the Jews, being ignorant of the Hebrew language, adopted the custom observed in the western languages, by selecting five letters from the Hebrew alphabet, viz. *ו ו ו ו ו* which they called vowels, and together rejected the true ancient vowels, not recollecting that the *atrose lectiones* do not occur in succession in any one word in the original, so as to enable them to *pronounce* the syllables: the consonants being dead letters, and cannot be articulated without a vowel, these letters, then, they substitute for vowels at pleasure, wherever they do not occur in the body of the language. Now it must appear evident that as the change of vowel alters the sense of a word as well as its application in all languages, so by this mode of varying the orthography at pleasure, the true sense and application can never be ascertained, and this will in a great measure account for the serious blunders which were made by the first translators, and which are still retained in the European translations.

Those who have contended against the vowel points, have always brought forward what they think an unanswerable argument against them, that the copies kept in the synagogues have been and are at this day without the vowel points. But those who bring this forward as an argument against them, are altogether unacquainted with the reason why the vowel points are not used in the copy kept in the syna-

gogues. I have shown in a former number, that the sacred language, both as to consonants and vowels, descended complete as it was given by God to the first race of men, down to the time of the Babylonish captivity, and that their perfect temple copies were taken with them to Babylon, where the Jews founded colleges, and were permitted to worship God in their usual way. I have also shown that at their return from Babylon, the perfect temple copy, the *ספר ישר*, *book of Jasher*, was brought with them, out of which Ezra taught them the true meaning of the pure Hebrew; for as their vernacular tongue was a little tinctured with the Babylonish pronunciation, lest the temple copies should be corrupted by this foreign pronunciation, it became necessary that the scribes and readers should be perfectly instructed in the ancient reading; and thus restore the purity of the pronunciation. But the reason why the copies in the synagogues were not pointed after the return from the captivity was, that none but learned men well instructed in the language might be admitted as readers of the law; which Maimonides¹ has fully explained from ancient authority. It is therefore to prevent improper persons from being introduced into the office of reader, that the copies in the synagogues have from that period to the present day been unpointed: for the reader is obliged to be perfectly qualified, by reading the service in a pointed copy, that he may be prepared to read without an erroneous pronunciation before the congregation.

A learned Jewish writer says, "one of the first and most considerable of those who introduced the novel doctrine of the *late institution of the vowel points*, was *ר' אליהו בן שון* *Rabbi Eyleyahu Bachur*, known by the name of Elias Levita, a German Jew, who lived in the sixteenth century. He asserted that they were invented by the men of Tiberias, contrary to the opinion of his whole nation." But no credit can be given to a man who, a thousand years after these men lived, takes the liberty of declaring without any authority, that the vowel points were never known till the time of the Tiberian Masorites in the fifth century. All this, as has been justly observed,² is not true, for the universities and schools in Judea were wholly dissipated and suppressed, and no learned men were left there of sufficient ability for so great a work. For the very flourishing university of the Jews being at Babylon, at the very time of this pretended invention, it is too extravagant to suppose that this was undertaken without their knowledge, advice, or assistance, and that it should be universally received at once.

It must appear evident that before the captivity all their copies were written with the vowels. Ezra, ch. viii. 8. *so they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.* But it was not possible to give the sense, and cause them to understand the reading, without the vowel points. Let any one try the experiment, and he will soon be con-

¹ In Hilchoth Tephila, ch. viii.

² See *Lingua Sacra*.

vinced that if a language is written without vowels, the naked consonants alone, which are dead in themselves and incapable of being pronounced, cannot, as I observed, be articulated. How are such words as these to be pronounced? בלל *bl*—הבר *hbr*—דבר *dbr*—כל *kl*—רזב *rzb*—ברך *brk*—צלם *tslm*—צמד *tsmd*. Surely there needs no argument to prove the absurdity of putting in vowels at random; as there then would be no certainty in the application of any word in the language.

The learned Jews, however, before and since the coming of Christ, were of a different opinion.

The Jerusalem Talmud was written about the year of Christ 230. Rabbi Jochanan, president; and the Babylonish before the year 500. Both these Talmuds quote the Masorites. Hieros. Megill. c. 4.—Nedarim. c. 4. fol. 37.—Kidduschim, c. 1. fol. 30. Hence it is evident that a reference is made to the first Masorites, or men of the great synagogue, over whom Ezra presided; what little information those writers must have acquired concerning the origin of the vowels, who have contended that they were not known before the fifth, and some before the tenth century.

Moses says, Deut. xxvii. 8. *And thou shalt write upon the stones, all the words of this law, PLAINLY.* But if the vowel points are not attended to, it would not be possible to understand the law. For example, שמו *shamo*, 'his name,' but the same letters with a change of the vowel are שמוני *shommu*, 'astonished.' Jer. ii. 12. קדש *qds*, *holy*—but by a variation of the vowels, the same consonants signify *unclean*. Deut. xxiii. 17. כבוד *kabed*, 'means 'honor,' Gen. xx. 12; but the same word by a change of vowel כבד *kaabed*, means 'grievous.' Gen. xii. 10. כבד *kebad*, 'slow.' Exod. iv. 10. כבד *kebed*, 'laden.' Isaiah i. 4. כבד *kobed*, 'heavy.' Exod. xvii. 12, כבוד *kaabod*, 'glory.' Nah. xi. 9. בריך *baareeke*, 'bless.'—ברכה *bercke*, 'the knee.'—בשר *bisar*, 'tidings.'—בשר *baasaar*, 'flesh,'—&c. &c. &c.

It has frequently been said, that the Hebrew language is an uncertain language, because the same word, we are told, has a number of meanings. This objection is made only by those who know too little of the language to form a proper judgment of it: or who have attempted to understand Hebrew by the bare consonants without attending either to *vowels* or *accents*; it has prevented many of the clergy from attempting the study of the original from which Christ and the Apostles preached, and to which they constantly referred, to enforce the truths of the christian religion. I have the production of one of these objectors before me, who speaking concerning the נחש *Nachash*, 'Serpent,' Gen. ch. iii. 1. says, "Nachash, and *ζῆς*, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a

¹ Which hath six significations.

chain, a pair of fetters, a piece of brass, a piece of steel, and a conjurer." Were this true, it would afford us a lamentable proof of the uncertain meaning and application of the Hebrew language: such objectors perhaps are not aware that they are not only contradicting the plain declarations of the scriptures which say, that they are so plain, that *a way-faring man shall not err therein*, but, that they are at the same time setting up their own wisdom in opposition to the wisdom of God: it is in plain terms declaring that God has given the Scriptures in an uncertain language, concerning which no conclusions can be drawn, on account of the uncertainty of its meaning and application. Were this true, it would annihilate the faith of both Jew and Christian, in the divine record. Such writers take but a part of the language, the *consonants*, and reject the vowels and accents, for with a change of vowel נָחָשׁ *Naachash*, which always means a serpent, is written נָחֶשֶׁשׁ *Nacheesh*, 'to divine.' Gen. xliv. 5. and this orthographical variation is always made by the sacred writers for the words, *steel, fetters, brass, fornication, &c.* the same word therefore, written with the same vowels, never has different meanings in any part of scripture, which incontestably proves that no language whatever is so certain, as to meaning and application, as the Hebrew language. But had the Hebrew been an uncertain language, which admitted double or sevenfold meanings, the Jews who no doubt understood the language, as well as the Apostles, would have told them so; they would have said, that there was no certainty in the language, and that their references to the Hebrew scriptures were not to be depended on. This, however, was not the fact, for notwithstanding all the groundless insinuations which are made against the integrity of the original Hebrew text, we find that Christ and the Apostles referred them to these very Hebrew scriptures, saying, *search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* We find also that Christ frequently read and taught in the temple, from the books of Moses, the Psalms, and the Prophets, all things which were written concerning himself.

Thus it appears that the very same words having the same *radix*, or the same *consonants*, can neither be pronounced, nor applied without their vowels; for as these words occur in the same form of consonants, were there not a difference in the vowel-points to apply them, some having five, six, and eight meanings, there could be no certainty in any word in the language, all the words having different meanings according to their orthographical arrangement, as must be the case in all languages. No language could be read with consonants only, how would *hr* be known to mean *hare, hair, here, hire, heir, hoar?* or *br, bare, bear, bier, beer, bore, boor?* or *pr, pare, pair, pear, pier, pore, or pure, &c.*

In order to prove that we are not left to the *uncertainty* of tracing the meaning as well as we can from the sense of the passage, which many, who have understood a little of the language, have ventured to assert: I shall proceed to show that the Hebrew language is as certain as to its meaning and application, as any other language, and that

without the use of the vowel-points, the ancient Hebrews could not have known the distinction between *verbs active and passive*, the different *modes, tenses, persons, imperatives, infinitives*, and *participles active and passive* in all the conjugations, unless they had known the use of the vowels, which must have been *coeval* with the language, and consequently must have formed a part of it. This must appear conclusive to every learned man, without supposing, what no one will admit, that God gave to man a language like that of the brutes, a language in which it was impossible for him to converse; which must have been the case if the *vowel-points* had not originally formed a part of the language.

How is the verb in all its various meanings to be understood and applied, if it were not by the use of the vowel-points? for example, in the conjugations *kal*, *phiel*, *phual*, *imperative*, *infinitive*, and *participle benoni*.

Kal פָּקַד *he visited.*

Phiel פָּקַד *he visited frequently.*

Phual פָּקַד *he has been visited frequently.*

Imperative פָּקַד *visit thou.*

Phiel infinitive פָּקַד *to visit often.*

Phual infinitive פָּקַד *to be visited often.*

Particip. Benoni פָּקַד *visiting.*

It has been shown that no word can be pronounced without vowels, and here is a word written with the same consonants, PKD, which has eight different meanings and applications; now as no vowels are ever written in the body of the word in Hebrew, unless the vowel was written to every syllable, not a word could either be pronounced or applied, as must be obvious from what follows, even to those who are ignorant of the language. Suppose *pkd* written with consonants only, it cannot be pronounced; and as the vowels in all languages always give the meaning and application as well as the power of pronouncing, it cannot be applied; if its radical meaning was remembered, it could never be applied with any certainty in any of its particular meanings and applications: *he visited*, would be mistaken for *visit thou*, *visiting*, *has been visited*, *visited often*, *visit often*, thus nothing but uncertainty would occur, the scriptures could never be understood. Attempts at correction would be as common as when Drs. Kennicott and De Rossi proposed their alterations of the original Hebrew scriptures.

If the vowels had not been coeval with the language, it would not have been possible for the first race of men to distinguish the same person in the different conjugations, which they must have known, otherwise they could not have understood each other: as for example, in the first person singular future of *KAL*, *NIPHAL*, *PHIEL*, *PHUAL*, and *HOPHAL*.

Kal פָּקַד *I will visit.*

400 *On the Integrity of the Hebrew Scriptures.*

Niphal. **יָבִיחַ** ephakeed. *I will be visited.*

Phiel. **יָבִיחַ** ephakeed. *I will visit often.*

Phual. **יָבִיחַ** aphuccad. *I will be visited often.*

Hophal. **יָבִיחַ** Aaphkad. *I shall be caused to visit.*

Again, the first persons singular preter.—the second persons feminine—the second persons masculine—the third persons feminine—the first persons plural—the second persons feminine plural—the second persons masculine plural—the third persons plural in KAL, PHIEL, and PHUAL; the second person feminine plural future, the third person masculine plural future, in Kal, Nippal, Phiel, Phual, and Hophel; and the imperatives, masculine singular, feminine singular, masculine plural, and feminine plural; are each respectively written with the same consonants.

Thus it appears that the true vowels must have been coeval with the language, as there is no method by which a single consonant can be pronounced without its accompanying vowel; the true meaning and application of a word cannot be given without attending to orthographical arrangement, as is the case in all languages.

Having said enough to convince any one who is acquainted with the Hebrew Scriptures, that the vowel-points must have formed a part of the language, and that unless this had been the case, the ancient nations before the commencement of the Babylonish monarchy when *all the earth was of one language*, which was the Hebrew language, could not have communicated their thoughts to each other, I proceed to make some remarks on another branch of Hebrew learning which should be known by the Hebrew critic, and without which a true understanding of a great part of the scriptures cannot be acquired.

It is known to those who are well acquainted with Hebrew, that a knowledge of the *accents* is as necessary as the *vowels* in order to understand the scriptures. If the English language were not a national language, and if a learner were not to attend to the few points we have, it would not be possible for him to read so as to understand a great part of the language. Even among the native public orators, on account of bad accentuation, we find that the idea of the speaker is often misunderstood; and even among our best writers, the true doctrine of points and accents is altogether uncertain or arbitrary: and this great want of points, and inattention to accentuation in all the European languages, renders them rude and barbarous when compared with the original perfect language, the Hebrew.

In the modern languages we have but *four* points for varying the tone in reading, and but *two* which signify a change of passion, or intention in the mind of the writer and speaker, the point of *admiration*; and the point of *interrogation*. We have no points to determine the various changes of the passions and affections of the mind in the writer and speaker; such as *joy, grief, fear, anger, love, hate, envy, malice, hypocrisy, haste, &c.* and the degree of emphasis which the importance of the subject requires. But in the Hebrew, all

is so admirably pointed out by the accents, that the young græc may read with as much propriety as the learned Rabbi.

Some imperfect idea may be had of the necessity of reading with accents as well as the vowel-points, from the following example in English language, which accordingly as the accents are varied will have a different application. *Will you walk with me to St. Paul's to-*

day if the accent be upon the word *you*, the answer may be, *no, no other person may*—if on *walk*, the answer may be, *no, I will walk*—if on *with me*, *no, I will ride with your brother*—if on *St. Paul's*, *no, I will go to St. Peter's*—if on *to-day*, *no, I will go to-morrow*. Now as by varying the accents in the English language, words will have a very different application, so by varying the accents on the same word, it will have a different meaning and application. For example, *rétor*, a keen reply—*rétor*, a chemical vessel; *ent*, a gift—*présent*, to exhibit; *prôduce*, profit—*producé*, offer notice; *projet*, to jut out—*prôject*, contrivance; *récord*, a record—*recôrd*, to celebrate, &c. &c.

But the Hebrew accents are of far greater consequence and utility, they not only enable us to separate every verse into its major and minor propositions, which cannot be done without this knowledge; also to distinguish between those which are of greater moment as to quantity or quality, pointing out the rhetorical climax, and noting the formation of the adjective in its different stages; and also those junctive propositions which contain a number of subjects; those which are not absolute, and those which are incapable of being joined to the antecedent, or with the subsequent ones. I may further observe, that those which have the power of transposition, are of great importance; by these passages which are not only contradictory in translations, but which appear to be contradictory in the original, are found to be not so; hence the necessity of attending to this branch of learning, and a sufficient proof that the accents by which these passages can only be reconciled, were coeval with the language. Thus it will be found that the accent varies the application, even where the same vowels occur, and by not attending to this important branch of Hebrew learning, many writers have committed great errors, translating the text; thus we shall find will account for many inconsistencies in the authorised translations.

In pursuing this subject, I shall proceed to lay before the learned reader such proofs as will convince him that a true translation cannot be had without a due attention to the accents as well as to the vowel-points.

I have no occasion to inform those who have rightly studied the Hebrew language, what is meant by accents; but for the information of those, who, so far from having acquainted themselves with the accents, have totally neglected the vowels, I would say, that by the accents are not meant those points which affect the sound and vary the application of the word, as *שׁוּר* *shur*, 'a wall,' and *שׁוֹר* *shor*, 'ox,' but they are points or stops, which not only regulate the reading, but which also frequently determine the sense, and change the common acceptance and application of sentences, and yet still

preserve the true meaning of every word. The most learned grammarians among the Jews are of the same opinion, and Buxtorf says, "the points and accents are called *מַעַם*, i. e. *judgment, reason, sense*. They bear this name, because by right pronunciation they give a right sense and meaning to the words, and by true distinction in reading, they give the sense of the passage." I now offer a few instances to show the necessity of attending to the accents as well as the vowels.

I. In the 10th Psalm, v. 15th, it is said, *שֶׁבֶר זְרָעַ רָשָׁע וְרָע, תִּדְרֹשׁ דִּישָׁע בְּלִתְמָנָה*. *Break thou the arm of the wicked, and the evil man : seek out his wickedness till thou find none.* This is not intelligible ; it is inconsistent, not only with the original, but with the common meaning of words. This verse contains two propositions, the first is, *שֶׁבֶר זְרָעַ רָשָׁע, break the arm of the wicked.* But the translators have erred in ending the first proposition thus, *break thou the arm of the wicked, and the evil man* ; whereas the proposition ends at *רָשָׁע rashang*, 'wicked.' There was no authority, nor even necessity, for crowding in the words, *and the evil man* ; no word for *man* occurs in the Hebrew ; *וְרָע varang*, belongs to the second proposition, and there is not any difference between a *wicked* man and an *evil* man. Neither can *man* be understood, but *mischief*, occasioned by wicked men, for this is the meaning of *וְרָע varang* ; therefore the passage is altogether out of order, as it stands in the translation. But when the accents are attended to, the verse will truly read agreeably to the original, and without a subjunctive, as some have attempted to render it ; as it does not exist in the language. *Break thou the arm of the wicked ; then thou shalt search out his wickedness, but mischief thou shalt not find.*

II. Judges, vi. 24. *And Gideon built there an altar unto the Lord, וַיִּקְרָא לוֹ יְהוָה שָׁלוֹם and he called it Jehovah-Shalom.* These words cannot be applied to the altar ; whoever attends to the accents will find that they have a very different application. Indeed the translators by connecting *יהוה Jehovah*, with *שָׁלוֹם shalom*, could not make sense, therefore they left the words without translating them, giving only the Hebrew pronunciation in English. No Hebraist can make sense if he translates these two words, and connects and applies them as they are applied in the translation ; for such a term as *Jehovah-peace*, cannot be applied to the altar. Those who understand the accents will know that *יהוה Jehovah*, cannot be joined with *שָׁלוֹם shalom*, and on this account it is that the translators have made this error ; for instead of Gideon calling the altar *Jehovah-shalom*, it is *יהוה Jehovah* who pronounces *שָׁלוֹם shalom*, or *peace* to Gideon.

The accent shows that the noun cannot be so connected, and this is also consistent with the former verse, where it is said, *וַיֹּאמֶר לוֹ יְהוָה שָׁלוֹם לָךְ And the Lord said unto him, peace be unto thee.* In this verse, the same word *שָׁלוֹם shalom*, is translated *peace*,

and the word לו *lo*, is truly translated, *to him*; but in the following verse, instead of using the masculine pronoun singular in the same word, as they connected יהוה *Jehovah*, with שלום *shalom*, and applied it to the altar; they were under the necessity of using the neuter pronoun, though there is not a neuter in the language. So that the same word לו *lo*, with the same construction, which in the preceding verse is translated *to him*, is translated *to it*, which should have been translated *to him*. This verse then, corrected by the accents, is perfectly consistent with the preceding, consequently with the intention of the sacred writer; it truly reads thus: *Then Gideon built an altar there unto the Lord, and the Lord called to him, Peace.*

III. Isaiah, xlix. 5. *Though Israel be not gathered, but it is expressly said in contradiction to this, that Israel shall be gathered.*—And Job. xiii. 15. *Though he slay me, yet will I trust in him.*—The first of these admits לו *lo*, which, as it is translated without attending to the accents, is contrary to truth.—The second reads consistently with the sense of the text, but the translators have altogether rejected לו *lo*, from the text; for which there is no necessity, it reads with greater effect, because it is far more expressive by retaining it. Therefore the learned will allow that the translators have done wrong by rejecting לו *lo*, from these, and many other parts of Scripture, while other writers by not attending to the accentual reading, and at the same time retaining the word, have introduced these inconsistencies, and contradictory passages. For the learned Hebraist is aware that it is not possible to know the *propositions* in a verse, whether one, two, or more, nor is it possible to know when that illustrative part of language occurs, a *parenthesis*, without the accents.

The reader, by turning to my article on the *absolute integrity of the Hebrew text*, in No. XVI. will be convinced of the errors committed by those who have, in contradiction to obvious facts there stated, so injudiciously declared, that the *rowels* were of a late date, not more ancient than the later Masorites 500 years after Christ. But the accents (without which it is evident the Scriptures in general cannot be truly translated) have very rarely been attended to in modern times. The ancient Hebrews, however, acknowledge their great importance. Jonathan, the paraphrast, who lived 40 years before Christ, says, “the accents are to the letters what the soul is to the body.” Rabbi Judah on the Mishna says, “It is not lawful to make any alterations in the passages which were not made by Moses, if all the prophets were equal to Moses, they had no power to alter a *letter*, or *point* of the law.”—And the ancient Rabbies who wrote the Zohar, about 100 years after Christ, say on that passage, *the wise shall shine*, “the wise are the letters, the lustre are the accents, like the soul in the body, for the accents of the law, are like a crown on the heads of the letters.”

The Talmud in Megilla, c. 4. on Ezra viii. 8. *They gave the sense*, says, “they placed the accents and made them understand the reading by them.”—And Aben Ezra, “the spirit of the Lord rested upon the men of the great synagogue, and they taught their posterity the sense

404 *On the Integrity of the Hebrew Scriptures.*

of every word by the vowels and accents." Three of the men of the great synagogue mentioned by Aben Ezra and the Rabbies, were the prophets Haggai, and Zachariah, and Ezra the scribe, who taught the people the true reading by the vowel points, and the accents. See Megil. c. i. fol. 3.; Kiddeschim, c. i. fol. 30.; Nedarim. c. 4. fol. 37. And the Talmuds, which were written at the beginning of the third century, speaking on this subject, say, it "gives the sense of the law."

I have given sufficient quotations from the ancient writings of the Rabbies, to prove that the accents were in use before the Babylonish captivity, as it will appear to the learned in the language, from the above passages, that this must have been the case. The inspired writers do not, as they are made to do in the translations, contradict each other, by saying in one part, *though Israel be not gathered*, while in other parts they have said, *Israel shall be gathered; thou hast multiplied the nation and not increased the joy*, while the same verse says expressly, that God had increased the joy, *according to the joy in harvest, and as men rejoice when they divide the spoil*.

They never could have been inspired to write words for which there was no necessity, words suppressed in the translation, but necessary to be translated, in order to give a true understanding of the Scripture, to silence the futile objections of deists, which derive their origin either from ignorance, or from a total inattention to the *vowels and accents*.

As the accents were most scrupulously attended to by the ancient Hebrews, and neither *letter, vowel, nor accent*, were ever altered by them, it is evident that the *accents* were not only known and in use when the law was given on Sinai; but as the Hebrew was the language of the most learned and scientific nations, the Egyptians, Chaldeans, Phœnicians, &c. it would show a want of discernment, to suppose that the language in which God gave his laws, laws which required an unequivocal declaration of his will, should be so framed as to admit of a *double meaning*, which must have been the case, if it had been deficient in the *vowels* that fix the meaning of words, or in the *accents* which determine the sense of the passage.

If the ancient Hebrews, in order to understand their own language, always read according to the *vowel-points*, and the *accents*, (as is shown above from the ancient writings of their learned men, and also in No. XVI. where it is proved from the books of the New Testament, that the apostles quote the Hebrew in Greek, and strictly adhere to the *vowels* and the *accents*): it will also be allowed, that there is no possibility of accounting for the manifest inconsistencies in all the European translations, but by attributing them to ignorance in the first translators, respecting these branches of Hebrew learning; the knowledge, and the use of the *vowels and accents*.

In this state has Hebrew remained among Christians from the dispersion of the Jews to the present day, and although some learned men have endeavoured to show the absolute necessity of attending to the *vowels and accents*, to obtain a true understanding of the Scriptures, so far has this knowledge sunk into oblivion, without attending

o *vowel* or *accent*, that, we see translation after translation, and quotation after quotation, sent forth with all the appearance of deep research, and profound knowledge of the original. I refer the reader to the translations of the book of *Job* and the *Canticles*, which have lately made their appearance.

I shall now say a few words to those who are, undoubtedly, anxious for the welfare of the Christian cause, but who have supposed that, on account of the contradictions in the translation, there is a necessity for the Hebrew Scriptures to be corrected, in order to reconcile those passages. These persons, in general, have harnessed themselves to the trappings of Drs. Kennicott, De Rossi, and others, who, as they could not reconcile the contradictions in the European translations, concluded that errors must have been committed by the translators, or by the transcribers in the earlier ages, and have left behind them voluminous collections of supposed necessary corrections. I would advise them not to be guided by such unfounded assertions, but to examine the original Hebrew, lay aside all commentators as authorities, and offer the Scriptures in their own native meaning to be *their own* interpreters. I have shown in a former number of the *Journal*, what dependence is to be placed on their knowledge of Hebrew. They have supposed that the novel doctrine of the points, as they were pleased to call it, was introduced at a very late period after the dispersion, and thus they have followed the opinion of Elias Levita, a German Jew, who lived in the 16th century, and had the confidence to assert, contrary to the opinion of his whole nation, that they were invented by the men of Tiberias. But, at that period, 500 years after Christ, "there were no universities, no schools in Judea, they were all suppressed and dispersed; no learned men were left there, capable of so great a work." But had this been the work of men, it would have required ages to accomplish it; and during this long period, from the creation to the time of the men of Tiberias, are we to suppose, as no word can be articulated without vowels, and as the various lectiones do not occur in succession in any word in the Hebrew, that they put in vowels at random, or interpreted their inarticulate consonants, by looks and motions? This was done, according to Elias Levita, "without the knowledge, advice, or assistance, of the most learned Jews at the flourishing university at Babylon, and universally received every where." It might be asked of Drs. Kennicott and De Rossi, how they could suppose it possible to make their proposed alterations without the knowledge of the Jews in any of the nations on the continent? Would not such a proceeding be immediately detected? And if it be not possible at this remote period of their dispersion, it would surely apply with greater effect at that early date. But so particular have the Jews been, in all ages, since the time of Moses, that they would never suffer one *iota* or *little* to be altered. No man, who thinks rationally on the subject, can suppose that the congregated body of the fathers, or elders, *who overlived Joshua*, would alter any part of the sacred autograph, but that they delivered it pure to their children's children, who, according to divine appointment, have most scrupulously preserved the *letters, vowels, and*

406. *On the Integrity of the Hebrew Scriptures.*

accents, to the present day. One of your correspondents has asked, "what peculiar circumstances have preserved the Jewish Scriptures from the ordinary casualties of copyists and the corrosions of time?" No peculiar circumstances were necessary except the circumstance of the divine appointment of a whole nation, ordained to be the guardian of the sacred *letter, vowel, and accent*, for ever. I might ask, as I have in another place, "what peculiar circumstances have preserved the" writings of *Hesiod, Homer, and Euclid*, for 3000 years? are they not the same now as they were in the time of those writers? "the casualties of copyists, and the corrosions of time," have not affected them! there has not been any alteration in the original text of these writers. Nor was it possible, because the eye of the learned world was upon them in all ages, which would soon have detected any attempt of the kind, and would have ruined the character of the interpolator. On this ground alone, we are certain that the present original Scriptures are pure and uncorrupted, because a whole nation has been appointed the guardian of the letter from the time it was given to this day. It is not possible for any reflecting Christian, who believes in the particular providence of God, to doubt that he has preserved the original, not only from, "the casualties of copyists, and the corrosions of time," but also from the universal efforts of all the Pagan nations, the *Babylonians, Persians, Grecians, and Romans*, who strove with the whole power of their empires to destroy the sacred records. What, but a peculiar assemblage of providential circumstances, could effect it?

These nations, in order to destroy those records which condemned their idolatrous practices, destroyed the government of the Jews, carried them into captivity, subjected them to the oppression of the heathen, and finally drove them from their own country, and dispersed them among all the nations, as had been foretold in the divine record for 1500 years. On this account it is that the Scriptures are justly called SACRED, because, neither the "casualties of copyists, the corrosions of time," nor the most energetic exertions of Pagans and Deists, have been able to destroy them. The original Hebrew Scriptures have always been in their possession, have been daily read in their synagogues, and in their families, and as they were commanded, they have taught them to their children to this day: and notwithstanding that their powerful enemies, the *Babylonians, Persians, Grecians, and Romans*, are sunk in eternal oblivion, they remain a distinct people, agreeably to the divine declaration. Hence they have preserved their language, their religious laws, and ordinances to this day; no alteration could take place in their language, it has always been a living language.

But when we seriously consider that the Bible is the word of God, who governs the most minute concerns of this world by his providence, can we doubt, that he, who gave the Scripture for a rule of life to man—who commanded his followers to search this very Scripture, from which he himself taught, and preached, has preserved it pure to this day? To suppose the contrary, would be to conclude that the Bible is not the word of God, and that God does not govern

the concerns of man by his providence. It would be asserting, in plain terms, that the Scriptures have been mutilated by "the casualties of copyists, and the corrosions of time," which, if admitted, would render the words of Christ of no effect; because those Scriptures which he commanded to be searched, would become the work of man; and liable to similar objections in every age and nation till, perhaps, not a vestige of the original Scripture was to be found. What good can such writers propose to the present generation and to posterity, by inculcating doubts in the minds of the public as to the purity of the sacred original? Did they consider, how they expose the religion of the Bible by such a conduct, they would not so incautiously lay open the Christian cause to the attacks of Freethinkers, who will readily join them in their attempts to weaken, or destroy the genuineness, or authenticity of the original Hebrew scriptures.

It has been often asked, how have we various readings? The reason is obvious; after the dispersion of the Jews, Christians in the early ages of the church began to produce copies of the Hebrew Scriptures, and not being acquainted with the Hebrew language, as appears in their writings, produced spurious copies. This accounts for the different readings resorted to by those who bring this forward as an objection. Hence the translations of the *Septuagint*, *Arabic*, *Coptic*, *Ethiopic*, *Syriac*, and the *Vulgate*, (which does not deserve to be called a translation) wherever they differ from the original Hebrew, are spurious, and ought to be rejected. Let objectors examine the authorised copies in use among the Jews, which have been handed down to them from the time of their dispersion, and they will find that they all agree; there are no different readings, consequently they must be the same as the autograph of Moses.

It has been the custom of some of your learned correspondents to quote the objections made by Dr. Kennicott, where he has supposed that there was a necessity to correct the original Hebrew Scriptures, and thus they have been led into serious errors. I have had occasion to make some remarks on this attempt to *improve the word of God* by the inventions of man, and will again refer the learned and unprejudiced reader to some of the Doctor's proposed *mendings* Exod. xv. 2. *יְהוָה חֲמַתִּי וְזִמְרָתִי* *my strength and my song is the Lord*. He says that *חֲמַתִּי* *vezimrath* "being irregular, should probably be *חֲמַתִּי*. Agreeably to the Chaldee, Arabic, and Vulgate versions, the *god* is necessary to *חֲמַתִּי*, four of the six valuable MSS. agree in reading it so." But this is a weak argument in support of the authority of these MSS. If a hundred MSS. or a hundred translations were found to agree in reading it thus, are we to ruin the sense of the passage on that account? The English translation is consistent with the original, except in the transposition of the word *יְהוָה* *jah*, and the possessive pronoun improperly added, which does not occur in *חֲמַתִּי* *vezimrath*. The true translation of this passage evidently shows that we have no occasion to adopt such corrections as Dr. Kennicott has proposed. The literal translation is; *My strength*,

and song, is JAH. If Dr. Kennicott and his followers had been competently skilled in the language, they would have known that the possessive pronoun 'yod, was not at all necessary to זמרת *zim-rath*, for as it occurs in נצי *nazi*, 'my strength,' and as the ו *vav*, conjunctive is prefixed to the following noun זמרת *zim-rath*, it connects the pronoun, in sense, therewith. Who would suppose, when the clause is translated as it literally stands in the Hebrew, *my strength and song is Jah*, that *my song* is not understood, as well as *my strength*? It is far more elegant and expressive, there is no tautology in the Hebrew Scriptures: but Dr. Kennicott has been induced to give what he calls, a necessary revision of the *Hebrew Scripture* from the English translation of this clause. The accents on נצי *nazi*, and נצי *jah*, confirm this reading; to which I refer the Hebraist.

By the same objector, and others who have copied from him, we are told that "ביום ז' *in the SEVENTH day*, in the present Hebrew copy, is *probably* corrupted from ביום ו' *in the SIXTH day*, as the Samaritan, Greek, and Syriac versions." But Dr. Kennicott, and your correspondents who have supported him, ought to have known that the clause is not ביום ז' *in the SEVENTH day*, that is, with the numeral written with the seventh letter of the alphabet, ז *zain*; but that the ordinal numbers are used, as they always have been, in the Hebrew Bible, that is, they were always written at full length to avoid error, thus, ביום השביעי *in the SEVENTH day*, ביום הששי *in the SIXTH day*.

The learned and the intelligent, whether they understand Hebrew or not, must readily grant, that such mistakes as these, made by those who boldly write, and declare that there is a necessity for the correction of the Hebrew Scriptures, cannot easily justify their assertions. Thus, by erroneously concluding that irregularities and inconsistencies have been "foisted" into the original, they have presumed to find fault with the pure Hebrew, and have labored to corrupt the word of God, by substituting the bold additions of the Greek, Arabic, Samaritan, and Syriac translators, whose versions were made after the dispersion of the Jews, when the Hebrew language was but little known among Christians.

Before I conclude, I may be allowed to say, that in this day of Biblical inquiry, an attempt to reconcile those numerous contradictory parts of the translation, which have been brought forward to invalidate the truths of revelation, will, I trust, be very acceptable to all ranks of Christians. It will give no small degree of pleasure to the admirers of the divine records, when they know that there are no contradictions in the original Hebrew, though they are to be met with in the translations, and that when such passages are truly translated, they are perfectly consistent with reason and the intention of the sacred writer.

J. BELLAMY.

ON BENTLEY'S CALLIMACHUS.

To the EDITOR of the CLASSICAL JOURNAL.

How must petulance and ill-manners abound, when they overflow without the smallest provocation! In your tenth No. (p. 287.) I wrote a short article to suggest that a certain edition of Callimachus, &c. called Bentley's, was not the work of the great Bentley. It turns out that I was so far right; and, by the help of the worthy Nichols's very useful collection of literary facts, it is now ascertained that the real editor was the Rev. Thomas Bentley, one of the nephews of the great critic. (See Nichols's Literary Anecdotes, Vol. iv. p. 491, note.) So far is very well; and we might mutually rejoice that a common error has been refuted.

But your correspondent, S. S. I., chose to give himself the air of ridiculing my reasons; though they were, in fact, very good; and his own objections very foolish. I argued,—

1. That Bentley was not likely to publish a classic author anonymously, at the very close of his life.

2. That he was not likely so to praise himself as he is praised in that edition.

3. That he was never at Rome, as that editor declares he had been.

Now, S. S. I. not being able to perceive the difference between publishing a classical book, and such a work as the *Phileleutherus Lipsiensis*, cannot see the first improbability; and thinks that the two other circumstances may be accounted for by the desire of concealment. Really, if a man cannot see why an author of established fame should not wish to conceal the very circumstance which would stamp the chief value on his book, it is hardly worth while to tell him. Or if, assigning no probable reason for such concealment, he can suppose that such a man would invent false insinuations for the sake of making it effectual;—nothing can be seen in such a supposition, but the strange perverseness of the supposer's mind. Why Bentley wished to conceal, at first, his being the author of the Phil. Lips. we all know, except perhaps S. S. I.

On my conjecture about Dr. Warren, I laid no stress; and any one who was not determined to misunderstand, might have sup-

posed that I spoke of the similar appearance of the two books; not the resemblance of the title-pages, which, as belonging to different works, must announce different things. Now, if S. S. I. does not know that a resemblance in the form and typography of a book is more evidence of a particular editor, than a vellum binding, he has very common things to learn relative to books, notwithstanding his conceit. That the matter of the edition in question is unworthy of the great Bentley, I thought as well as he; but I hoped to rest the fact upon reasons less likely to be misapprehended by perverseness. Here, I own, I was mistaken. T. Bentley's edition of *Cicero de Finibus* I had not seen; otherwise I might possibly have thought of him as editor. This conjecture certainly accounted best for the name of *Bentley* being always currently attached to the edition.

But your *learned* correspondent cannot finish the subject without falling into another mistake. Speaking of Dr. T. Bentley's editions of *De Finibus*, *Cæsar*, and *Callimachus*, he adds: "these, unless we mistake, are the *only* classical works published by the Doctor's nephew." Then, what is the meaning of these words of his informant, J. Nichols, in the very note from which he drew his other facts? "May 21, 1713, was advertised, in a neat pocket volume, the most correct and beautiful edition ever yet printed of Q. Horatius Flaccus, ad nuperam Ricardi Bentleii editionem accuratè expressus. Notas addidit Thomas Bentleius, A.B. Coll. S. Trinitatis apud Cantabrigienses alumnus. Cantab. typis Academicis, impensis C. Crownfield?" S. S. I. will say, perhaps, because he is a disputer, that this edition, though advertised, was never published: but, as the edition stands fully recorded in catalogues, this subterfuge will not help him. The fact, then, is that Thomas Bentley published four, not three, classical books.

After all, what provocation could my former communication have given? I will venture to say that there was no arrogance in it; nothing that affected to be *elaborate*, as your correspondent sneeringly calls it. I had observed a common error, and I wished to correct it. I gave my reasons. If your correspondent did not like them, (as a distorted mind will seldom like right reasons) he might have given what he thought better: but why should he attack me, whom he knew not, and with whom he agreed on the main question?—I will tell you why: because he fancied he perceived an occasion for vain triumph over an unknown writer, and could not resist the temptation. This is the truth, let him disguise it as he will. N.

June, 1814.



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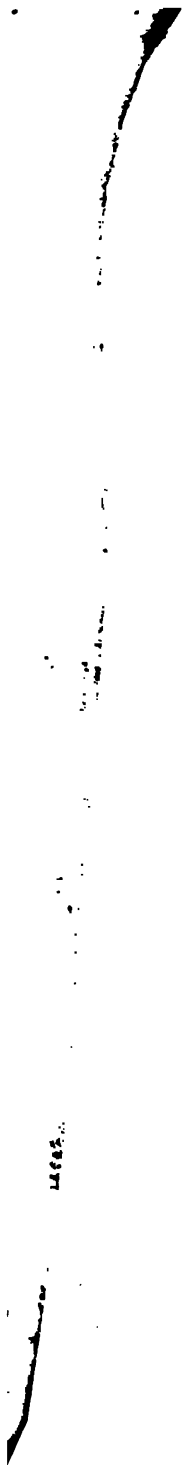
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PÆCIOLOGRAPHIA GRÆCA.

NO. II.

We have before given Mr. Hodgkin's Table of the various forms of the *Greek Alphabet* in different ages. The Abbreviations and Connexions, in eleven plates, will close the collection, three of which we give in our present Number.

BIBLIOGRAPHICAL INTELLIGENCE.

LONGMAN, HURST, REES, ORME, AND BROWN'S GENERAL CATALOGUE OF VALUABLE AND RARE OLD BOOKS, Part . for the year 1814, containing the class of "Auctores Classici et Miscellanei, Gr. et Lat." the greater part of which are works of considerable value, or extreme rarity. Price 1s.

The *Rape of Proserpine*, with other Poems from *Claudian*, translated into English verse, with Notes and a prefatory Discourse, by JACOB GEORGE STRUTT. In this translation it has been the chief object to display to the English reader, the peculiar beauty and richness of *Claudian's* muse; those pieces therefore, whose subject is too much debased by adulation and panegyric, are purposely omitted. Elegantly printed in small octavo. pr. 8s. 6d.

The *Latin and Italian Poems of Milton*, complete, translated into English verse, by the same. Elegantly printed in small 8vo.

NOTES TO CORRESPONDENTS.

We have received several letters, complaining of delay in the insertion of the favors of our Correspondents. We are grateful for them, and sensible of their value. But they have been lately so numerous, that they far exceed the limits of our regular numbers. We have therefore ventured *for once*, to print a Supplementary Number, which we trust will be found sufficiently interesting to justify the liberty we have taken. We throw ourselves on the judgment of our readers; after their verdict we shall not apply for a *new trial*.

The article sent by Mr. D. is too personal, not to say scurrilous. We well know that we do not refuse to admit criticisms on the communications of our contributors; and that we do not exclude severity, if it is conveyed in unoffensive language. We are as hostile as he can be to some of the opinions of the writer whom he attacks; but he must recollect that, in his communications to us, that writer has always respected the religion of his country.

We have been desired to insert the *Carmen Seculare* of FRIDER. LOTH; but we were checked in our wishes by the following line, among others:

"Una casas haurit, regum turres *que*, ruina."

See *Adversaria*, p. 589.

M. P. will not easily find *imperii* used in poetry as a word of

four syllables, or the first syllable in *reperit* short. His verses deserve in other respects great attention.

If *Homo Sum* states no objection in the course of a month, we will send his letter to another publication, in which he will more probably obtain satisfaction on the nature of his inquiry than in this Journal.

Our notice of the new edition of *Brotier's Tacitus* is unavoidably postponed.

We shall be obliged to any of our Readers to send us additions or corrections to the *Lists of Hebrew Grammars* inserted in our present Number, as it is more than probable that it is at present incomplete.

J. J. on the *Book of Jasher*, &c. in our next.

In our next we shall insert the article on the *Poetry of Professors Barrow and Duport*.

Conjectures on the Chronology of the Travels of St. Paul are unavoidably postponed.

On *Hebrew Criticism* in our next.

E. S.'s *Inscriptions* will form an interesting article.

Bibliotheca Gossetiana will be continued in our next.

Bentley's Emendation on Menander in our next. We have hopes of procuring from a Correspondent some remarks on Bentley, to form an Appendix.

A set of *Fables*, supposed to be Phædrus's, have been lately published in Italy, and reprinted by Renouard, in Paris, 1812, 12mo. pp. 40. We shall give them entire in one of our future Numbers. Spurious or genuine, they will be interesting.

De Æschyli Epodis Commentarius as soon as possible.

Literary Intelligence must be deferred to our next Number.

We have been promised by a friend a Collation of an ancient edition of Terence, unknown to Fabricius, Ernesti, and the Bipont editors. We believe it is the same with the one thus specified by Mr. Dibdin, p. 394. 2d Ed. *Terentius Guid. Juvenalis et Ascensii* [Lugd.] 4to. 1506. *Litteris Gothicis*.

In a future No. we hope that our correspondent will favor us with some remarks on Dr. Middleton's Observations respecting this disputed verse in his work intitled, *The Doctrine of the Greek Article applied to the Criticism and the Illustration of the New Testament*, London, 1808. 8vo. pages 632—53. Indeed we should feel ourselves greatly obliged to any Scholar, who would favor us with a notice of this work. Mr. J. Jones, in his *Illustrations of the Four Gospels*, has animadverted on it in terms of severity. We would direct the attention of any Scholar disposed to favor us with such a notice, to Mr. Veysie's Remarks on the Greek Prepositive Articles, and to the Observations on them in the *Monthly Review*, and also to a paper in the *Critical Review*.

Supplement

TO NO. XVIII.

OF THE

CLASSICAL JOURNAL,

FOR

JUNE, 1814.

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London:

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1814.

THE FOLLOWING
SCARCE TRACTS

ARE

INSERTED IN THE NUMBERS OF THE CLASSICAL JOURNAL

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-
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 - II. *A Chart of 10 Numerals in 200 Languages, with a Descriptive Essay* By the Rev. R. Patrick, Hull.
 - III. *Account of Herculaneum.* By the Rev. Mr. Hayter.
 - IV. *An Introductory Essay on the Prepositions of the Greek Language.* By Professor Moor.
 - V. Bishop Pearson's minor Tracts chronologically arranged.
 - VI. T. Falconer's two Letters On the Oxford Strabo.
 - VII. *De Græcorum Verbis in Regulâ flectendis; a C. S. G. Hauptmann.*
 - VIII. G. Canteri de ratione Emendandi Græcos Auctores, *Syntagma recens auctum.*
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 - X. *Oratio de Publicis Atheniensium Moribus, a Valckenaer.*
 - XI. Lamberti Bos *regulæ præcipuæ recentium.*
 - XII. Ruhnken's *Animadv. in Xenophontis Memorabilia.*
 - XIII. *Oratio de Linguae Arabicae utilitate, antiquitate, et præstantiâ; a Hyde.*
 - XIV. *De Ludis privatis ac domesticis Veterum: a J. C. Bulengero.*
 - XV. *Fontes quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat J. H. L. Meierotto. reprinted. This is from a scarce tract in folio. 1795.*
 - XVI. *Notarum Romanarum ac Literarum singularium compendiiq; scriptionis in antiquis codicibus et monumentis obvi Interpretatio, ex variis auctoribus collecta.*
 - XVII. *Fragment of Longus—with Latin Translation.*
 - XVIII. *Oratio de Constitutione Tragædiarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda.*
 - XIX. *Remarks on the Miscellaneous Observations on Authors Ancient and Modern.*
 - XX. *An answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus.*

CONTENTS OF SUPPLEMENT

TO No. XVIII.

	PAGE
O BSERVATIONS on the Geography of Susiana. By WILLIAM VINCENT, D. D.	449
Sophocles corrected and explained	465
Notice of Chr. Andr. Teuberi Tractatus philologico-exegeticus de Utilitate Linguae Anglicanae in explicatione S. Scripturae ex Pericopis, vulgo, Evangelicis vernaculae Versionis cum Anglicana et Fontibus demonstrata. Lipsiae, 1731, 12mo.	466
Notice of Diodori Siculi Bibliothecae Historicae Libri qui supersunt e Recensione Petri Wesselingii, cum Interpretationibus Lat. Laur. Rhodmani atque Annotationibus Variorum integris, Indicibusque locupletissimis, Nova Ed. cum Commentationibus III. C. G. Heynii et cum Argumentis Disputationibusque Jer. Nic. Eyringii. Biponti, 1793—1807, in 11 Vols. 8vo.	471
Greek Translation, by Professor Porson, ...	473
Notice of Vetus Testamentum Graecum cum variis Lectionibus. Editionem a Roberto Holmes, S. T. P. R. S. S. Decano Wintoniensi, inchoatam continuavit Jacobus Parsons, A. M. Tomi secundi pars tertia. Oxonii, 1813, ...	475
Biblical Criticism, on 1 John, v. 7.	479
On the Greek Article, ...	481
Biblical Criticism, ...	482

	PAGE
Herodotus amended, ...	490
Collatio Codicis Harleiani 5674, cum Odyssea Editionis Ernestinæ 1760, No. II.	492
Notice of Aulus Persius Flaccus. Textum recensuit Fr. Passow. In usum Prælectionum. Lipsiæ, 1808. 8vo.	501
Cambridge Tripos Papers for 1808 and 1814, ...	503
Glossary to the Tripos Paper for 1814, ...	513
Bentley defended from a charge of Plagiarism, ...	520
Notice of Robinson Crusœus. Latine scripsit F. J. Gof- faux, humaniorum literarum Professor in Lycæo Impe- -riali. Paris, 1813, ...	522
Momi Miscellanea Subseciva, No. 1.	525
On the conformity of the Greek, Latin, and Sanskrita Lan- guages, No. II.	529
Hebrew Criticism, ...	538
Notice of Chronological Retrospect, or Memoirs of the Principal Events of Mahomedan History; from the death of the Arabian Legislator, to the accession of the Emperor Akbar, and the Establishment of the Mogul Empire in Hindustan. By Major D. Price, of the East India Company's Service. London, 1811, ...	546
Serenissimo Arausiæ et Nassaviæ Principi, Gulielmo Fre- derico, Totius Belgii legitimo Domino, cet. cet. cet. <i>Latin Poem</i> , ...	551
Manuscripts, Classical, Biblical, and Biblico-Oriental, No. IV.	554
Concerning Egyptian Idols, ...	559
Conjectura de Hesychio Milesio, ...	585
ADVERSARIA LITERARIA, No. II.	588
Remarks on a Work entitled Observations on the Topo- graphy of the Plain of Troy by Major James Rennell, F. R. S. &c. &c. &c.	605
Journey to Persia, by Signor Dr. Salvatori, ...	615

SUPPLEMENT
TO N^o. XVIII.
OF
The Classical Journal,
FOR JUNE, 1814.

OBSERVATIONS
ON THE
GEOGRAPHY OF SUSIANA.

BY WILLIAM VINCENT, D.D.

THE Geographical Memoir of the Persian Empire, published last year by Mr. M^cDonald Kinneir, and accompanied with a map by Mr. Arrowsmith, opens a field of information little explored by travellers from Europe, and described very imperfectly both by ancient and oriental writers.

The vast tract of country between the Indus and the Tigris comprehends so large a proportion of desert towards the province of Seistan, on the north, and such a line of desolation towards the coast of the Indian Ocean, on the south, that there has been little to attract the curiosity of travellers, or the adventure of merchants, our best sources of intelligence; and armies have seldom traversed it, but with the view of more distant conquests beyond the Indus.

Alexander, Timour, Humaioon, and Nadir Shah, all advanced either by a northern or an intermediate route; but Alexander only (if we except the fabulous accounts of Dionysus and Semiramis) had the fortitude to hazard a march through the burning sands of Gadoria on his return, or the wisdom to explore the ocean on that desolate coast, by committing his fleet to the guidance of Nearchus.

To illustrate the course of this fleet was impossible, previous to the survey of the coast by Commodore Robinson, in 1774, under-

taken by order of the East India Company, from Bombay; and happy am I to find, that, by comparing that survey with the route of Captain Grant, and the other routes inland, directed by Sir John Malcolm, and specified by Mr. M'Donald, I have conducted Nearchus from the Indus to the Gulph of Persia, almost without an error.

An additional pleasure it would have been, if the geography of Susiana, which I had traced out from all the authors, ancient, modern, and oriental, that I could discover, and corrected with great attention in my second edition, had coincided with the account of Mr. M'Donald, derived from a personal visit to that province. But this, in one respect, was not to be required of me; for there were, when I wrote, no data in existence from which it was possible to trace the course of the rivers inland. Their source from the mountains, their order and succession, their issue into the Gulph of Persia, were easily obtainable; but by what lines they passed through the intermediate country, there was no authority in the ancients to decide, no maps to be depended on, no modern travellers to correct the mistakes or variations of the learned, who had embraced different opinions upon the subject.

If Mr. M'Donald is right in his description of the rivers and their courses, still he laments himself (p. 104) that he cannot reconcile his account with the geography of the ancients. I must not say that his own account is incomplete; neither am I in the habit of questioning the veracity of any traveller, when he has actually visited the country which he describes. I concede likewise, that throughout the whole work of Mr. M'Donald, there is the strongest evidence of his attention to truth, unbiassed by prejudice or partiality; and every reason to be persuaded that in the parts, which he did not personally explore, his information is derived from the best sources that were accessible.

But in the province of Susiana, as I am most ready to acknowledge my own errors, so I hope it will give no offence to Mr. M'Donald if I suggest to him that there are difficulties still remaining, which neither his book nor his map have completely removed; and that his reasoning has not yet convinced me that the Susa of the ancients can be identified with the modern Sus.

Upon the rivers of Susiana there is no longer any dispute between us; for his map, which gives a second source on the west to the river Eulêus, not only corrects the principal error I have committed, but reconciles the apparent discordance of the ancient historians. Some of these, it is well known, had reported that the Kings of Persia drank no water^a but that of the Eulêus; others

^a The Persian Ambassador in 1810 said that water from the Karoon, or Eulêus, was still carried to Basra.

ted the same honor to the Choaspes; the conclusion there-
as, that the two names belonged to the same river. I had
tured¹ that the Eulêus had two sources; but finding no au-
to confirm this supposition, I was necessitated, in detailing
rch of Timour, to place Dez-Phoul on the Eulêus, although
reality on the western source, which I now consider as the
pes.² For this information I feel myself much indebted to
M'Donald.

the western source he calls the Ab-Zal; the same name which
is in the Commentaries of Timour; and he again gives this
two sources, one in the mountain of Shutur, and the other
of Louristan (p. 96); they form a junction three days'
y north of Dez-phoul, and fall into the Karoon, or Eulêus,
ndekeel, eight farsangs, or four-and-twenty miles, below
r. (p. 86.) From this account we collect, that both these
s, rising out of the chain of mountains which surround Susi-
ave their origin in Media. But still the Ab-Zal cannot be
er of Susa; for whatever name that river is to bear, it must
ree properties; that is, it must rise in Media, it must pass by
ital, it must communicate with the Gulph of Persia. Now
b-Zal has but one of these properties; it does rise in Media,
does not pass by the capital, (if Sus is to be assumed for Susa),
not communicate with the Gulph directly, but by the inter-
a of another river.

the Karoon, therefore, is the true Eulêus, for Mr. M'Donald
f says it rises from the mountains of Louristan 22 farsangs
f Ispahan, out of the same hill as the Zeinderood or river
ahau, but on the opposite side. This should be the Susiana
ut Mr. M. calls it a Median River, (p. 103.), and this stream
g so near the capital as to embrace it, the capital Susa must
Shuster and not at Sus, for if Sus be assumed for the capital,
b-Zal does not approach it nearer than seven or eight miles,
M'Donald's own account. I refer the whole to the testi-
of Pliny,³ Ptolemy, and Dionysius.

bird river, called the Kierkè by other writers, the Kerah or
sou⁴ of d'Anville and Mr. M'Donald, is by him assumed

¹ Ancient Commerce, Vol. I. p. 448.

² It seems placed indifferently on the Eulêus or Choaspes by different

ny, lib. vi. c. 16. Eulæus ortus in Media. Dionysius: *Χαΐσπερ Ἰλκων*
ἔσθ', lin. 1073.

³ must be a corrupt reading, unless it mean only strange, or foreign.
ius reads, *Μηδὶ, ὡς ἴδωρ.*

⁴ ra-sou signifies *black river*, and Mr. M. says it is a furious stream; if
haps turbid, and not likely to become the favored beverage of kings.

for the river of Susa, as passing by Sus; but this, I think, would not be called a Median river, either by ancients or moderns; neither, if it were so called, would it answer the purpose, for it issues into the Tigris,¹ and does not fall into the Gulph of Persia. It is true that it rises beyond the mountains, but in a province which, I imagine, would have been called Korduênè² by the ancients, as it is styled Kurdistan by Mr. M'Donald; which, though comprehended sometimes in the general name of Media, is so peculiarly distinguished by the origin, genius, and manners of the inhabitants, that the district would rather have been specified, than the province at large; for the natives are the Kurds, the Kardaces of various authors, the Kardookhi of Xenophon, so celebrated as a race of plunderers in all ages, as to give a prevalence to the name of the country which they possessed. But on this more hereafter.

At present I shall pass with Mr. M'Donald to the eastern rivers of Súsiana, called the Koprátas, the Pasitígriis, and the A'rosis, and known to oriental writers by the respective names of the Khootookhankende, the Jerahi, and the Tab or Endian; for however incorrectly I may have traced the course of these streams, in regard to their order and succession we are both agreed.

The Koprátas and Pasitígriis³ unite with the Eulêus, and issue into the Gulph of Persia by the same mouth. This is a point on which the Greek and Persian geographers are agreed, and is confirmed by Mr. M'Donald: he differs only from the Voyage of Nearchus in giving their respective courses, but not in their order or succession: his distance, however, between the Eulêus and the Pasitígriis corresponds with the account of the Greeks and the Persians; he states it at ninety milés; a space which a Tartar army of horse might pass in three days, and a Macedonian army⁴ of horse and infantry might traverse in four: and these are the marches attributed to Alexander and Timour, on their advance towards Persia, by their several historians.

But if Mr. M'Donald's map is correct, as it carries the ordinary road from Shuster to the A'rosis across the Koprátas⁵ and Pasitígriis, near the sources of those rivers, it is by no means easy

¹ According to D'Anville and Thevenot; but Mr. M. says into the Shat el Arab.

² Usually written Gordyênè.

³ There are six or seven streams that pass through the Delta, but these two join the Karoon before its issue into the sea.

⁴ They probably marched by night, as Antigonus is reported to have done by Diodórus, l. xix. c. 18.

⁵ Diodórus represents the Koprátas as 400 feet wide, and not passable without boats; l. xix. c. 18. 'ὅτι δὲ ἐν ταῖς κατέροισι πρὸς τὴν ἑσπέρην ἐστὶν ὁ ποταμὸς.

reconcile this with the navigation of the Pasitigris by the fleet of Ptolemy, as it is given by Arrian, or with the expedition of Antiochus, as recorded by Diodorus; for Antigonus was stopped by the Koprátes; and though he dispatched a small body of his forces across that river, when they were attacked by Elimenas he could not support them from his main body; and upon their defeat, he was forced to retreat over the mountains on the north into Media. Such an event does not correspond with the impediment of an inferior stream near its source, nor with the account of Diodorus. Mr. M'Donald, however, though he says in one place that this stream is fordable for ten months in the year, (p. 105) allows in another, that at some seasons it has a considerable depth.

The Pasitigris of the ancients corresponds no better with the account of Mr. M'Donald; for Diodorus¹ informs us, that its depth is equal to the height of an elephant, (that is twelve or fourteen feet) that it has a course of seventy miles from its source, that it is from three to four stadia (near half a mile) wide, and that it is frequented by fish and marine animals seldom seen in rivers. These are the circumstances that, I conclude, have compelled Mr. M'Donald to confess that he found it impossible to reconcile the actual appearance of the country with the account of the ancients.

The historians, nevertheless, are entitled to our confidence in their veracity, because the Greeks were not merely the transient visitors or conquerors of this province, but kept possession of it for between two and three hundred years; and during such a period, information sufficient must have been obtainable from travellers, merchants, military men, and writers, who had not only visited it, but resorted to it, and resided in it for the purpose of advancing their fortunes.

Mr. M'Donald does not acquaint us from what sources, exclusive of his own excursions, he has derived his intelligence; but one of those was conducted with such a rapidity, that it is impossible we should have cast more than a glance of his eye over the space that he traversed. His journal shows, that on the day he left Shuster, in order to visit Ram Hormoz, he fell in with a party of banditti, which he was obliged to encounter, when he had the good fortune to make one of the principal ruffians prisoner. With this man he ventured to come to terms, upon condition that the party which had assailed him should become his conductors on his expedition; and with this escort he galloped from Shuster to Ram Hormoz, near ninety miles, in one day. How much a man of intelligence and experience might observe in the course of twenty-four hours, I pretend not to ascertain; but as I give him as much credit for his veracity as his courage, I think he will not be offended

¹ Lib. xix. c. 17.

if I say, that the best and bravest man living cannot compare the acquisitions of a day with the general testimony of writers ancient and oriental. This, however, if I understand him rightly, was not the only time he travelled this road; for there appears a second expedition from the Shuster to Schirauze, in company with Mr. Monteith of the engineers, who took the latitude of several places through which they passed; this seems to imply a journey performed at greater leisure, and with better opportunity of making their remarks and inquiries.

I must *not* hazard the surmises of a recluse against the experience of a traveller; but I do strongly suspect that the modern road from Shuster to Persis must be different from the ancient line. This supposition, if admitted, would account for the different appearance of the rivers in the lower part of their course, and solve the difficulty; but I must confess that this conjecture, however specious, or even probable, is not supported by any written evidence.

One error more is all that I am charged with on this eastern boundary of Susiana; that is, placing the town of Raghian on the A'rosis, which Mr. M'Donald fixes at the Pasitigris or Jerahi. I can only plead in return, that Ebn Haukal (p. 96) writes thus, "The river Tab [or Arosis] issues from the mountains of Ispahan: and proceeds to Arjan;" and Al Edrissi (p. 126) makes the boundary between the provinces at the bridge Baccar, a bow-shot from Raghian. It is manifest, therefore, that Arjan and Raghian are the same, placed by both writers in the province of Fars, not in Susiana, nor on the Jerahi, but on the Tab. The Tab was moreover styled Ab-Argoun, or Ar Raghian, the River of Raghian, from the name of that town formerly, as it is now called the River Endian, from a place so named on its bank at present. I am only the publisher of this account; and, as I have given up my authors, if I am still punishable by law, I appeal to equity for my acquittal.

My observations must now be transferred from the eastern to the western boundary of Susiana, on the Shat al Arab. Here we are presented with four rivers, which arise in Kurdistan, and issue into the Tigris a few miles above¹ Khorna. Otter has specified the names of these streams, three of which join the Kierkè, and pass under that name into the Tigris. One² of these is undoubtedly the Gyndes of Heródotus, so humbled by Cyrus; but our concern is with the Kierkè alone, called Kerah by Mr. M'Donald, on which the town of Sus is situated, which, in conformity to the opinion of Major Rennell, he concludes to be the ancient Susa.

¹ Mr. M. says below Khorna.

² Most probably the Kierkè, which Mr. M'Donald calls a furious stream. p. 97. D'Anville supposes the Kierkè to be the Gyndes.

It may be presumption to dispute the authority of two writers so well qualified to pass judgment on such a question; but as their proofs have not yet produced conviction on my mind, if I maintain my own opinion with the respect due to two such eminent geographers, the controversy ought to be deemed an effort to ascertain the truth, without imputing it to the vanity of displaying erudition, or fomenting a wanton spirit of contention.

The first appeal I make from their decision is the course assigned to the Kierkè, sometimes called the River of Khoreniabad by Major Rennell. Instead of carrying this stream into the Tigris, in his *Geography of Heródotus* he makes it the source of the Eulèus, and conducts it into the Gulph of Persia. This supposition answers two purposes, for it gives a remote head to the Eulèus, corresponding with the Greek authorities, and leaves a passage open from the Gulph to Susa, which all the authorities, ancient and oriental, require. But it is advanced in opposition to the testimony of one witness, whose evidence appears to be incontrovertible.

A native of Basra, one of the sect called Christians of St. John, was furnished us with a plan of the environs of that city, for the purpose of ascertaining the residence and numbers of his brethren dispersed in the villages around. This plan is preserved in the work of Melchizedec Thevenot, and if it be referred to, the name of Kercha occurs at number 48, the Kierkè of the maps, the Keah of Mr. M'Donald. Mean as the performance of this native may be in point of geographical accuracy, the disposition and relative situation of the places and rivers mentioned, appears in correspondence with all that we know of the country at the present hour; and if the whole in this respect be right, it can hardly be wrong in a single instance. All the maps which I have seen, previous to that adapted to Heródotus, correspond with this of Thevenot in carrying the river of Khoremabad into the Tigris. What has induced Major Rennell to change this course of the river is not so manifest, except that the ancient Susa must be placed on the Eulèus; and therefore a different course must be given to the Kierkè, in order to identify it with that river. The modern Sus is on this Kierkè, and is not approachable by the Eulèus; but by the Eulèus Xerarchus sailed up to the ancient Susa, and from the same city Alexander sailed down to the Gulph of Persia.

In order to obviate this difficulty, Mr. M'Donald styles the eastern source Eulèus, which I consider as the Choaspea; but the name is disputable, and at present of no importance. This source, he says, is navigable up to Dez-phoul, and Dez-phoul is within ten or eight miles of Sus. He supposes, therefore, that Nearus came up to Dez-phoul, and that this was considered as arriving at Susa. But Susa was not at seven or eight miles distance from the river, whatever name it bears; it was *upon* the Eulèus;

and no city is said to be *upon* a river, when there is an interval of so many miles between. The modern Sus was and is *upon* the Kierkè, and the ruins, according to Mr. M'Donald, extend twelve miles inland from the bank of that stream : now it is only at the termination of the ruins that the interval is taken to Dez-phoul, and Dez-phoul is at the distance of twenty-eight miles from Shuster, which I contend, is Susa. To this it may be added, that if a city placed between two rivers touches one of them on the west, and does not touch the other at a less distance than seven or eight miles on the east, it will never be said to lie on the eastern stream, but on the western. This is precisely the site of Sus : it lies close to the Kierkè on the west, and then, after an interval of twelve miles, covered with ruins, its eastern boundary is still seven or eight miles distant from the Ab-Zal.

Let us consider, therefore, the distance from Shuster to Sus of thirty-five miles, added to the ninety miles from Shuster to Ram Hormoz, and then ask, how it was possible for a Macedonian army, consisting of infantry as well as horse, to march 125 miles¹ in four days, in such a climate as that of Susiana. But this is not all, for unless the Macedonian army was previously collected at the eastern wall of Sus, we ought to take our account from the centre of that city, and add six miles more to the former sum, making the whole 131 miles, or a march of nearly 32 miles a day for four days : an army of Tartars, Mahrattas, or Cossacks, may perform this, but for a corps of all arms, in such a country, and with no particular object in view, it was at least unnecessary, if not impracticable.

As Mr. M'Donald considers the whole difficulty of identifying Shuster with Susa as mere matter of conjecture, (p. 100) and the discussion as uninteresting, he will probably pay little attention to these minute particulars; but Major Rennell was evidently of a different opinion, for he thought, perhaps, as I do, that the investigation of truth, even in questions of curiosity, is a rational amusement to an enlightened mind, and that the reconciliation of ancient historians with each other, or of ancient geography with the modern, is a task worthy the labor of any one, who has made himself master of the subject.

¹ I have not inflamed but moderated this account, for Mr. M'Donald, at p. 57, says, he estimates the Farsang at 3½ English miles; and his route (p. 459.) gives 12 Farsangs from Shuster to Dez-phoul. Reckoning, therefore, by the route, it would be 45 miles, whereas at p. 99, he states it at 28 miles only, and I have taken the lower number in preference to the higher. I am not certain that Timour marched this in three days, for the interval given in Chereffeddin, is from the 19th to the 22d of April; if both days are to be reckoned inclusive, Timour employed the same time as Alexander.

What I had to say in answer to Major Rennell I have stated with all due deference to his superior acquisitions in the voyage of Nearchus, (Ancient Commerce, Vol. i. p. 447. 2d. edition.) It is a prolix disquisition, calculated only for such readers as take a pleasure in geographical research, and not necessary to be repeated upon the present occasion. I shall confine myself, therefore, to such arguments as Mr. M'Donald has advanced in favor of Major Rennell's theory, in which, though he says he leaves the decision to the reader, he evidently inclines the balance in favor of my opponent.

For first (at p. 104.) he quotes Diodorus in opposition to Quintus Curtius, respecting the distance from Susa to the Pasitigris, and Diodorus (Lib. xix. c. 17.) does undoubtedly assign only one day to the march of Eumenes—*ἄμνησεν ἐπὶ τὸν Θύγην ποταμὸν ἀπὸχοντα Σούραν ὁδὸν ἡμέρας*—by *Thygen* he means Pasitigris, as Wesseling has fully proved; but (Lib. xvii. c. 67.) this same Diodorus says of Alexander, *αὐτὸς δὲ . . . τετραταῖος ἐπὶ τὸν Θύγην ποταμὸν ἀπλῆκτο*—exactly corresponding with the words of Quintus Curtius, (Lib. v. c. 3.) *Rex quartis castris pervenit ad fluvium : Pasitigrin incolæ vocant*. Now it is well known, that Diodorus, in tracing the history of Alexander and his generals, in different parts of his work followed different authorities; to reconcile him, therefore, to himself, we must either suppose, that in the 19th book his text is corrupted, or that it is derived from a corrupt source.

If this citation of Mr. M'Donald's had led to no ill consequence, I should hardly have adverted to it; but it has induced him in another passage (p. 105.) to turn the *Koprátas* of Diodorus into the Karoon or Eulêus of Shuster, and the Kerah or Kierkè into the Choaspes: to this expedient he was forced, in order to make his theory consistent; but if Susa stood upon the Choaspes, (call it Eulêus Ab-Zal, or Karoon, as seems best,) the Kerah can never be converted into the Choaspes, until its stream shall be turned into the Gulph of Persia, instead of into the Tigris—and this Major Rennell plainly discovered.

This is not all, for the Eastern rivers are three; three by the march of Timour as well as that of Antigonus; but one of these must be suppressed, in order to reckon the *Koprátas* for the Karoon—and this must be done, not only contrary to the testimony of Diodorus, but of Strabo likewise, for his language is, *μὲν γὰρ τὸν Χαοάσπην ὁ Κοπεράτας ἵστί καὶ ὁ Πασίτιργις*, (p. 1034. Oxford edition)—that is, the *Koprátas* is not the Choaspes, but a river to the eastward of it; and if Mr. M'Donald acknowledges that a Choaspes is necessary to give the site of Susa, Susa and Shuster must be on the same stream, whether called Choaspes, Eulêus, or Karoon.

The intricacy of this question, and the disputes of the learned, may be seen at large by consulting the notes of Freinsheimius on Q. Curtius; and the ancient authorities, as well as the modern, are much perplexed, from the little knowledge of the interior obtained by both. Ptolemy had learned nothing of a Kierkè—Pliny has confounded the Pasitigris with the Tigris, or rather with the Shat¹ al Arab—Salmasius has mistaken the same river for the A'rosis—Cellarius could not discover the Mosêus, which is the Khore Moosa,² the issue of the Karoon. The first real dawn of light is the march of Timour, in Chereffeddin; but from that I could discover only the order of the rivers, not the line of their course—to Mr. M'Donald I am indebted for the first genuine information, and I acknowledge the obligation with gratitude. If I controvert his system, I do it with diffidence in my own conceptions, and whenever I see reason to alter my opinion, I shall embrace conviction as readily as I have labored in the investigation of truth.

A second argument, Mr. M'Donald derives from the extent and nature of the ruins at Sus; they stretch, he says, over a space of twelve miles, in the form of mounds and broken ground, like the ruins of Babylon, and consist of bricks and tiles, but no stone. Upon this I should observe, that the extent does not seem so singular as the materials, for when Susiana was a favored province, and the treasures of the empire laid up at Susa—when the sovereign visited it annually—when commerce and agriculture were protected, and communications opened by natural and artificial water-conveyance—it is not extraordinary that many extensive cities should grow up, under a fostering government, as we learn from History they did.

But the materials, of which the ruins remain, do so far correspond with a passage of Strabo, (p. 1032. Oxford edition,) adduced by Mr. M'Donald, (p. 104.) that if I could reconcile my conceptions to the locality, I should have little to invalidate his conclusion. Strabo certainly does say, that the city was built of brick; and it is well known that Shuster was, and is, built with stone. To this, I have only another inconsistency to object in favor of Shuster, which is, that it stands on an eminence, as Susa ought to do, and that Sus is on a plain. But a stronger objection is, that Strabo's is only hearsay evidence, *καθ' ἑσπερ εἰρηκασί τις*. This, however, I would not insist upon, if my first argument for the locality did not appear to me as a demonstration. The extent, however, of Sus is of little importance, as Mr. M'Donald allows

¹ After the junction of the Euphrates with the Tigris, the united stream is called the Shat-al-Arab, till it issues into the Gulph of Persia.

² An hundred years ago the passage to Basra and to Shuster was made by this Khore. Khore means a *division* of the Delta, formed by a stream.

Shuster was a city of vast extent, and no trifling magnificence; if this can be said of it now, what may we not attribute to it when it was formerly one of the capitals of the Empire? It does not appear, by a reference to Mr. M'Donald's disquisitions, that he anywhere notices the work of Chereffeddin; it is regretted, that this author never attracted his attention, but the detail of Timour's march, which he has given, is in correspondence with that of Antigonus in Diodorus; and the authority of Chereffeddin is unquestionable. Adulation and flattery, in respect to his hero, he may justly be charged with; his journal of the progress of the army is taken from the registers of Samarcand; and the registers preserved there, it is known, were drawn up from the dispatches regularly transmitted by the secretaries, who attended the army for this purpose, and seem intitled to the same credit as an English Gazette.

From this account it appears, that Timour was at Dez-phoul on the 16th of March, 1403,^a and that he reached the Dankè on the 18th.—Tchar Dankè expresses the *four cuts*, derived from the Eulèus, which encircle Shuster west; after crossing which, he entered the city, and remained there till the 19th of the following month; on that day he passed the Dou-dankè, or *two cuts*, which encircle Shuster on the East; and he reached the Koorookhan-Kende, and arrived at Ram Hormoz on the 23rd. Now, as Mr. M'Donald agrees with me, that the river of Ram Hormoz is the Pasitigris of the ancients, he must admit that the Dou-dankè is the representative³ of Eulèus, the Khan-Kende of the Koprátas, as well as that the Jerahi, or Ram Hormoz, is the Pasitigris.⁴ These three rivers

the authority of these Archives, see the report of Arabsia, who, the professed enemy of Timour, bears this noble testimony to his truth—Nec [Timour] ex iis quicquam detrahebat aut exaggerabat, sed eo hanc intendebat utilitatem, ut qui res ipsius ignorarent, eas æsentes haberent. (Arabsia, tom. iii. pp. 783 et 857. Ed. Manger.) As regard to veracity may be collected from Timour's own Institutes, he was the greatest author of oppression, rapine, and slaughter, the world ever saw, except Zingis Khawn and one more.

There is a confusion of ten years in the Chronology of Chereffeddin.

Its representative as derived from the main stream.

As I am, I must confess, some difficulties in the different accounts of M'Donald, Chereffeddin, and his commentator Petis de la Croix, which I am yet able to reconcile. According to Chereffeddin, Timour, after he crossed the river of Ram Hormoz, crossed two others, the Fei and the Ab

Of the Fei I cannot speak, it may be the small stream that goes to the Argoun, which I have considered as the Arrhegian or rather to the Jerahi of M'Donald, for he places Bebbegan between the Jerahi and the Tab; but Timour is said to have encamped at Argoun, after passing the Ab Argoun; if, therefore, this river is the

These are the very words of Arrian, and if, on the contrary, they can be applied to the progress of an army stationed at from thirty-six to forty-eight miles from Shuster, all probabilities must be rejected. It is true, that the same ambition which prompted Alexander to sail on the Indian ocean, induced him likewise to visit the Gulph of Persia; and he would not have preferred a shorter way into the Tigris, if it had been proposed; but a shorter passage for his shattered fleet, if he were at Sus, might have been found by the Kierkè, if navigable, and if that river communicated with the Mesercan, as it probably did; but without any such communication, the Mesercan was nearer Sus than the Hafar, and almost upon a line with it into the Shat-al-Arab; for a shattered fleet, the shortest way would be the best, and an inland navigation preferable to the great rivers; but that Alexander did not take advantage of this, is evident, for he went down the Eulèus *nearly* to its mouth—a circumstance which points exactly to the Hafar cut, and no other.

There is still one objection of Major Rennell and Mr. M'Donald's worthy of remark, and it is the last I shall notice. They report that the body of the prophet Daniel is buried at Sus, and not at Shuster:—to this it is easy to answer, that if he prophesied¹ at Shuster, it is no matter where he was buried; but the whole rests on a Mahomedan tradition, and the traditions of Moslems are as little to be depended on as the legends of our Christian saints. They have a similar tradition respecting the tomb of Ezekiel, in Mesopotamia, and a thousand tombs of their own Imaums, in different parts of the empire, many of whom had no more pretension to existence, than the eleven thousand virgins of the Roman Calendar. We may, however, not rest the merits of the case on this suspicion, but we have a right to state one tradition against another, and we can say, with truth, that there is no tradition more prevalent among oriental writers, than that Shuster is the oldest city in the world; the same tradition was current among the Greeks respecting Susa, so that if tradition is evidence, the chances in our favor are two to one: neither can it be proved, that Shuster is a modern city, built by Ardeshir Bebbeghan, upon a Roman plan, given by the Emperor Valerian, when his prisoner; nor would similarity of constructions still existing prove it, for Greek or Roman architecture was frequently copied in the East.—The Takti Kesra,² at Al Modain, and the ruins of Palmyra, are

¹ Daniel (c. viii. v. 2.) prophesied at Shushan Gnal-Aub al Ulai, upon the river Ulai or Eulèus.

² Takti Kesra, the throne of Khosroes, still existing at Al-Modain, the ancient site of Seleucia and Ctesiphon. A view of it is given in Ives's Travels.

the oriental style, but Greek or Roman; and Ardeshir may be assumed for the restorer of Susa, neglected by the Sassanian dynasty, as Sapor Zulectaf was the embellisher of it; either of them the founder of this capital.

his particular Mr. M'Donald labors under a great mistake, Arderian was not a prisoner to Ardashir,¹ [Artaxerxes] the son of the Sassanian dynasty, but to Sapor the First, his son; and if he had consulted the authors of the Universal History, they would have informed him, (Vol. ix. p. 281.) that the classical historians say nothing of Ardashir's building Shuster, but expressly that Sapor I. *restored* the ancient city of Susa. Sapor Zulectaf, surnamed Zulectaf, *beautified and enlarged* the city, and is named as the builder of the bridge or dyke below it, for the purpose of keeping up the water, and irrigating the country. To the same Sapor is attributed the dividing of the city into the six channels which inclose the city, and many other works; for he is a favorite character with Mirkhoud, and oriental writers, and considered, like Solomon, as the author of many magnificent structures, which owe their existence to his sovereigns.

I close my observations, and the controversy, I hope, for there is neither pleasure nor profit in returning to a disquisition which cannot be interesting or attractive, except to a few, who have acquired previous information on the question; but I am bound to defend my opinions till I am convinced that they are erroneous. To support what I have advanced, merely because I have it, is pertinacity, or a spirit of contention, which I hope is not natural to me; for though I am in the habit of not yielding even to the highest authorities without proof, yet when proof is substantiated, I have neither hesitation nor shame in retracting. All my compilations like mine in the closet, must be submitted to the test of experience. With this view I committed my volumes to the hands of several travellers,² navigators, residents in India, and my friends at home, from whom I have received a variety of communications, that have enabled me to correct numerous passages, as I have acknowledged in different publications since the publication. Equally ready should I have been to have given up my point in question between Mr. M'Donald and myself, if I had been determined by his arguments. What weight mine

ancient Universal History, Vol. ix. p. 217.

Universal History, Vol. ix. p. 287.

Captain Grant, who was murdered in Persia, carried my work with him, and commented on it: he held a more inland course than any traveller had preceded him, and the identical volume, which had accompanied me, was put into my hands by one of his surviving friends.

will have, others must determine—mine are numerous, but in the opposite scale I am sensible of one only that can affect the balance. For if the testimony of Strabo could be established, that Susa was built with brick, it cannot be represented by Shuster, where the buildings are of stone, and seem to have been so in all ages, from the quarries and excavations in the neighbourhood. These now serve for retreats in summer, to avoid the heats, and must have had the same origin as catacombs all over the world.

In this particular I acknowledge the advantage of Mr. M'Donald till I shall have obtained information, which may enable me to reply. I do not now think it a counterbalance to all the evidence on the contrary side; and I trust to his generosity, and the candor of the reader, that a liberal concession will not be converted into the acknowledgment of a final defeat. To obtain the truth, I am satisfied, is the object of both. For my own part, I will give one proof of my readiness to retract an error, for which, I trust, Mr. M'Donald will give me credit. In the interval between the publication of my second edition of the ancient commerce, and the printing my translations from the originals, Mr. Salt's Dissertation on the Adulitick Inscription appeared in Lord Valentia's travels; a single proof which he adduced was sufficient to convince me that I was mistaken, with a host of illustrious commentators, who had preceded me in the same path. I did not hesitate a moment in abandoning the defence of a disquisition, which had cost me much time and labor; but I do not call upon Mr. M'Donald to follow my example, for I believe he is as much persuaded on his part, as I am on my own. A *generous controversy*, without warmth or wrangling on either side, may produce a desirable conclusion; and if I take a different side of the question in the present instance, it ought by no means to be interpreted as derogatory from the merit of his work at large: for it contains a treasure of geographical intelligence in regard to regions the most obscure; and whether we consider the efforts of the traveller himself, the extent of Sir John Malcolm's plan, in directing the routes of his countrymen and the natives employed, or the munificence of the East India Company in appointing such embassies, and promoting such a spirit of discovery, it does equal honor to all the parties concerned, and reflects equal splendor on the British character, whether displayed in the advancement of science, or discoverable in its comprehensive views respecting the commerce and empire of the East.

SOPHOCLES CORRECTED AND EXPLAINED.

Quicquid dicam aut erit, aut non.

HORAT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AMONG some remarks lately published on Brunck's collection of the fragments of the lost tragedies of Sophocles, we are presented with the correction of one (the fifth in the list) from the ΑΛΗΤΗΣ. We give the passage as it stands in Brunck.

ἀλλ' ἀξίως ἔλεξας, οὐδὲ μὴν πικρῶς.
γῆνος γὰρ εἰς ἔλεγχον ἐξίον καλὸν
εὐκλειαν ἂν κτήσαιο μᾶλλον ἢ ψόγον.

The author of the remarks alters the two last lines thus ;

γῆνος γὰρ εἰς ἔλεγχον ἀξίον καλῶν,
εὐκλειαν ἂν κτήσαιο μᾶλλον ἢ ψόγον.

Which the learned and loyal gentlenen of the *Crown and Anchor* might or might not translate,

Who summons Kings and Princes to account,
Or right or wrong, 's a Patriot indeed !

We propose the following emendation ;

γῆνος γὰρ, εἰς ἔλεγχον ἐξίον κάλων,
εὐκλειαν ἂν κτήσαιο μᾶλλον ἢ ψόγον.

the sense of which is, *For a man of high birth and rank in life, by throwing himself open to conviction, is sure to reap credit for so doing, rather than blame.*

This is much nearer the common reading than the conjecture, given us by the author of the remarks. In the *Alcest.* 643. we have the line, ᾄδειξας, εἰς ἔλεγχον ἐξελθὼν, ὃς εἰ. The expression referred to here, I conceive, means precisely the same with the other ; the only difference being, that this is the language of common life, that a nautical phrase. Athens being a naval power, it is easy enough to conceive that expressions of this kind, as well as such as are *generally* connected with the idea of the sea, should creep gradually, first into colloquial, afterwards into studied diction. We give the following instances.

ἐχθροὶ γὰρ ἐξῆς πάντα δὴ κάλων,
κούκ ἔστιν ἄτης εὐπρόσοιστος ἐκβασίς.

Med. 280:

οὗτος γὰρ ἀνὴρ, ἢ μάλιστ' ἐκάμνομεν,
λεμνὴν πέφανται τῶν ἐμῶν βουλευμάτων
ἐκ τοῦδ' ἀναψόμεσθα πρυμνητὴν κάλων.

Med. 766.

Cl. Jl. Suppl. NO. XVIII.

VOL. IX.

2 F 2

μανίας τ' ἐκ' αὐτῆς τῆς, καὶ παιδοκρίτου
 φρονέει ταραχμῶς, καὶ πύλας σκεπτικαται,
 ὕμνου, κῆρυ, ζήνιζ ἐξίει κάλουν.

Herc. Fur. 835.

νῦν λῆι σε πάντα ἐξ κάλῃ ἐξίειαι σκεπτικῶ.

Equit. 759.

Our younger readers, for whose use solely we dwell so long upon the subject, are referred respectively to the Scholia on the first and last of the passages here quoted; and to Barnes on the Iph. Aut. 1244. The task of enumeration here would be endless. We shall content ourselves with the following examples. ἑριδος κλύδων. Hecub. 118. ἀπορον κλύδωνα κακῶν. Med. 363. κύμα χειρσαίνον στρατοῦ. κύματι φωτῶν. Sept. c. Theb. 64. 1076. βέματι φωτῶν . . . ἄμαχον κύμα θαλάσσης. Pers. 88. πρῶτον πύλας. εὐριμῶς πολυρρόδους. Sept. c. Theb. 2. 7. πῆξιν δόμου ἀντλῆ. Soph. Electr. 1290. βοόφωνος [Ἀχαιῶς.] Trachin. 13. βύθιον κακόν. Androm. 1097. εἰς σπῆν κύματος. Ion. 161. διὰ πόνων ἐναυστόδουν. Fragm. Euripid. πόνον ἐξηγνῆτες. Cycl. 281. ἀντίπρῳα βέλγ. Eurip. Electr. 846. οὐδὲς ἐκ κακῶν. Ion. 1509.

So we too, on the same principle, say; He *steers* his course—His fortunes are *going down the wind*—He *took the wind* of him—His affairs are *wind-bound*—He labors in his country's *wreck*—He has to *wade* through a *sea* of troubles—He *guides the helm* of the state—That is his main security and *sheet-anchor*. The following passages we give at length.

As it is a great point of art, when our matter requires it, to enlarge and *veer out all sail*; so to *take it in* and *contract* it, is of no less praise, when the argument doth ask it. Ben Jonson.

Margaret

Must *strike her sail*, and learn a while to serve;
 Where Kings command. *Shaksp.*

And sit at chiefest *stern* of public weal. *Shaksp.*

My intention, hearing not my tongue,
Anchors on Isabel. *Shaksp.*

For rhyme the *rudder* is of verses. *Hudibr.*

N. A.

NOTICE OF

Chr. Andr. Teuberi Tractatus philologico-exegeticus de
 Utilitate Linguae Anglicanae in Explicatione S. Scripturae
 ex Pericopis, vulgo, Evangelicis vernaculae Versionis
 cum Anglicana et Fontibus collatis demonstrata. Lipsiae,
 1731. 12mo. pp. 128.

THIS curious and not very common little book was sold at Dr. Gosset's sale; and we intend to lay a few brief extracts from it

the reader. (Teuber was also the author of the following bought by Dr. Routh at the same sale for seven shillings and sixpence, *Exercitatio de Martyribus Christianis*, Bruns. 1734.) Teuber in the preface professes to write his book not "ut inde fontibus Græcis lux affundatur, sed potius ad ostendendam artem anglicanæ versionis cum Græco convenientiam." "Hinc sibi fuit præstantium auctorum sententias vel producere, vel citare, vel meas quoque interdum conjecturas in medium proferre." Teuber then proceeds to point out some passages, where he receives Luther's version to be more accurate and significant than the English version. They are as follows :

Luc. xviii, 14.

ἀπαίνομαι—ἢ *ἐκκαίνομαι*, interpres anglicanus, 'justified rather than her,' 'vielmehr denn der ander.' Lutherus vero 'gerechtfertigt jenem' reddidit. Græcum ibi ἢ *ἐκκαίνομαι*, accuratius *per nem* exprimitur, quod *exclusivam* plerumque apud nos habet cationem ; cum *rather* ap. Anglos plerumque admittat *compa-* *m*, quæ tamen hic loci, plane non justificato Pharisæo, tolerat.

Matth. xxi, 7.

αὐτῶν, idem interpres, *upon them*, 'auf dieselben,' Lutherus *auf* transtulit. Secundum Anglicanum, discipuli Christum et et pullo imposuissent, quod tamen, recte intellecto loco *matthæo*, non est probabile : secundum nostram autem versionem pullo vectus est Servator, id quod vaticinio prophetæ magis consentaneum. Cf. quæ dom. Palm. circa hanc quæstionem data sunt. Ni græcum *ἐπάνω αὐτῶν* referre placeat ad vestipullos imposita, de quibus in commate antecedenti ; tum et Anglus interpres cum Germanico conciliari posset.

Luc. xvi, 6, 7.

Anglicana utraque vocabula *βάτοις* et *κόποις* interpres generatim *res*, 'maass ;' Lutherus sigillatim 'tonnen' et 'malter' exposuit. Talis quidem non est mensurarum orientalium cum occidentis convenientia, ut *cadi* et *medimni*, *tonnen und malter*, Germanicum, *βάτοις* et *κόποις* orientalium ex asse respondeant : verum interpres Anglicanus propterea generale vocabulum prætulit *res*, quæ æque in promptu fuissent, certo non constat : a quo sane longius aberrat ita, quam Germanicus.

Matth. VIII, 8.

Μόνον εἰπὲ λόγον in Bibliis Anglicis reddita sunt, *speak the word only*, 'sprich nur das wort;' in nostris autem, 'sprich nur ein wort.' The word ap. Anglos etiam denotat symbolum militare, 'das wort auf der wache,' sed an ita acceperit interpres vocem, dubito. Centurio quidem imperium Christi in morbos et malignos spiritus ex suo in milites metiebatur; sed inde nondum sequitur, quod etiam certa vocabula statuerit, quibus, quasi symbolis, pronunciatis, mali spiritus imperata facerent. Græcum certe εἰπεῖν λόγον opiniononi tali parum faveret.

With respect to the first of the three passages here produced, *δεδικαιωμένος*—ἢ ἑκείνος, 'justified rather than the other,' we are decidedly of the same opinion as the English translators, and so is Schleusner, whose words in his *Lexicon* are—

"H, *magis quam*, pro μᾶλλον ἢ, cujus ellipseos exempla collegit Wesseling. ad Diodor. Sic. XI. II. Sic legitur in N. T. Luc. XVIII, 14. κατέβη οὗτος (μᾶλλον) δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἑκείνος, *descendit iste in domum suam magis justificatus, quam ille*, h. e. hic Deo probatus domum discessit, seu veniam peccatorum consequutus est, ille non item. Nam Hebræi solent pro negativo adverbio quandoque particulam comparativam ponere. Cf. *Glassii Philol. Sacr.* p. 414. sq. ed. Dathii, et Wetstenii N. T. T. I. p. 781. Matth. XVIII, 8. Luc. XVII, 2. Genes. XXXVIII, 6. *δεδικαιώται θαυμάρ ἢ ἐγώ*, ubi vide Hebr. Ps. CXVIII, 8. Tob. III. 6."

The editions used by Teuber in this work are as follow:

"Græco usus sum *Leusdeniano*, qui prodiit Francof. ad Moen. 1692. *Germanico*, *Bibliis Halensibus* de An. 1716., *Anglicano* autem illo, qui *Biblia Regia* a Jacobo magnæ Britanniæ rege, nuncupatur, cujus sc. auspiciis hæc versio adornata est. Prioribus quidem hæc accuratior prodiit omnibus, interea tamen et illa suos quoque passim fovet errores, quos in universum notavit Rich. Simon *Hist. Crit. du N. T.* Tom. III. p. 515." We now proceed to make the promised extracts from the work itself.

Luc. XXI, v. 35, 36.

ἐπὶ πρόσωπον πάσης τῆς γῆς. Novum exinde argumentum desumi potest, non agi hoc in contextu de judicio quodam particulari, sed de universali, nempe extremo.

ἵνα καταξιωθῆτε, *Kataxiōthēnai* non significat *dignum fieri*, sed *dignum reputari*, sive *haberi*. Quod Anglus interpres per *accounted worthy* accuratius explicavit. Fidelibus enim in extremo judicio, non propria justitia erit salutaris, sed Christi ipsis imputata. Hinc proprie loquendo non fient digni, sed reputabuntur tales.

We deem this opinion more correct than that of Schleusner, who in his Lexicon considers *καταξιούν* as redundant, and translates the words, *Ut hæc omnia eventura effugiat, seu effugere vobis contingat.*

Matth. xi, 10.

τὸν ἀγγελόν μου πρὸ προσώπου σου. "Ἀγγελος hic nuncium significat, et quidem Johannem, sic dictum Baptistam. Hic præmissus πρὸ προσώπου Christi. Præmissi quidem etiam sunt quotquot in antiquo fœdere prophetarum Johannem antecesserunt. Sed Johannes, quia Christo in terris jam manifestato prædicavit, dicitur præmissus πρὸ προσώπου illius.

Matth. viii, 4.

εἰς μαρτύριον αὐτοῖς. Puto cum Anglicano interprete, leprosum sanatum sistere se debuisse sacerdoti, cui ex lege Mosaica jus discernendæ lepræ competeat, ut illius quoque testimonio mundus declararetur: ne forte leprosus de recuperata valetudine dubitaret, vel sacerdotes miraculum extenuarent, sed ipsi potius suffragio suo hominem juvare tenerentur. Grotius verba εἰς μαρτύριον αὐτοῖς ita vult accipi, ut Matth. x, 13. et Marc. vi, 11. occurrunt, nempe in testimonium adversus illos in die nimirum judicii, sprete divinæ veritatis tum temporis oblatae. Subscriberem huic sententiæ, nisi antecedentia, sicut Moses præcepit, priori faverent. Anglicanus itidem interpres posteriora loca Matth. x, 13. Marc. vi, 11. licet una eademque ibi locutio occurrat ac in nostro, non tamen uno modo transtulit. Non enim vertit, uti in nostro, *for a testimony unto them, sed for a testimony against them.* Ex circumstantiis etiam dijudicari potest alium esse ibi verborum sensum.

Luc. 11, 27. et Hebr. i, 6.

καὶ ἐν τῷ εἰσαγαγεῖν. Templi in Græco nulla iterum fit mentio, sub verbo autem εἰσαγαγεῖν intelligitur. Solemne id mihi esse videtur in oblationibus sacrificiorum, natumque ex Hebraica voce. Usus etiam est Deus hoc verbo in præcepto de oblationibus sacrificiorum pro natu primis. Num. xviii, 15. Illa enim, quæ uterum aperuerant, licet ære redimenda, tamen Deo sistebantur et dedicabantur, tanquam sacrificia. Supposita hac conjectura, haud incommode explicari possent verba Ebr. i. 6. tot interpretum sententiis impedita, *ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην*, 'da er einführet den erstgebohrnen in die welt;' quemadmodum enim alias natu primi Deo adducebantur, tanquam sacrificia, ita Deus adduxit et obtulit mundo filium suum ab æterno generatum, tanquam donum et sacrificium.

Matth. xxi, 5.

ἐπὶ ὄνον, καὶ πῶλον, υἱὸν ὑποζυγίου. Anglus interpres fontes sequitur,

tam Græcos, quam Hebræos, et de uno saltem asino pullo loquitur. Non enim, ut Germanus, transtulit, *und auf einem fullen*, sed *upon an ass and a colt*, 'auf einem esel, und, zwar, einem fullen,' probe memor Hebr. non semper *copulative*, ut aiunt, sed sæpe etiam *exegetice* sumi, quod, si opus esset, variis exemplis probari posset. Sufficiat locus Ps. LXXVIII, 25. *Manu ad edendum, et panem caelestem*, ubi non habet sensum *copulativum*, sed *exegeticum*, reddendumque foret, *Manna ad edendum, siquidem panem caelestem*. Cum Græcorum καὶ par ratio est. Apoc. xx, 2. ὁ ἐστὶ διάβολος, καὶ Σατανᾶς, ubi καὶ pariter *exegetice*, non vero *copulative*, accipitur. Hinc Grotius ad Zach. ix, 9.—hoc est *super pullum*—de ætate—de genere unius asini explicans, cui respondet Græcum ἐπὶ ὄνον, καὶ πῶλον. Alias enim scribendum fuisset, καὶ ἐπὶ πῶλον, nisi interpretes καὶ pro *exegetico* habuissent. Recte propterea Anglus, *upon an ass and a colt*. Si enim ap. Zachariam de uno tantum asino pullo sermo est, de quo inter eruditos fere est confecta res, non video, cur statuamus Christum duobus, asina sc. et pullo fuisse vectum, cum Hierosolymam ingrederetur. Servator ita numerum asinorum multiplicando ipsum vaticinium reddidisset ambiguum, quod mihi non est probabile. Interea tamen in antecedentibus et consequentibus hujus historiæ, apertam fieri mentionem videmus asinæ a pullo diversæ. Versu 7. ἤγαγον τὴν ὄνον, καὶ τὸν πῶλον—καὶ ἐπικάθισαν ἐπάνω αὐτῶν, exstat. Scultetus *Exerc. Ev.* cap. 73. omnino existimat particulam τὴν esse intrusam, et eodem versu, pro αὐτοῦ scriptum esse αὐτῶν, putans fortasse auctorem, in cujus manus primum incidit historia Matthæi, parum intellecto loco Zachariano, infarsisse et mutasse quædam in contextu, ut Christus vaticinium ex asse implevisse videretur, cum constet pietatem sine literis magnarum sæpe confusionum matrem fuisse. Hinc ubi observavit Marcum, Lucam, et Johannem, unius tantum asini pulli mentionem facere, tanta illum sententiæ suæ fiducia tenuit, ut allegorias nonnullorum, ab asino et pullo desumptas, intempestivas, quæstionemque, An Christus modo asinæ, modo pullo insederit? ridiculam potius, quam *curiosam*, uti ὁ δέινα illam vocat, nuncupaverit. Verum enimvero, ut doctissimo viro prorsus assentiari, ego nondum a me impetravi, neque video quomodo, salva S. Scripturæ integritate, fieri possit. Conjectura enim de interpolato codice, uti in universum est temeraria, ita hac in quæstione nulla propemodum urgente necessitate fieret. Sufficit locum Zachariæ de uno saltem asino pullo agere, Christumque non nisi uno fuisse usum cum urbem intraret. Quid vero obstat quo minus statuamus, asinam matrem in itinere hoc pulli fuisse comitem? Præsertim cum experientia confirmet, quod asinæ a pullis suis vix, ac ne vix quidem se divelli patiantur. ἐπάνω αὐτῶν de vestimentis explicari potest. Ad hoc in nonnullis codd. legitur αὐτὸν sc. πῶλον.

NOTICE OF

DIODORI SICULI BIBLIOTHECÆ HISTORICÆ
LIBRI qui supersunt e Recensione PETRI WESSELIN-
GII, cum Interpretationibus Lat. Laur. Rhodmani atque
Annotationibus Variorum integris, Indicibusque locupletissimis,
Nova Ed. cum Commentationibus III. C. G. HEYNII et
cum Argumentis Disputationibusque JER. NIC. EYRINGII.
Biponti, 1793—1807, in 11 vols. 8vo.

WE have, prefixed to this excellent edition, I. *Hen. Stephani De Diodoro et ejus Scriptis brevis Tractatio*; II. *C. G. Heynii De Fontibus et Auctoribus Historiarum Diodori, et de ejus Auctoritate ex Auctorum, quos sequitur, Fide æstimanda*, (Commentatio prima ad Libros III. priores, Commentatio altera ad Libros II.—V. Commentatio tertia ac postrema ad Libros XI.—XL.); III. *I. Nic. Eyringii Quæstio de Operis Historici a Diodoro Siculo compositi Genere ac Virtutibus*; IV. *I. Nic. Eyringii Bibliothecæ historicæ Diodori Siculi Descriptio accuratior, quæ ejus Operis Œconomia declaratur, cum Vita Diodori e Fabricii Bibl. Gr.*; V. *Notitia literaria Editt. Diodori Siculi, et superiorum, et novissimæ*; VI. *Petri Wesselingii Præfatio*. The whole extends through 182 pages. We shall extract from the *Notitia literaria* the account of the work itself:

“Jam superest, ut susceptæ novissimæ editionis, nostris cum maxime studiis paratæ, quæ singulis deinceps voluminibus in lucem prodibit, rationem reddamus, quidve ea præstare destinaverimus, paucis exponamus. Quemadmodum in reliquis, quæ literarum causa institimus, ea sola, quæ quamplurimis literarum studiosis commoda essent, sectati sumus, ita cœpta de Diodoro, eodem tendentia, speramus optimo et doctissimo cuique nos facile approburos esse. Adjumenta critica nova penes nos non erant, sed alia ratione literarum studiosis utilem operam navare conati

sumus. Scilicet non tam illud agebatur, nec ad literarum utilitatem requirebatur, vel plurimorum votis expetebatur, ut Diodoro nova quærentur, vel adjuncta, vel ornamenta, quam ut ea, quibus jam esset instructus, in usus communes converterentur. Præcipua itaque cura fuit efficiendi ac præstandi id, quod Harwoodum, v. d. et probum, in *Conspectu Editionum Auctorum, Gr. et Lat.* optare cognovimus, ut Diodori editio exhiberetur, in plura parva volumina divisa, ut studiorum usus commodior; tum eo simul spectavimus, ut doctrinarum copię, plurium vv. dd. opera, præsertim Wesselingii diligentia et doctrina cumulatę, minore impensa fierent parabiles, earumque proinde usus divulgaretur. Id consilii amplexi et exemplorum penuriam intuiti, quæ res literaria Græcorum ab hac parte laborabat, Diodorum exhibere instituímus, qualem maxime vv. dd. votis et juvenum usibus congruum esse putavimus. Ac I. primo quidem proposuimus, Diodorum e Wesselingii recensione integrum edere, adjuncta L. Rhodmani versione Latina, atque præterea quæcunque Wesselingii exemplum contineat, ad lectionem diversorum Codicum comparandam opusque universum illustrandum, ea nostra editione complecti et in usus communes divulgare cuncta atque integra. Si quæ alia historiæ adminicula vel ad Diodori notitiam pertinentia scripta in superioribus editionibus fuerint proposita, quorum usus sit evidens, iis in extremo volumine, una cum Indicibus locupletissimis locum laud invidemus. Deinde II. prospectum est, ut omnia emendatiora meliusque ordinata exhiberentur, quam in editione Wesselingiana. Exemplum Wesselingianum, quamvis doctrinæ opibus ornatissimum et externo habitu splendidissimum, tamen librariorum mendis admodum erat inquinatum, nostra opera nunc diligenter sublati. Similiter nonnulla ante dissipata et sparsa singulisque voluminibus seorsim subjecta, in quibus variæ lectiones Codicis Veneti, serius allatę, et Addenda Corrigendaque alia erant, suo loco inseruimus, ut omnia apta et connexa essent. III. In his cum subsistere potuissemus, ecce contigit, ut nonnulla alia adjungere liceret adjuncta, partim critica, partim hodegetica, quibus si non de Diodori opere ipso seu contextu, at certe de ejus lectoribus bene mereremur, quæ his proinde grata futura esse confidimus. Pleraque Heynii, viri eruditissimi et humanissimi, consilio, facilitati, et benignitati debemus, quæ cępta nostra literaria omnia, tum hanc etiam Diodori ornandi provinciam prosecutus est. Namque cum literis nostris eum adiremus rogantes, ut copiam faceret, ea, quæ ipse in Diodorum Siculum doctissime commentatus esset, in hujus editionis ornamentis transferendi, is suarum commentationum usum libenter concessit, et ulterius quæ commoda viderentur, suggestit. Inprimis suasor fuit, ut in margine ponerentur argumenta capitum, quantum fieri pos-

set, exacta et explicata, quæ lectorem, si vel opus continua lectione persequi, vel loca historiasque singulas, quibus maxime opus esset, requirere vellet, perpetuo regerent et instruerent. Horum argumentorum ex opere ipso excerptorum et concinnandorum curam suscepit I. Nic. Eyring, Professor Gottingensis, cujus quoque commentationes in Diodorum, olim in Consessu Sodalium Regii Instituti historici prælectas, Heyniani subjunximus, quæ in Diodorum disputationes ejusque operis descriptiones cum partim judicium de hujus libri fide, dispositionis ratione, aliisque vel virtutibus, vel vitiis corrigere et firmare, partim operis usum faciliorem et ampliorem reddere possint, dubium non est, quin commoda et utilitatem sint allaturæ, lectorumque gratiam inituræ. Ceterum ad rem bene gerendam tametsi summam curam et industriam adhibuerimus, tamen memores, inter continuos belli tumultus bellicæ calamitates maximas, quibus pressi et vexati eramus, errandi pericula plura obvenisse, si qua re nos lapsos et quid præter consilium et opinionem nostram perperam factum deprehenderitis, vestram, lectores, humanitatem et æquitatem non tam imploramus, quam deposcimus."

GREEK TRANSLATION, BY PROFESSOR PORSON.

Miscuit utile dulci.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a very early part of your publication¹ is given a Copy of Professor Porson's Greek version of the well-known humorous cantata, cycled *Three children sliding on the ice*. Not being at that time possessed of the letter and Latin translation which accompanied its first publication, and the copy which I had of the Greek containing several inaccuracies, the article which I sent before was necessarily imperfect, and thereby shortened of the means of exciting that interest, which many of your readers might otherwise have felt on reading it. I shall now supply all these deficiencies; first remarking that it was a certain celebrated forgery, purposed to be passed off under the name of Shakspeare, that

¹ No. V. p. 233.

gave rise to the performance. It was inserted in "The Watchman," about twelve years before the Professor's death.

Cambridge, 1814.

V. L.

" TO THE EDITOR.

" SIR,—As a learned friend of mine was rummaging an old trunk the other day, he discovered a false bottom, which, on examination, proved to be full of old parchments. But, what was his joy and surprise, when he discovered that the contents were neither more nor less than some of the lost Tragedies of Sophocles. As the writing is difficult, and the traces of the letters somewhat faded, he proceeds slowly in the task of decyphering. When he has finished, the entire Tragedies will be given to the public. In the mean time I send you the following fragment, which my friend communicated to me, and which all real Critics will concur with me, I doubt not, in determining to be the genuine production of an ancient dramatist. His characteristics are simplicity and sententiousness. These qualities are conspicuous in the following Iambics, which contain a seasonable caution to parents against rashly trusting children out of their sight. Though your paper is chiefly occupied in plain English, you may sometimes gratify your learned readers with a little Greek: therefore give them this, if you think that it *will* gratify them. For the benefit of those whose Greek is rather rusty with disuse, I have added a Latin version, which, I hope, is as pure and perspicuous as Latin versions of Greek Tragedies commonly are.

I am, Sir, &c.

S. ENGLAND.

Κρυσταλλοπήκτους τρίπτυχοι κόροι ῥοαῖς
 ὦρα θέρους ψαίροντες εὐτάρσοις ποσὶ,
 Δίναϊς ἐπιπτον, οἷα δὴ πίπτειν φιλεῖ,
 Ἄπαντες· εἴτ' ἔφευγον οἱ λελειμμένοι.
 Ἄλλ' εἴπερ ἦσαν ἐγκεκλεισμένοι μόχλοις,
 Ἡ ποσὶν ὀλισθάνοντες ἐν ξηρῷ πέδῳ,
 Χρυσῶν ἂν ἠθέλησα περιδῶσθαι στάθμαν,
 Εἰ μὴ μέρος τι τῶν νέων ἐσώζετο·
 Ἄλλ', ὦ τοκεῖς, ὅσοις μὲν ὄντα τυγχάνει,
 Ὅσοις δὲ μὴ, βλαστήματ' εὐτέκνου σκορᾶς,
 Ἦν εὐτυχεῖς εὐχῆσθε τὰς θύρας ὁδοῦς
 Τοῖς παισὶν, εὐ σφᾶς ἐν δόμοις φυλάσσετε.

" Glacie-durata triplices pueri fluentia
 Tempestate æstatis radentes pulchras-plantas-habentibus pedibus,
 In vortices ceciderunt, ut sanè accidere solet,
 Omnes; deinde effugerunt reliqui.
 Sin autem inclusi essent vectibus,
 Aut pedibus labantes in arido campo,
 Auri ponderis sponcione libenter contenderem,
 Partem aliquam juvenum servari potuisse.
 At, O ! parentes, tum vos, quibus esse contigit,
 Tum vos, quibus non contigit, germina pulchros-filios-procre-
 antis segetis,
 Si felices optatis extra domos itiones
 Pueris vestris, benè eos intrà domos servate."

NOTICE OF

Vetus Testamentum Græcum cum variis Lectionibus.
 Editionem a Roberto Holmes, S. T. P. R. S. S. Decano
 Wintoniensi, inchoatam continuavit Jacobus Parsons,
 A. M. Tomi secundi pars tertia. Oxonii. 1813.
 Fol. 11. 1s.

AMONG the various Versions of the Old Testament, made for the use of Gentile Jews, or primitive Christians, that termed the SEPTUAGINT claims a place in the first rank, as being of the greatest importance. It is of considerable antiquity, and was in very general use in the time of the Apostles, who frequently make quotations from it: as might be expected, it was held in high esteem in all countries where Greek was known: and since the majority of the Christian converts were either native Greeks, or lived in those countries where Greek was the common language, the Septuagint became the source from which their knowledge of the Old Testament was derived. Accordingly, we find that "the Septuagint was used all over the Greek Church, except perhaps that part of Syria where Syriac was the vulgar language, that is, in *Osdroene* and *Mesopotamia*, where a Syriac translation was made from the Hebrew, not long after the time of the Apostles. In all other parts of the East the Septuagint was the common translation." When by time the text of the Septuagint was corrupted, three different editions of it were made by the learned Fathers of the Church, and these editions were adopted or rejected according to the opinions or prejudices maintained in the

¹ Vid. Bingham's *Antiquities of the Christian Church*. Vol. vi. pp. 440. 8vo. London, 1719.

different Churches : but still all the Churches retained the Septuagint as authentic, and received it in one of the several editions. " *Alexandria* and *Egypt* followed the copy revised by *Herachius*. *Constantinople*, and all the *Asiatic* Churches as far as *Antioch*, used that of *Lucian*. The Churches of *Palestine* and *Arabia* read the copy corrected by *Origen*, and published by *Eusebius* and *Pamphilus*. And so between these three editions the whole world was divided."

As Greek was known and spoken, while Hebrew was disregarded and forgotten, by the great mass of the Oriental nations, the Septuagint was the source from which the ancient Versions, a very few excepted, were in general made. The knowledge of Hebrew was confined chiefly to the Priests and Scribes : and the Scriptures, being read in the original Hebrew, were explained to the People in the dialect in common use. It might, therefore, naturally be expected, that the Septuagint would be greatly prized for the purposes of private study, since the Chaldaic paraphrases were used only in the Synagogue : and in truth we find this to have been the fact. It was held in very high esteem among the Jews, until they perceived that it was equally esteemed among the Christians : they then endeavoured to depreciate it, and new Versions were made by *Aquila*, *Symmachus*, and *Theodetion*, three apostate Christians.

The Septuagint, however, having been frequently transcribed, has received great blemishes from casual and wilful corruptions. It cannot be reasonably expected, that the copies of the Scripture, made by human means, should be free from marks of human fallibility : divine Wisdom delivered Revelation to man, in a pure and consistent text : to preserve it pure must be the work of man. The few mistakes which are to be found in the Scriptures may be easily corrected by the aid of MSS. and ancient Versions ; and they therefore do not afford any serious argument against the truth or consistency of the Bible. Every school-boy knows that corruptions in the printed text of *Livy's History*, or *Cæsar's Commentaries*, do not prove that the historical events related in those books are false ; and every well-educated school-boy would laugh at those who told him, that the critical labors of *Drakenborch* or *Oberlin* tended to destroy and undermine the truth and authority of the history : yet such are the fears of many persons at this day respecting *Biblical Criticism*, who prevail upon themselves to believe that every letter contained in our printed Hebrew Bibles and Greek Testaments was to be found in the autographs of *Moses* and the *Apostolic Writers*.

Criticism, as applied to the sacred volume, differs materially from that used in modern editions of the profane writers. In

† Vid. Bingham's *Antiq.*—loc. citat.

editing Virgil or Æschylus, conjectural emendations of the text are frequently admissible, and even necessary, since we are acquainted with certain rules respecting metre which cannot be departed from : and where the text is grammatically correct, it is sometimes metrically corrupt, and *vice versa* : the emendation, therefore, must embrace both correct grammar and correct metre ; and as sometimes the reading of the MSS. does not agree in both, something else must be substituted from conjecture. In editing the Scriptures, on the contrary, conjecture is inadmissible : we possess more copious and more certain sources from which we may derive our emendations. Such are ancient MSS. ancient Versions, citations by ancient Writers, and parallel passages : in editing the Classics, on the contrary, how few of these do we possess : in general we can rely only on a few MSS. sometimes, though very rarely, on citations made by other authors, and occasionally on parallel passages, which can be discovered only by great labor and study ; but which in the Scriptures may be found in abundance by the aid of a common Concordance.

In preparing a critical edition of the Scriptures, corrected by the aid of ancient Versions, we must remark that the corruptions observable in those Versions may be removed by the assistance of similar *subsidiæ*. Thus for the Septuagint we have nearly as many sources of criticism as for the Hebrew text itself : these may be found in the elaborate work now open before us.

The noble idea now carried into execution originated with Dr. Holmes, the late learned Dean of Winchester, who was of all men the best qualified to execute the plan. How successfully he performed his share of it, the first volume containing the Penta-teuch sufficiently shows : how well his learned successor Mr. Parsons¹ has fulfilled his task, the three parts published since the death of Dr. H. equally demonstrate.

The sources, from which the various readings are taken, are described in the general Preface prefixed to the first volume of the work, and are enumerated again in a short Preface placed before every book. We shall give a short account of the principal of these, which may enable our readers to form some general idea of the merits and value of the work.

In the first book of Kings which is the object of our attention, Mr. Parsons has collated 37 Greek MSS. ; 4 principal Editions ;

¹ It is but justice however to Mr. P. to mention what we understand to be the fact, that in consequence of the rapid decline of Dr. H.'s health, his papers were by no means left in such a state as to afford a sufficient key to the work which he had in hand. Many difficulties therefore were to be overcome, at first setting out in arranging, and acquiring a competent knowledge of, so complicated a mass of materials ; not to mention other difficulties, which must necessarily occur in the slow and discouraging progress of the work itself.

a multitude of Fathers and Greek Writers; and 5 ancient Versions. The four principal MSS. are written in uncial letters: these are, 1st, the celebrated Vatican MS. 1209, written as *Montfaucon* supposes, in the 5th or 6th century: in Dr. Holmes' Work it is designated by the number 11. 2dly, the Alexandrian MS. preserved in the British Museum: this MS. according to *Grabe*,² was written about the year of Christ, 396, or a little after: *Woide*'³ assents to the same opinion: but *Spohn*, the Leipsic editor of *Woide*'s Preface, is much inclined to doubt whether it may not have been written in the 5th, 6th, or even 7th century: but he pronounces absolutely that it was not written so late as in the 10th century. "*Certa igitur hæc solum sunt, Codicem antiquum, in Ægypto exaratum, nec seculo decimo, nec a monacho Acoemeta scriptum esse. De ceteris saltem probabiliter disputari potest, num sæculo quinto, sexto, vel septimo exaratus sit codex.*"⁴ The remaining uncial copies are; a MS. which belonged to Coislin; it then came to the Library of St. Germain des Prés; and has since been transferred to the National Library at Paris: in the opinion of *Montfaucon* it may have been written in the sixth century: Dr. Holmes, with *Wetstein*, refers it to the seventh century: in the present work, it is denoted by the mark x. 2d, a MS. which was brought from Calabria; and was then placed in the Library of the Monastery of St. Basil, at Rome; and afterwards transferred to the Vatican, where it was marked 2106: it most probably is now in the Imperial Library at Paris: according to *Montfaucon* it was written in the ninth century: it furnishes some remarkable *lectiones singulares*: in Dr. H.'s work it is denoted by xi. The other MSS. are too numerous to be particularly mentioned in this brief analysis of the work.

The printed editions made use of are 4: the Complutensian, 1514; the Aldine, 1518; the Alexandrine, edited by *Grabe*, 1707; and the Catena of *Nicephorus* on the Octateuch, and the four books of Kings, printed at Leipsig, in 1772: the text of this edition is very similar to the Aldine. The Codex Paulino-Lipsiensis, published by *Fischer* in 1767, 68, contains only the Pentateuch, and that not entire.

The versions collated in the book of Kings are 5: the Armenian, the Georgian, the Slavonic, the old Latin, and the Syriac of Bar-Hebræus. Respecting these Versions, especially the Armenian, the Georgian and the Slavonic, much curious information may be found in the General Preface prefixed to the first volume;

¹ Vid. *Diar. Ital.* p. 277.

² Vid. *Grabe* Proleg. ad Vet. T. Gr. Tom. i. Cap. 1. sec. 5. Oxon. 1707. 8vo.

³ Vid. *Notit. Cod. Alexand.* sec. iv. sec. lviii. i. p. 109. edit. *Spohn*. 8vo. Lips. 1788.

⁴ Vid. *Spohn*, not. ad loc. p. 109. edit. Lips. 1788. 8vo.

⁵ *Diar. Ital.* p. 218.

but it is not easy to make any instructive extracts from it; and the whole is too prolix to be transcribed. With respect to the Syriac Version of Bar-Hebræus, however, we must refer our readers to an excellent Paper printed in this *Journal*,¹ for which we are indebted to an anonymous Correspondent.

Of course our readers will not expect that we should at present enter into any critical examination of the value of the various readings: the space dedicated to our notices of these publications is, necessarily, contracted.—In the mean time, however, we must express our sincere wishes for the success of the work. It is surely high time that England should begin to rival other countries in the promotion of Sacred Literature. By one great work, the Hebrew Bible of Kennicott, she has already distinguished herself in the annals of literature: she will lay claim to still higher honors when the *Oxford edition of the Septuagint* shall be completed. At home peaceful, and abroad victorious, perfect in her constitution, and apostolic in her faith, she is already the envy and the wonder of surrounding nations: enjoying these blessings, she possesses the opportunity of becoming superior in literary excellence to all other countries: her natives in natural abilities are at least equal to the rest of mankind: their emulation is not repressed by tyranny; their minds are in general undistorted by prejudice, their intellect unshackled by superstition. Let not, therefore, these advantages be thrown away: let her become pre-eminent in *sacred*, as she has been acknowledged unrivalled in *profane*, literature.

BIBLICAL CRITICISM,

ON 1 JOHN, v. 7.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a pamphlet lately published by the Bishop of St. David's, and intitled a "Brief Memorial," &c. some pages are devoted to the Doctrine of the Trinity, and to the arguments by which it is supported. At page 22, the learned and excellent author speaks of Titus, ch. ii. v. 13. as containing an unequivocal proof of the Divinity of Christ. He then subjoins a note containing the following assertion: "This interpretation of Tit. ii. 13. is required by the idiom of the original, and is supported by all the ancient Greek Fathers of the Church, and by all the Latin with one exception."

¹ Vid. *Class. Journ.* vol. vii. p. 196. & seq. (No. xiii.)

The verse is silently passed over by two of the most learned as well as orthodox of the Fathers; I mean Gregory Nazianzen and Basil. Among the works of Gregory, there are two very elaborate discourses on the nature of the Son of God. In these discourses he gathers together from every part of Scripture not only those texts which directly prove, but those which have an indirect bearing on, the subject; yet neither here, nor in any other of his Orations, nor in his Epistles, nor in his Poems, does he quote or refer to Titus, ch. ii. v. 13. I am also justified in saying, that it is not quoted by St. Basil. It occurs indeed in the fourth book against Eunomius; but that book is considered as spurious, or at least as doubtful, by Garnerius, who being an orthodox Trinitarian, a sound Critic, and an Editor of Basil, was of all men most competent to decide. It is also the opinion of Cave, our learned countryman, that the three first books only against Eunomius are genuine.

I have stated this important fact, not merely to correct the statement of his Lordship, but because it answers, in my opinion, an argument which has been brought forward by those who reject the celebrated verse, 1 John, ch. v. v. 7. Those who account this verse a forgery are of opinion that the following circumstances are decisive on the subject: First, it is not found in any ancient manuscript; secondly, it is not extant in any ancient version; thirdly, it is not cited by any of the Fathers. I acknowledge my incompetency to propose an answer to the two first objections; but with respect to the third, I think that something may be offered. All persons, who possess a competent knowledge of the Greek language, must clearly see that Titus, ch. ii. v. 13. Ephesians, ch. v. v. 5. and 2 Peter, ch. i. v. 1. (not to mention a few more instances) contain a perfect demonstration of the Divinity of Christ. Yet the two first of these texts are unnoticed and unappealed to by Gregory and Basil, even when they are in search of arguments to defend their cause. And the third text is disregarded, not only by Gregory and Basil, but likewise by Chrysostom, Athanasius, Cyril, and Gregory Nyssen, though all of these appeal to Titus, ch. ii. v. 13. and Ephesians, ch. v. v. 5. Since then two most important passages have been wholly passed over by two of the most zealous Fathers; and since a third passage, equally important, has been passed over, not only by six the most eminent, but, I believe, by all the Fathers, it is equally possible, though equally strange, that 1 John, ch. v. v. 7. may have existed in their time, and yet have been overlooked. Let it not be imagined, that I come forward boldly to maintain that the verse is genuine. I am aware that little can be offered in its defence. It occurred to me, however, that one of the objections which are brought against it might be obviated, and I felt it incumbent on me to make the idea public. Few circumstances would afford me a higher gratification, than to be informed that an ancient manuscript was discovered, containing the disputed verse; but unless such an event arise, I dare not maintain its authenticity. Whether it be, or be not a part of the inspired volume, will probably never be ascertained, until the day when all things hidden shall be revealed. May the impiety of him

he cancelled it, if genuine, or the presumption of him who interpolated it, if spurious, be pardoned by that Saviour, whose divinity could not be shaken in the one case, and could scarcely be corroborated in the other!

H. S. BOYD.

April 21, 1814.

ON THE GREEK ARTICLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the Appendix to my Select Passages from St. Chrysostom, &c. I stated my opinion of the doctrine of the Greek Article, as applied to the criticism of the New Testament, and tending to confirm the divinity of Christ. The extracts, which I there gave from St. Chrysostom's Homilies on the Epistles, are of considerable importance; for they clearly show that Ephesians, ch. v. ver. 5. and Titus, ch. ii. ver. 13. were understood by him in the sense for which Mr. Granville Sharp contends. There is, however, another passage in the writings of that learned father, more absolute and conclusive than those which are already before the public. The original may be found in the 4th vol. of Sir Henry Savile's edition, page 32. It is in English as follows:

"He that is small cannot be God: for every where in the Scripture God is denominated Great. Great is the Lord, says David, and greatly to be praised. (Mark, he also speaks of the Son, for every where he calls him Lord.) And again: Great art thou, and doing wonders: thou art God alone. And again: Great is our Lord, and mighty is his power.—But these things, you will say, are spoken of the Father; but the son is small. You say this, but the Scripture asserts the contrary; for as it speaks of the Father, so likewise does of the Son. Listen to Paul, who says, Expecting the blessed hope and glorious appearance of the Great God. Surely he could not apply the word *appearance* to the Father. And that he may refute you more completely, he adds, of the Great God. Must not then his have been spoken of the Father? Certainly not; for the words which follow will not admit it, The appearance of the Great God and saviour of us Jesus Christ. You perceive that the Son also is denominated Great. Away then with your idle talk about Small and Great! Listen also to the prophet, who calls him the Angel of great council. The Angel of great council, is he not Great? The Mighty God, is he not Great? How then can these obstinate and shameless wretches assert that he is a lesser God? I often repeat their words, but you may the more detest them."

Cl. Jl. Suppl. NO. XVIII. VOL. IX.

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The thirteenth verse of the second chapter of Titus is also cited by the holy Athanasius, to prove that Christ is denominated in the Scripture the Great God. See his book *De Communi Essentia Patris, Filii, et Spiritus*, tom. ii. p. 16. edit. Bened. In the same place he also quotes 1st John, ch. v. ver. 20. to show that Christ is also called in Scripture, the True God. The thirteenth verse of the second chapter of Titus is cited in various parts of their works by Gregory Nyssen, and Cyril of Alexandria, who plainly understand it of Christ, and of him alone.

A reader, wholly impartial, would confess that, as far as we can attain to certainty in any thing, we may be certified from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus:

I see that in this sentence God is spoken of, and not merely spoken of, but likewise styled The Great God. Surely such an expression as this must refer to The Father. No, replies our Saint, that is impossible; for the phrase *καὶ Σωτήρ*, which follows, shows at once that *Θεός* and *Σωτήρ* mean the same person; and *Σωτήρ* in this place is spoken of Jesus Christ.

If these brief remarks should appear to you of sufficient interest. I shall be gratified by their insertion.

H. S. BOYD.

April, 1814.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IT is with infinite concern I observe in many biblical critics of estimation and character a culpable disposition to give to the most celebrated passages of holy writ an import and signification which were unknown to former ages; and to interpret afresh those popular texts of the Old T. of which the sense has been so unanimously fixed by the Jewish as well as the Christian church. In this light I cannot but regard the recent attempt of Sir W. Drummond to discard the generally received mode of interpreting the dying words of the patriarch Jacob to his twelve sons, by denying that they can be intelligibly explained but with a reference to the twelve signs of the zodiac. That the Jewish theologists regard the twelve sons of Jacob as corresponding to the twelve signs, I readily grant, as this, together with many other notions of a similar complexion, the reader may find inculcated and maintained in the *Conciliator* of R. Menasseh ben Israel; but that they ever applied this doctrine to the elucidation of chap. 49. Genesis,

in a position of which there exists not a shadow of evidence; and beg to assure the learned and candid author that, so far as my knowledge of the Jewish and Christian theology extends, the merit of having detected in each *pasuk* of the patriarchal benediction a sign of the zodiac is exclusively his own. How he may have conducted the argument so as to render it either probable or satisfactory to the ingenuous critic, as I have not had the opportunity of consulting whatever has been accumulated on the subject, I pretend not to know; but, when I call to mind the rare occurrence in the benediction before us of the names appropriated to the signs of the zodiac, and their total absence in that of Moses, which was delivered on a similar occasion; when I consider the confused and preposterous manner, in which those two or three supposed constellations are introduced into the speech of the patriarch, and their connexion with the names of other animals, which were never reckoned among the signs of the zodiac in any age or country whatever; I frankly confess, that, had the task of expounding this extraordinary chapter by a reference to the stars been imposed upon me, I should have been at a loss how to proceed. The arguments, however, of the learned writer not being regularly before me, I may mistake, but cannot confute them. I shall, therefore, endeavour to set aside their necessity by giving a clear and simple exposition of the sacred text from the several commentaries of R. Solomon Iarchi, R. Abraham ben Ezra, and R. Isaac Abarbinel; for Onkelos has allegorized the whole to such a degree, that he is of all expositors on this part of the Pentateuch the most obscure and unintelligible.

But before I proceed to the illustration of particular parts, it may not be amiss to say a few words concerning the form of the benediction, as it is commonly termed. This question has been ingeniously stated and determined by Abarbinel; who rightly concludes, that it is complex; being partly a prediction, partly a blessing, partly a reprehension of past misconduct, and partly a malediction. In the outset, the patriarch declares to his children an intention to predict what should befall them in the latter days; but he no sooner commences his speech than he addresses the three eldest sons in a tone of the severest reprehension and ensure with respect to their past misconduct; and so far from blessing, covers them, though involuntarily perhaps, with ignominy and dishonor. The truth is, that Jacob did not speak this of his own mind; but being influenced by the Holy Ghost, he uttered what was suggested to him, whether in the form of a blessing or of an execration. The rest of the tribes he certainly blesses, though very unequally; and, on addressing Judah, he predicts the coming of the Messiah, an event in the accomplishment of which every one of the tribes was highly interested. But besides

the complex form of the speech, it is worthy of remark, that, as often as occasion would permit, the patriarch has availed himself of the signification of their names as ominous of their future greatness; which to themselves, perhaps, might seem an argument of more weight and consequence, than we of this day should be willing to allow. There is also of many of the tribes a bold assimilation to some well known animal, on account of their resemblance in one or more respects; and in almost every *pasuk* we meet with that duplication of the sentiment in equivocal terms, which, as Aben Ezra very justly observes, distinguishes the prophetic from the narrative style. Thus much being premised, I advance to the explication of its constituent parts; which I shall first translate agreeably to the sense of the original, though the vulgar translation, on the whole, is laudably correct.

“**REUBEN**, thou art my first born, my might, and the first of my vigor; the superiority of dignity, and the superiority of strength. Being weak as water thou mayst not be superior; for thou didst ascend the bed of thy father, then didst thou, by ascending, defile my couch. **SIMEON** and **LEVI** are brothers; instruments of violence are their contracts. Enter thou not into their council, O my soul; be not thou united to their assembly, O my honor; for in their fury they murder man, and in their wantonness they hough the ox. Cursed be their fury, for it is strong; and their passion, for it is cruel: I will divide them among Jacob, and will disperse them among Israel. Thou art **JUDAH**; thy brethren shall laud thee; thy hand shall be on the neck of thy enemies; the children of thy father shall bow to thee. Judah is the cub of a lion; from the prey shalt thou ascend, my son. He stoops, he couches as a lion, and as the king of the forest; who shall make him rise? The sceptre shall not depart from Judah, nor the legislative authority from between his feet, till Shiloh comes; and to him shall be the gathering of the people. Fastening his foal to the vine, and the son of his ass to the grape-tree; he shall wash his raiment in wine, and his garment in the blood of the grapes. He shall be red as to his eyes with wine, and white as to his teeth with milk. **ZEBULUN** shall dwell by an haven of the sea, and shall be an haven for ships; and his coast shall stretch towards Zidon. **ISACHAR** is a robust ass, couching between two ranges; and he sees that rest is good, and that the land is pleasant; and applies his shoulder to carry, and becomes a tributary servant. **DAN** shall judge the people belonging to him, as one of the tribes of Israel. Let Dan be a serpent in the way, a snake in the road; which biteth the heels of the horse, that its rider falleth backwards off. O Lord, for thy salvation do I wait. **GAD** will be plundered by a troop; but he with his troop shall plunder them at the last. The bread of **ASHER** shall be fat, and he shall

yield royal dainties. NAPHTALI is a hind sent off, affording goodly words. JOSEPH is a fruitful bough, a fruitful bough by a fountain; having shoots extending each along the wall. The archers shall grieve and harass him; and shall treat him with odium. But his bow shall remain in strength, and the arms of his hands shall be rendered strong by the hands of the mighty God of Jacob; whence is the shepherd the stone of Israel. From the God of thy father it is that thou shalt be helped, and from the Almighty that thou shalt be blessed with the blessings of heaven from above, with the blessings of the abyss that lieth beneath; and with the blessings of the breasts, and of the womb. The blessings of thy father are more potent than the blessings of my own parents; to the utmost limit of the hills of the world shall they be upon the head of Joseph, upon the crown of him who was separated from his brethren. BENJAMIN as a wolf shall seek for prey; in the morning shall he still be devouring, and in the evening he shall be dividing the spoil."

Such is the language, in which the holy patriarch addressed his children before his dissolution; and in which he predicted what should happen to their tribes, till the dispensation of the Messias. Reuben is put in mind of the great dignity and honor, to which he was born; of the regal and sacerdotal authority, to the functions of which he doubtless was by birth intitled; but that, owing to the flagitious conduct, which he had manifested in defiling the paternal couch, and to the weakness and inconstancy of his mind together, they should be taken from him, and given to others of his brethren more competent than himself. The unfitness of Reuben, indeed, to execute the rights of primogeniture showed itself in the tribe as well as the individual. In the affair of Korah, the heads of Reuben were among the first to excite sedition against Moses and Aaron; and when they arrived on the other side of Jordan, they not only petitioned to remain in that country, a circumstance which was of itself sufficient to disqualify them from exercising any authority over the rest of the tribes in the land of Canaan; but almost as soon as they had settled, proposed to erect themselves into a separate church, and to break off all religious communion with those of their brethren, who were situated on this side of the Jordan. It is with due regard, therefore, to the unworthiness of his character, that he appears on the occasion before us in a disgraceful attitude.

Simeon and Levi are joined together, and called *brothers*; that is, in plot and intrigue: for as they were all brothers by nature, the particular sense of the term in this place is to be collected only from the circumstances of the case. There is in this, as well as in the subsequent, *pasuk*, a manifest allusion to the massacre of the Shechemites; a complication of treachery and cruel-

ty, of which these two brothers were certainly the chief, if not the only perpetrators. The crafty manner, in which they effected their purpose, is accurately expressed by the patriarch, when he declares their *negotiations* or *contracts* to have been *instruments* of violence: and, if the *man*, whom they are said to have slain, have not a specific signification, denoting all the *males* of Shechem; it may well be understood of the young prince, the son of Hamor, who fell a helpless victim to their perfidy and barbarity. The words here rendered, "they hough the ox," are by most translated, "They erased a wall;" which they expound of the city of *Shechem*, said to have been completely sacked by these two brethren, when they massacred all its males. But, after much consideration, I prefer my own rendering; taking, as I do, the term, *ox*, in its widest acceptation, and supposing the speaker to mean, that in the vehemence of their rage they had spared neither man nor beast. From children, then, so implicated in crime, it ought not to be a matter of astonishment, that the father, who had thus become odious to the surrounding nations, should avert his eyes with indignation and abhorrence; that he should execrate that brutal rage and perfidy, which had placed both him and his family in so unpleasant a situation; nor that he should divide them, that is, says R. Solomon, *יָדָה מִזָּדָה*, the one from the other; and disperse them among the Israelites: an event which actually took place; as the lot of Simeon fell within that of Judah, and Levi had no inheritance given them, but were literally dispersed amongst the rest of the tribes. And though Jehovah be said to have been their inheritance on account of their being appointed to the ministry of the sanctuary, yet I cannot but regard their privation of all inheritance as a punishment to the tribe; as it rendered them entirely dependent on the liberality of their brethren, and placed them on an equal footing with the poor of the land. But with respect to Simeon, the patriarch in all probability had other grounds of displeasure, besides the murder of the Shechemites. He certainly was the chief promoter of the conspiracy against Joseph. This, I think, is fully apparent from the conduct of Joseph himself, who selected him out of all the others to be detained a prisoner; which he doubtless would not have done in so peremptory a manner, if he had not well remembered the active part that this brother took to effect his ruin. It is also worthy of remark, that Moses in his benediction of the tribes has omitted all mention of him; a circumstance which can be accounted for only on the supposition, that he was undeserving of a blessing.

Thus dissatisfied with the conduct of the three eldest sons, the patriarch casts his eye on the fourth; and in an ebullition of joy exclaims, "Thou art Judah!" Then laying hold of the significa-

tion of his name, he predicts the homage and regard, which the others should pay to him; comparing him with the noblest of all animals, the lion; and conferring on him the regal authority over the rest of the tribes, together with the fullest assurances of victory and triumph over all his enemies. Had Sir William paid the necessary attention to the prophetic style, or regarded the repeated observations of Aben Ezra, an author, whom, I am glad to find, he properly appreciates, he would not have laid hold of the triple repetition of the term *lion*, in this place, as an argument for his hypothesis. The former part, in which Judah is assimilated to the cub, is a distinct sentence; denoting, that his dynasty or regal authority was but now commencing; and as to the latter part, where he is twice compared with the lion, that, as I have already observed, is in conformity with the prophetic style, and of a similar complexion with, *my bed and my couch, my soul and my honor*, that is, *myself; fury and passion, Israel and Jacob, foal and the son of the ass, wine and grape-tree, raiment and garment, serpent and snake, Joseph and she separated from his brethren*; where, as the reader may perceive, for want of synonymous terms, I have sometimes indulged in a circumlocution. It is here that Jacob, influenced as it should seem in an extraordinary degree by the Holy Ghost, foretels the coming of the *Messias*, who should gather together the people, that is, the tribes; and not the gentiles, as is vulgarly supposed. He also describes the great abundance of vineyards and pasturage, which the posterity of Judah should possess in the land of Canaan, by foretelling in language highly figurative, that the very ass, on which he rode, should quench his thirst with the juice of the vine, and that his garment should be washed in the blood of the grapes; not that this would actually be done, for no man ever washed his garment in wine; but that it might be done, wine in the inheritance of Judah being as plentiful as water. That he should be white as to his teeth with milk, can refer to nothing but plenty of pasturage.

In blessing Zebulun he is evidently guided by the signification of the term; for as *Zebulun* is derived from a verb signifying *to dwell*, he immediately proceeds to point out his habitation; saying, that it should be near the sea, and that the line of his coast should stretch *towards* Zidon; not *unto* Zidon, as Sir William presumes; for that is neither the present nor the usual acception of the preposition in the original. In thus disposing of Zebulun the patriarch insinuates that his posterity should be addicted to traffic rather than to war.

Isachar, under the emblem of an ass, is evidently consigned to laborious and agricultural pursuits; the form of the benediction originating, as I apprehend, from the signification of his name, which is, to carry off wages. He is declared to be a robust ass,

reclining between two ranges, that is, according to Abarbinel, between two rows of earth so ordered or prepared by way of working and preserving it; for the ass, when relieved from the toils of the day, was not permitted to lay himself down in any house, but was turned aloof to shift for himself in the open air, and could find no better shelter than what is here alluded to. Hence the continuation of the figure in the subsequent member of the sentence; for seeing that rest is good, or, perhaps, that the soil, on which he rests, is good; and that the country is pleasant, he is said to apply his shoulder to carry, that is, to till the land; and, rather than quit his home for military service, to become a tributary subject to the kings of Israel.

The blessing of Dan commences, as usual, with an allusion to the signification of his name, which is, *to judge*; and therefore he was to exercise judgment among his own people, but only so far as he was one of the tribes; the honor of exercising judgment over all the tribes being conferred upon Judah. He is also spoken of as a warrior, but as much inferior to Judah, as the venom and subtilty of the serpent are inferior to the courage and terror of the lion; and this, I doubt not, gave occasion to that invocation of Jehovah, which immediately follows; for the patriarch, having compared his powers of resisting an enemy with the insidious bite of the serpent, implores on all Israel in his own person the salvation of Jehovah, who is wont to save his people neither by the sword nor by the bow, nor by weapons of any kind, much less by such means as Dan should employ; but by the word of his mouth, and the instrumentality of his angels.

The turn, which is given to the benediction of Gad, is caused wholly by the import of the name; for as Gad denotes a troop, his father tells him, that his enemies should act the part of a troop against him, that is, should commit hostile incursions in his territory; but that he, being equally inured to war, would repay them in kind, and prove conqueror at the last.

The blessing of Asher requires no comment to render it intelligible.

That which is said of Naphtali is uncommon, but thus illustrated by that Argus in biblical interpretation, R. Isaac Abarbinel:

ואמנם נפתלי הוא עובד נאמן כי הוא ישתדל תמיד כצות אדוני
נאילה שלחה ששולחים עם הבשורות מארץ אל ארץ ומסכים לזה
אמר מרעה נפתלי שבע רצון גם נפתלי יהיו ממנו בעלי לשון וצחות
ומליצה ועל זה אמר הנותן אמרי שפר המדות האלו ראוי לעוברי
But Naphtali is a faithful servant; המלכים לא למלכים עצמם:

for he is always intent on the mandates of his Lord, like the hind dispatched, which they dispatch from country to country with the news. To this agrees the declaration of Moses : Naphtali is full of favor. From Naphtali too there should arise linguists, orators, and interpreters ; and, therefore, he says of him ; Who affordeth goodly words. But these are such qualifications, as befit the servants of kings only ; and not kings themselves.' If to the foregoing exposition it should be objected, that we have no adequate proof of hinds having been sent from country to country in the manner described ; I answer, that in the East, it is certain, both birds and animals were used for the purpose of conveying intelligence quickly ; and, if we do but regard the velocity of the hind, we must be convinced of the propriety of the emblem, though it should not be demonstrated that this animal in particular was ever so employed. The sort of character too assigned by the patriarch in this place to Naphtali well comports with what we know of the genius and occupation of that distinguished tribe. The inferiority, however, of the blessing to that of Judah is ingeniously pointed out by the illustrious Abarbanel ; in that the messengers of kings are always inferior to the kings themselves.

The benediction of Joseph, though highly important, contains nothing that can be regarded as a subject for controversy. I beg to remark, however, that, in crowning his head with such a plenitude of blessings, the partiality of the father to his favorite child is here finely recognized ; and that, if this forty-ninth chapter of Genesis had been a forgery, as Sir William has somewhat insinuated, it were a thousand to one that the writer, whoever he might be, would not have counterfeited nature with such exquisite taste.

Benjamin, by being assimilated to the wolf, is designated a warrior ; but unequal to Judah, by how much the wolf is unequal to the lion. That this was the true character of Benjamin is apparent from the scriptures ; which abound with relations of his battles and his prowess.

I have now, I presume, illustrated whatever can be deemed obscure in the benediction of Jacob ; and, though I have not the vanity to suppose, that Sir William will be induced to abandon an hypothesis of which he himself is the framer, I shall think my labor not unrepaid, if it should be acknowledged by the learned reader, that the constituent parts of the speech have been adequately explained without any regard to the astral zodiac. There is one thing, however, in the last communication of Sir William, which I cannot but notice with marks of disapprobation. It is the assertion, that God did not confound the language of the builders of Babel ; but merely distorted the lip, so that they could

not speak plainly. This opinion the author ought, certainly, to have grounded on something like argument.

Hovingham, Dec. 14, 1813.

J. O.

HERODOTUS AMENDED.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BEG leave to call the attention of your readers to the following passage of Herodotus, which does not seem to have received all the aid, which criticism can afford to it. If my own opinion should fortunately meet with the approbation of the admirers of this captivating historian, I shall think myself amply compensated for my trouble; and if, after having read it, they continue to entertain some doubts about the reading of the passage, I may still hope to be the means of reviving the discussion on it.

— EDMUND HENRY BARKER.

Trin. Coll. Cam. Nov. 2, 1813.

Herodotus L. 1. c. 174.

Βουλόμενοι νητὸν τὴν χώραν ποιῆσαι ἐντὸς δὲ πᾶτά σφι ἐγένετο τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἑπείρου τελευτᾷ, ταύτῃ ὁ ἰσθμός ἐστι τὸν ᾤευσαν. Καὶ δὴ πολλῇ χειρὶ ἐργαζομένων τῶν Κνιδίων μᾶλλον γὰρ τι καὶ θεϊότερον ἐφαίνοντο τιτρώσκειν οἱ ἐργαζόμενοι τοῦ εἰκότος τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυσμένης τῆς πέτρης ἔπεμπον ἐς Διέλφους θεοπρόπους ἐπερησομένους τὸ ἀντίξουν.

“Ce passage paroît altéré à M. Toup,” says Larcher vol. 1. p. 180 of the translation. “Il corrige ἀνένδοτος δὲ πᾶσά σφι ἐγένετο. ‘Ce terrain (qu’ils creusent) ne cédoit point, étoit trop dur pour pouvoir être creusé.’ Cette correction seroit très juste, s’il étoit impossible de donner un sens raisonnable au texte. Mais il me semble que feu M. Wesseling l’a très-bien expliqué.” Larcher thus translates the whole passage. “Car tout leur territoire étoit en dedans de l’isthme, et ne tenoit au continent que par cette langue de terre qu’ils vouloient couper. Ils employèrent un grand nombre de travailleurs; mais les éclats de pierre les blessant en

différens endroits, et principalement aux yeux, d'une manière si extraordinaire, qu'il paroissoit bien qu'il y avoit là quelque chose de divin, ils envoyèrent demander à Delphes quelle étoit la puissance qui s'opposoit à leur efforts."

The *luminous* Note of Wesseling, to which Larcher refers, is this: "Quæ in hæc verba animadvertit v. d. *Miscell. Lips.* vol. vii. p. 621. et vol. viii. p. 298. ostentabit. Ipse scripto ad me minore molimine, ἐγγὺς δὲ ταῦτά σφι ἐγένετο, parum aberat, quin opus illud ex ipsorum sententia perficeretur, aut εἰκότως δὲ σφι ταῦτα—non sine causa faciebant. Conjecturæ illæ alacrem ingenii volubilitatem declarant. Mihi licebit esse tardiori. Docetur infra eam fossam, quam deprimebant, Chersonesum universam tum fuisse, atque insulæ ferme instar. Eum in modum qui confertim intra urbem se penetrarunt, ἀθρόοι ἐντὸς γενόμενοι in Parthenii *Erot.* c. 9. et de Chersoneso Thracia opportune Noster vi. 36. ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ χειρσόνηος εἴσω πᾶσά ἐστι." P. 82. Ed. Amsterdam. That the reader may see more clearly whether the latter quotation from the 6th of Herodotus strengthens the opinion of Wesseling, I shall quote the whole passage, Εἰσὶ δὲ οὗτοι στάδιαι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ, ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ χειρσόνηος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

The Note of J. Toup is this. "Quæ ad h. l. scripserunt vv. longe eruditissimi non sunt unius assis. Tu vero, v. d., noli dubitare quin ab Herodoti manu fuerit, ὥρσσον οἱ Κνίδιοι βουλόμενοι ηἰσὲν τὴν χώραν ποιῆσαι ἀνένδοτος δὲ πᾶσά σφι ἐγένετο. 'Cnidii fodiebant terram, conantes regionem suam in insulæ formam redigere, sed fodiebant frustra; nam terra ἀνένδοτος fuit, i. e. *cedere nesciebat, hard ground.*' Hæc mens et manus Herodoti, quæ elegantissima est. Error ortus est ex Librarii compendio. Sic solent isti homines. Haud aliter locutus est Strabo L. xvi. βαθεῖα γὰρ ἡ γῆ, καὶ μαλακὴ, καὶ εὐένδοτος, nam terra profunda est, et mollis, et quæ facile cedat. Vox εὐένδοτος occurrit ap. Philonem vol. ii. ubi Mangeliuss ex MSS. Med. legit ἀνευένδοτος, sed male. Dicitur autem ἀνένδοτος, ἀνευένδοτος, et δυσένδοτος. Quæ vox rarissima et Lexicographo commendanda. Occurrit ap. Eusebium *Demonst. Evang.* L. ix. τοὺς ἀπιστοῦντας καὶ πρὸς τὰ ἀληθῆ δυσχέρεις καὶ δυσενδότους. Quin et φιλένδοτος. Hesych. φιλένδοτος, ἐλεημιαν. Ita legendum, non φιλέντολος, quod et animadvertisse jam video cl. Ruhnkenium." Vol. ii. p. 492. 3d. Ed. 1790.

Valckenaer has the following Note in Wesseling's Ed. "Una dumtaxat litera mutata legerim ἐκτὸς δὲ πᾶσά σφι ἐγένετο, i. e. ἐκτὸς δὲ πᾶσα ἡ χώρα σφι ἐγένετο, sive ἦν, ηἰσὸς, extrinsecus enim tota ipsorum regio erat insula. Paulo superius ista leguntur, εἰούσης πάσης τῆς Κνίδης, πλὴν ὀλίγης, περιρρέου. Istum quinque stadiorum isthmum voluerunt perfodere, cui, quod non esset insula, peninsula debebat

Cnidiorum: vid. Pausan. V. F. Commode succedunt quæ sequuntur apud Herodotum, in quibus ego quidem nihil desidero."

For my own part, I prefer Toup's emendation, but I do not conceive that all the difficulty is removed: for if you read with Toup ἀνένδοτος, the subsequent clause is not *logically connected with the precedent words*, 'Ανένδοτος δὲ πᾶσά σφι ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμός ἐστι τὸν ὠρευσσον. I would employ a little transposition thus, ὠρευσσον οἱ Κνιδίαι—βουλόμενοι νησὶν τὴν χώραν ποιῆσαι· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμός ἐστι τὸν ὠρευσσον· ἀνένδοτος δὲ πᾶσά σφι ἐγένετο· καὶ δὴ πόλλῃ χειρὶ ἐργαζομένων τῶν Κνιδίων (μαλλον γὰρ τὴ καὶ θειότερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότης τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυομένης τῆς πέτρης) ἔπεμπον ἐς Δέλφους θεοπρόπους ἐπερησομένους τὸ ἀντίξουν.

As the Grenville Edition of HOMER is at present scarce, and not accessible to every scholar, we are induced to present our Readers with the COLLATION OF THE HARLEIAN MS. OF THE ODYSSEY, which is annexed to the end of the Second Volume, and which was made by Professor Porson, and enriched with his Observations.

COLLATIO

CODICIS HARLEIANI 5674.

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

NO. II.—Vide No. XVII. p. 191.

ΟΔΥΣΣ. Γ.

2. φαίην
7. τιντῖποιτα δ' ἐν ἰκάστη et supra γρ.
πεντηκάσιοι δ' ἀν' ἰκάστη (voluit ἰκάσ-
την)
8. τινὲς ἰκάστοθεν ὃ ἴστιν ἰξ ἰκάστης
9. εὖθ' οἱ et μηρὶ ἴκηον (l. ἴκηον) Τινὲς
σπλάγχχ' ἰδάσασται

10. ἄβ' pro ἰβ' MS. Aristarchus et
Herodianus alter altero modo, κατὰ
γοῦτ' ἢ δ' et κατὰγοῦτ' ἰδ'
11. οἱ περὶ ζηνόδοτον σῖψαν ἀείροισι;
14. γρ. χρεῖ
16. κινεῖ et ἵπασπιν
17. ἀλλ' ἄγε νῦν et supra γρ. ὄρεα τὰ
χίστα
18. εἶδομεν et supra γρ. ἰδωμεν

ἄρ' ἴω ex emend.

δ' αὖ νῦν ἀνδρῶν οὕτω δὲ οἱ
ν:—(l. ῥιανδν.) Hæc con-
olleret ambiguum, quod
Eustathius. In textu νῖον

αἰλῶν; δ' ἥπειτα ex emend.

ἢ τι α. m. pr. ἀγορῇ τι manu,
recenti.

τ' ὠπτογ

ς τοῦ ἐν αἰ ἀριστάρχου καὶ
ταῖ χροσίω διηαί:—

ἢ ἥρωτο In marg. γρ. ἱππύτ'

correctum α. m. recenti,
st oia addidit τι

ἀλῶνται et in schol. οὐ τ'

Hos tres versus hoc loco
notavit Aristophanes; aste-
lhelis I. 253—255. Hic dele-
chus, ibi retinuit.

ῥ

sed γρ. ἱμῖν

ἡμίος θ' ἢν ἀγορεύω (θ' ex

omittit. Mox ἦν που sed ἦν
retatio.

ἰθὺλῶθα distincte

ν

ol. snprascript. πῶς μετίλαβες

τὸν θίας γρ. τῆς ἀκοῆς παρὰ

γ

ortasse n (i. e. ἔχουν) pro γρ.

at altera interpretatio, quasi

sonaret quod ἀκοή.

ῥας manus antiqua, et hic et

is. Hic scholion snprascr.

ι. Nempe hoc voluit, ut ab

aoristo ἴσχων imperativus

atur, cujus compositus est

: ab ἰσπην provenire σπῆς et

κ οἱ ἱππύτ' αἰας κίτται In

ἰθα μὲν αἰας κίτται

ἢ

ἄλλα γὰρ πόλλ' sed in schol.

τὰ θνητῶν et sic plerumque

ῥίς ex emend. sed ἱερίοις

l.

οὕτω τίς μνητιν In m. γρ.

τοτε

ονος et mox ἴσ' δρόντα quasi

δ

nc ἴως κιν sed κ ex emend.

βαρύντες text. in schol. βῆβα.

ἢ

ἢν θ' et α super ἢν

τασιν cum spirita et 183

σ

151. δίσταμεν text. sed α prius ex
emend. et in marg. γρ. δίσταμεν schol.

ἢ τὰς χαριστήραις δίσταμεν

153. ἢς ἄλα δῖον γρ. ἀμφιλόσσας

159. ἱπρὰ

163. ποικιλόμνητιν ex emend.

166. γίγνωσκον

171. αὐτὴν δ'

173. θῆραι

178. ἀριανοὶ γρ. ἰνύχαια [i. e. si plena
et literas et verba scribis, αἰ ῥαντοῦ
ἰνύχαια γράφουσιν ἰνύχαια]

180. τίταρτων text. sed τίταρτων
schol.

185. δανῶν in text. et supra γρ.
ἀχαιῶν

197. κακῆτος et sic alibi, e. g. 286.
κακῆτος ex emend.

199. 200. ἦθ' αἰ ἀριστοτάτης.

202. νηληϊδὶ et mox 247. νηληϊδὶ
(sic)

205. α γαρ Mox περιθίειν schol. ad
217.

208. Scripserat ἰπύκλωσαν sed accen-
tum transversa nota damnavit, dein-
de addidit το et accentum ἰπύκλωσαν

super α posuit, hoc modo: ἰπύκλω-
το

σαν

209. περιττὸς ἀρὰ γὰρ ἂν προ αὐτοῦ:—

211. ex emendat. α ν ἰ μῆσας supra-
scriptis εἰπὼν ἱπύκλωσαν et in marg. γρ.
ἱπύκλωσαν. Triplex igitur fuit allusio,

ut videtur, lectio; ἀπύκλωσαν, ἱπύκλω-
σαν, et deletio pronominis, ἱπύκλωσαν,

que ultima ante emendationem in
textu fuerat, ut e spatio liquet.

214. ὑποδάμνησι

216. αἰ αἰ sed αἰ supra: secundum

Ibid. ζηνόδοτος γρ. ἀποσιτίται καὶ τὸ
ἱξῆς ἢ σὺ γὰρ μούνης:—[Voluit, opinor,
ἀποσιτίται]

223. κήδοιτο δὲ et τι supra δὲ

228. γρ. ἡμὶ θεοὶ αἰς ἰθίλοιν:—quan-
tum ex evanescente scriptura conjecio;

sed αἰ μὴ θεοὶ plane citat schol. ad
230.

231. σαῶσαι et supra γρ. σωσύναι.
[male pro σωσύναι]

232. 8. ἀθιτοῦται στήχει ζ'. ἀπὸ τοῦ
βουλομένη. αἰς μοι' ὅλον. [αἰς male pro
ἴως]

239. τῇ δ' erat, nunc inoleganter
correctum in τίνδ'

240. λιγυρόμην

241. 242. Etiam hi a quibusdam, ut
narrat scholimates, ἰβνιζόνται, ut σφ

244. 245. 246.

246. ἀριστοφάνης; ἐνικῶς ἀθάνατος sed schol. in marg. citat ἀθανάτοις [Probabilis lectio Aristophanis. Vid. II. Ψ. 460.]

247. ἰν(σ)παι; sed ultima litera erasa. Vide supra 101.

251. τινὶς δι' ἣ οὐκ ἄργει ἴην ἢ ἀχαι-
ῖκῃ;—

253. τάδε a m. pr. sed τῶδε correc-
tum, nescio an ab eadem. Deinde
ῶσαν et περιπαρακιν

258. τῷ καὶ et κιν superscript. Schol.
marg. χιυεν τινὶς

260. γρ. ἰκᾶ; ἀργεος

262. πολίης; et supra γρ. πολλᾶς

267. παρ' δ' ἀρ' ἴην scholio uni præ-
figitur, sed παρ' γὰρ ἴην alii.

272. ἰθὺλον ὁμηροῦ τρισυλλάβους;—

278. ἀλλ' ὅτ' ἐπὶ σοῦνιον ἱερὸν manns
prima, sed correxit ἀλλ' ὅτ' δὴ σ. pari
errore. In fine versus 'Αθηναίων plane
scriptum, ut in omnibus Aristophanis,
hunc locum ridentis Nub. 400. editio-
nibus Bruncckianam præcedentibus.
Ibi quidem 'Αθηναίων, ut postulat me-
trum, præbent codices non pauci, et
Demetrius de Elocut. 156. jamdudum
a Spanhemio indicatus, idque edidit
Bruncckius. Sed cum tres ejus MSS.
'Αθηναίων dent, ipse etiam Ravennas,
ut ex Invernizii silentio colligere licet,
vide annon legendum sit, cum in
Homero, tum in Aristophane, Ionica
dissolutione, 'Αθηναίων. Pleræque enim
omnes crases prius in pronunciando,
quam in scribendo exstant. In Hero-
doto notum est semper scribi, Θηβίων,
'Αθηναίων, et similia, quæ tamen, cum
solenni vocalis et diphthongi ai per-
mutatione in Θηβαίων, 'Αθηναίων Codex
Mediceus transformaret, Jacobus Gro-
novius exemplari suo vitii imitabili
deceptus est, et Criticis ludibrium de-
buit.

280. βίλισιν

283. σπιερχίατ' ex emend. ejusdem
manus.

289. λιγίων et τ' quod omissum erat,
supra positum. Schol. λιγίων τε. διχῶς
ἀρίσταρχος. λιγίων δε. καὶ λιγίων τε;—

Ibid. χιυεν

290. ἀρίσταρχος γρ. προφόντο [I. προφί-
οντο] ἀπὸ τοῦ ὑβζάνοντο;—Et erat προφί-
οντο in textu a m. prima.

297. οἱ μὲν ex emend.

γ

302. ἔδνησιν κατ' ἀλλοθρόους

303. 304. τάρρα δι. ἢ τισι τῶν ἰκδο-
σων, οὐκ ἦσαν. sed aliud schol. ἀρίσταρ-
χος εἰδμντο ὡς ἡ πληθὺς ἀποκρίοντο; [I].
O. 305.] In 303. γρ. πῆματα λυγρὰ

307. αἰψ' sed in αἰψ' correctam ab
eadem manu. ζήνδοτος αἰψ' ἀπὸ φακῶν.
ἀρίσταρχος; αἰψ' ἀπ' ἀθηναίων. αἰς ἰκδο-
ῖται δ' ἰ; μακροθῶνα καὶ εὐρυάγους ἀθ-
νην;—[Od. H. 80.] αἰψ' ἀπ' ἀθηναίων præ-
ponit schol.

315. μή τι

324. εἰ δ' ἰθ' ἴλιν;

327. ἀρίσταρχος; αὐτὶς, οὐκ αὐτὸν;—

κ

331. τοια ἴσα Primo circumflexum po-
suerat, sed deleuit, recte si voluit τοια
scribere, ut cum ῶν conveniret, quod
metrum corrumpit.

335. ζήνδοτος; ἔχτο

336. θάσσιμιν

351. ῥήγεια πόλιν ἰθ' οἴκω. [male repe-
tita ex 349.]

354. λίπονται

355. ξισίξιν

361. ἰτίρους sed post rasuram.

364. ὁμηλικὴν et glossa, ἀπὸ τοῦ ἑμψ-
λικῆ;

367. χριῶς; primo, χριῶς; ex emend.
Schol. ἀρίσταρχος; χριῶς;. δύναται δὲ καὶ
χριῶς;—

368. ζήνδοτος; ἐπὶ τὰ σὰ γυναικ' ἰκδο-
ναι.

372. γρ. ἀχαιῶς;

378. ἀγγελίη et supra γρ. κυδίστη ἢ δι
ζήνδοτος κυδίστη

380. ζήνδοτος; ἀλλὰ ἀναστ' ἰδίαισι;—

400. 401. οἱ ἄλλοι γυναῖκας ἔχουσι. δι-
πὲρ οὐ συνιδὸν δ' ζήνδοτος τὸ φιλέτα-
νον τοῦ ποιητοῦ τοῦ; εἰς στίχους; πικρὴ
γραφήν;—

402. γρ. αὐτὸς δ' ἰκαθυδε ἰρίστωρ.

411. νύστωρ δ' αὐ schol. ad Θ. 6.

418. φίλα τίντα

419. ἱλασσόμεθ' sed interpr. ἱξιδώτο-
μαι

424. δι omittit.

429. scriptus erat post 411, sed pos-
ta in margine repositus.

438. κηχέριτο a m. pr. κηχαρίατο ex
emend.

443. ἐνικῶς; χιυρὶ αἰ ἀρίσταρχου

444. αἰμαῖον legit Apollodorus, δᾶμ-
νιον Nicander et Theodoridas et Por-
sillus Hierapytnaius, qui servari vocem
ait apud Hierapytnios.

κ

445. παλλὰδ' (sic)

452. εὐρυκίδη superscripto εὐρυκίᾳ

453. ἀνίσχοντες Aristarchus [lege
ἀνίσχοντες]

456. ἄφαρ ἰκ

463. ἰκ omittit.

472. scripserat, ὅσον ἴνω sed cum
huc pervenisset, et in αἰ mutavit et
alterum et erasit, ut nunc hæc sit lectio,

ἄντις iis sane considerata,
ammo scripsere.

et supra γρ. ἂν Mox ἰθύνει
ρ. ἔχουν

ντι sic eadem manu et mox

η, ζυγόν (et ἄμφι ex rasura)
In marg. γρ. σίον ζυγόν Schol.
ἴριοι σίον ζυγόν. ἀριστοφάνης
τὸ τοῦ ἔργου· ἴτα ζυγόν ἄμ-
sed σίον ζυγόν Callistratus
d Z. 83. Strabo viii. p. 565.

φρὰς δ' ἴκοντο· φρὰ μὲν τῆς
φρὰς δὲ τῆς θεσσαλίας. φαιαί
ς:—

ἰλόχοιο a m. pr. sed τ in σ
ex emend. Schol. υἱός ὁρτίλο-
ῖον ζητῶντος ἐν ἱλιάδι ἔγραφε
λοχός· τι· ἴστι γὰρ ὁρτίλοχος
· τούτου δὲ διακλῆς· διακλῆους
καὶ ὁρτίλοχος:—Scholiastes ad
42. in Codice TOWNLEIANO;
ὁρτίλοχον τι· ὁ πρόγονος διὰ τοῦ
διὰ τοῦ σ· καὶ ἐν ὁδοσείᾳ
τ·:—Deinde citat ex Od.
λόχου In Iliade tamen σ in
547. mutavit manus secunda
In utroque Odysseæ loco O.
6. per τ constanter habet

·
δ' ἄρα ξηρῆα δῶκε. text. In
δὲ δὲ τοῖς, ξηρῆα θύειν
ζῆλυντῶσάν
orsus omittit.

ΟΔΥΣΣ. Δ.

ος γρ. καὶ αἵτισαν. ἀντὶ τοῦ
δν. δοκῇ δὲ καλλίμαχος ἰντιτυ-
ῖ γραφῇ. δὲ ὦν φησὶν. ἴππους
ἀπ' ὑμῶν κομίσσασαι:—[Legē
et καὶ αἵτισαν. Vide Bent-
Callimach. fr. 224.]

a m. pr. πρὶ ex emendat.
certe, si non ejusdem ma-

σ
η In schol. ἰλὶν (i. e. ἰλῆης)

ἰστέρις
σν a m. pr. ους ex emend.

ον
ον ἴππων a m. pr. οἰ ex emend.
ον ἴππων a m. pr. Postea ο in
η, sed accentus idem.

ον sed ἄλλω manus eadem. φι-

λῆσι ex emend. ejusdem manus. ξη-
σι interpr.

32. ἀτὰρ μὲν νῦν κῆρ (γρ. male omia-
sum nemo negabit. Sed frustra Ernea-
tus νῦν μὲν præfert, dissidentibus
MSS. et Homero ipso Il. Z. 125. Ho-
sychius ἀτὰρ μὲν νῦν γρ. καὶ δὲ καὶ
ἀρτι.)

33. εἰ μὲν pro var. lect. in marg. et
mox φαγόντες in text.

σ
34. ἰκόμην

38. αμα σπίσθαι

39. λύσαν Sch. οὕτως γρ. ἀρίσταρχος
[debuit λύσαν] Ib. ἰδρώντας

46. ὑψηρῆς et fortasse 15. [Indicia
alius scripturæ, ὑψηρῆς]

49. τούτῳ et supra τούτῳ scriptum
τοῖς

51. ἐν ἄλλῳ [lege ἐν ἄλλῳ] παρὰ ξανθῶν
μενέων:—

54. γρ. χρυσῆν sed ξιστὴν text. et
schol.

57. 58. omittit.
δ'

60. σέτου ἀκτισθῶν (sic)

61. παυσάμεναι et text. et schol.

62. 63. 64. ἠθέλου ἀριστοφάνης καὶ ζηνό-
δοτος ut e scholiis colligo.

63. διοτροφίῳ et sic schol. marg. ad
44.

66. γίρας

70. οὕτως ζητῶντος. ἀρίσταρχος δὲ πεν-
θαίκατο. ἀλλὰ χωρὶς τοῦ ἀρθρου:—[lege
πεινθαίκατο ἄλλοι, χωρὶς τοῦ ἀρθρου:—]

72. καὶ δώματα

79. τοῦδε

84. quidam ἱρίκους, alii ἀραμβούς.
Crates ἱρίκους, alii ἀραμβούς, sed Aris-
tarchus ἱρίμβούς. [Σιδόντιος Ἀραμβός τε
legebat Zeno, teste Strabone i. p. 70.
B.]

87. οὐτὶ et δὲ supra τ

90. εἰως πολλὸν β. ξυναγείρω

93. ὀβελίζουσι τίτις τὸν στίχον. λέγον-
τες αὐτὸν εἶναι περιττόν. Contra alii
post hunc addunt, οὐδὲ τι βουλόμενος
ἀλλὰ κερτεῖν [κρτερῆς] ὕπ' ἀνάγκης.
γελῶν, inquit sch.

97. παρίχων

106. μυνάμην

114. δακρυα

115. ὀφθαλμοῖσιν et 154.

119. γρ. ἱπερισταίτο ἀντὶ τοῦ ἱπερτε-
στειν. ἴνιοι δὲ γράφουσι μυθήσασθαι κακῶς:
[Nempe voluit ἱπερῆσθαι]

123. ἀδρήστη· τρισυλλάβως τὸ ἀδρήστη.
ὡς ἠρωδιανὸς καὶ ἀρίσταρχος:—sed in-
ter lineas τῆς δὲ δραστῆ οὐκ ἔστι
πεινῶ.

Ibid. εὐτυχτοι sed εὐτυκτοι schol. marg.

123. Miror hiatum ab Ernesti diligentia omissum. Hunc, ut fors tulit, explet MS. lectio ἰδωκιν

127. ἐν κτήματα

137. αὐτίκα β'

143. μεγαλήτορος ὡς sed primo fuerat ὡς Supra μεγαλήτορος scriptum τινὶς θαλασσιφόρος

153. πυκνὸν [levi errore pro πυκνῶ]

158. ἀλλὰ σαφῶς. ἀθετοῦνται πέντε στίχοι, ὡς περιττοὶ καὶ ὑπὸ νόου παντάπαστι λίσσασθαι ἀπεριτύς.

159. ἱστορίας Zenodotus.

162. supra ἰλδῖτο script. ζηνόδοτος αὐτο κακῶς [i. e. διέτα]

165. ἐν μεγάροις, ὡς μὴ ἄλλοι

168. γρ. τῶδε μίγ' ὀχθήσας

170. γρ. πολλῆς; [i. e. πολίας;]

171. καὶ μιν Mox ἔξοχα πάντων plane, sine alterius lectionis vestigio.

174. καὶ μὲν οἱ sed μ ex emend. ut videtur.

176. πᾶσι sed 179. δείκριν

178. καὶ κε θ' ἄμ' et mox ὁμίας

180. πρὶν, eraso γ'

181. μίλλιν ἀγασσίσθαι

σαι

186. ὅσων et in schol. ὅσσι

192. ἀρίσταρχος ἀθετεῖ.

194. μεταρῆπιος et ἰπ' supra μετα

197. ταῦτο ὡς καὶ post rasuram.

198. κίρασθαι τε

208. ἱπικλῶσει

212. ἰάσωμιν

213. δείπνου schol. supra ad 61.

221. τ' erasum, sed νηπειθίς τ' in schol. bis. Deinde κακῶν τ' ἐπιλήθην

ἀπ. sed ὡν super n. Contra in schol. ἐπιλήθην et ἐν suprascr. ὁ ἀσκαλωνίτης

περιστὰς μιτοχὴν ἀκτύων. [ἐπιλήθην] ἀρίσταρχος δὲ προπαρῶντι ὄνομα ἐκδεχόμενος.

ὡτῶ δὲ καὶ ἡμῖν ἀρίσκει. Ceterum ἐπιλήθην quoque habent Sotion Stobæi

cxii. p. 534, 17. Hesychius v. Ἀχολον. Eustathius ad Il. X. p. 1258, 54 =

1355, 38.

223. οὐ κιν α m. pr.

231. ἀρίσταρχος γρ. οὕτως; ἡτρός δὲ ἱκαστος ἐπὶ σφισι δῶκεν ἀπόλλων ἰάσθαι,

καὶ γὰρ παύσας εἰσι γυῖθλης κακῶς διαφέρει παύσας ἀπόλλωνος ὡς καὶ ἡσάδος

μαρτυρεῖ· εἰ μὴ ἀπόλλων φοῖβος ὑπερθευά-

τοιό σωσσι, ἢ αὐτὸς παύσας ὅς πᾶς φάρμακα οἶδεν:—

242. παρμενίσκας; ἐφ' ἑαυτοῦ τὸ οἶον ἢ ἰ τοῦτο μόνον ἱρῶ.

247. ἴσκει

251. ἀνηρώτων (sic)

252. ἰγὼ λῶσι text. ἰγὼ ἰλῶσι schol. marg.

253. κράτειον

254. μὴ μίνα m. pr. μὴ μὲ ex rasura, sed ἐν ab antiqua manu suprascr. μὴ μὲν schol. marg. ὀδυσσεῖ—ἀναφανῆσαι

256. μοι et μὲν suprascr.

259. Inter ἄλλαι et τραπὶ superer. μὲν

260. ἔδη, deinde circumflexus ex recensione additus. Schol. ἀμύνει τῇ δὴ χρονικῇ; δεχέσθαι κατὰ ἀρίσταρχου

κράτης δὲ δύο ποιῇ ἢ καὶ δὴ. [Pro ποιῇ lege τὸ δὴ]

271. τότ' et δ' super τ

273. ἀργεῖοι

276. προσητιῶτο κατ' ἰνίους.

277. περιττίξας α m. pr. Schol. ἀρίσταρχος; βίσιχως

279. ἴσκει

282. ὁμηθίντης sed 284. ἰμῖν

285. ἀρίσταρχος τοὺς δύο ἀθετεῖ. [Pro δύο lege πέντε β']

285-289. ὁ ἀντικλός ἐκ τοῦ κλέου· ὡς ἀνιφύοντο δὲ σχιδὸν ἐν πάσαις οἱ εἰσι.

τὰ γὰρ τῇ; διατίσας ψυχρά:—

292. τὰδ'

294. τρέπθ' α m. pr. et sic inter lineas, τρέπθ' ex emend. recenti.

295. ταρπώμιθα et τρα super τῇ Sch. γρ. πανταμίθα ἀπὸ τοῦ ἀναπαυσάμιθα

Deinde κοιμηθῆναι

298. τ' α m. pr. δ' ex em.

301. διμῖνα δ' ἰστέρισαν

302. ineptus emendator erasit ἀμῆ et ex δόμου fecit δόμων, claudicante versu.

304. καθιδυε m. pr. sed antiqua manus fecit καθιδυε (sic) Schol. interlin.

προπερισπωμένως τὸ καθιδυε

τ

307. ὡγνυτο ἀρ

309. ποτὶ δ' ἐπολιμαρῶσιν

314. ἴσκει; α m. pr. ut videtur.

336. ἀρίσταρχος νογνίτας

344. καὶ δ' ἴβαλε

353. ζηνόδοτος; ἠθετεῖ. ποῖαι γὰρ φασὶ ἰγύοντο ἰγνολαί:—

356. ἀνιθνὶ ὅσων τε

366. αἰσχύλος δὲ ἐν πρῶτῃ εἰδομένη ἐπὶ τῇ καλῇ. ὁ δὲ ζηνόδοτος γρ. ἐθνύσμα

ποτος: ἡ δὲ μοι ἀντομίη;
is et sic Scholiastes in Plae-
r editus Lagd. Bat. ad
74.

909
ὕσω et 399.
δ' in textu et in schol.
textu ex emend.

ησι
ex em. sed manus anti-
ejusdem.

ὕμιν
ex em. recenti in textu,
ταρχος αὐτός: Deinde olim
nunc est ἀμύβεται
ἢ ἀρ' ex emend. ejusdem

τα
ἀάφασ' scripserat primo,
it in ὕ et μ superscripsit,
μ
διαγνῶφασ' Interpr. διακοι-

ετ'
οἷους ἴθα κακώτατος ὡς τὸ
δ: ἴν [Per diphthongum

, volens proculdubio refin-
iti αἰνότητος. Locus est Il.
10.]
ἀρ κ τι.
omittit m. pr. additum ex

ιλις sed in marg. πάρθαλις

96μινος sed in marg. ἀνι:6-
:-
πράσαστο (sic) et supra γρ.

γορτίης

ἵππε θεοι δότι ἴν textu δι

θου sed σ erasum vide-

et 491.

ἔθασιν
et supra κατάλιξον est γρ.

υστον Deinde ἰππὶ κ' εὔ
rascr. γρ. ἰππὶ πάντα sic, ut
ur addi εὔ
ε θάγον text. sed schol. αἰ
ἵμιν

Mox γρ. παρὰς
ἀμασσι
ἵμιν
ἵμιν ἵφριτο

517. ἰσχατῆς a m. pr.
519. κακίῃθιν
521. ἰπιβήσαστο
526. φύλασσι δὲ γ' ex em.
527. τινὲς παρῶν
535. διανήσας text. et marg.
538. supra κατικλάσθη scriptum κατί-
κλασι

539. οὐ δὲ μοι ἦτορ sed supra γρ. οὐδὲ
νυ μοι κῆρ

543. ἀπρίως

544. ἀνυσίν τι τινα

550. προσήδων ex emend.

551. δὴ omittit.

553. ut videtur, ἢ ἀπώσας ἡρώτιν
Notandum est, non semper pari cum
fiducia marginales notas ad loca sua
a me referri, propterea quod saepe
nulla textus verba iis praeposuntur,
saepe in longe distant paginæ parte
exstant. Scholion, quod nunc in mar-
gine positum est ad A. 386. circiter,
pertinet ad 328..

567. λιγὺ πνέοντας text. In marg. τὸ
πνέοντος διὰ τοῦσ [l. διὰ τοῦ σ] πρὸς
τὸ ζήμυροιο: Habet tamen vulgatum
Scholiastes ad E. 295. Sed λιγὺ πνέ-
οντος Porphyrius Stobaei Ecl. Phys.
p. 130. ed. Canter. et sic MS. in Mu-
seo Britannico servatus, male muta-
tum in Heerenii editione, λιγυπνέον-
τος Scholiastes Euripidis ad Phoenias.
220.

569. τινὲς φίλος ἴσθιν. ἢ ἱήσις δὲ οὐ
φίριται ὁ στίχος.

570. ἰδύσσιτο

577. πρῶτον

578. ἢ δ' ἴσθους τ' ἰθίμσθα—ημεσι
ἴσθιν sed ἴσθους a m. pr. ut puto.

579. ἀν δὲ καὶ

585. διδόναι

587. ἀλλά γε

589. σοι ex emend.

598. 599. notantur α, γ' et in marg.

χ' β'
στι . . . οὐς λλοικα μιτὰ πὸς παρὰ πσο-
τοι. [Misericabilis sane versus, mani-

festo ex interpretatione natus. στὶ
i. e. στίχος. Frequens nota in mar-
gine, versui omisso praefixa. Linea
super νίτορι proprium nomen indi-
cans, non raro et in hoc et in aliis
MSs. occurrit, sed semper omitto.]

599. ἱρήκας et ης supra ες. In
marg. ἀρίσταρχος σὺ δὲ κε

600. δ' omittit.

604. ζυαὶ τι καὶ εὐρυαίς

606. ἀρισταρχος μίγιστον [αἰγίβοτον] καὶ
μᾶλλον ἰκέραιον τὸ πείλον:

608. δι' τι. Vide 497.

609. μείδῃσι et supra γρ. γήθησι

610. κατίρψι ex emend.

619. κίσει με et supra ὁδοτονητίον τὸ
με [i. e. legendum κίσει] [μει]

621. γρ. ἀπὸ δώματ'

623. ἱπποκοσι et supra γρ. ἱπποκοσι

634. ἱμὶ δὲ χρεὼ γίνεται αὐτῆς MS. a
Tho. Bentleio collatus, hoc est, noster
Harleianus.

641. τ' ex αὐτ' erasum, et supra
προσίφη antiqua manu scriptum πεπυ-
μῖτος. In marg. in ἄλλω ἀπαμειβετο φά-
ρσι τι:

644. εὐναίτῳ κε

646. γ. εἰ τι et mox text. ἀπηῦρα

660. προσίφη

664. τινὲς φάμεν δι' μιν κακῶς

668. πρὶν ἢ μιν πῆμα γνίσθαι et supra
γρ. πρὶν ἡμῖν πῆμα γνίσθαι. In mar-
gine priorem habere dicuntur αἱ ἀρισ-
τάρχου, alteram αἱ κοινότεραι.

680. omissum repositurus, notas α, γ,
versibus 679, 681. prae-fixit, deinde
680. in imo proxime sequentis paginae
scripsit.

685. 686. διειπίσιναι, οἷ' θ' αἶμα sed οἱ
θαμὰ pro var. lect.

697. εἰ γὰρ δὴ Schol. τινὲς γρ. αἱ γὰρ
δὴ

702. βιανὸς ἡμαθίην γρ.

705. αἱ ἀριστάρχου ἰσχυτο ἀπὸ τοῦ ἰγί-
πτο.

714. prius ἢ erasum.

722. δόλυμπος et ἰδωνος sed supra σ et
in scripta οἱ et αὖ

727. ἀποκτῦναι μαμμάσιν et supra γρ.
ἀτηρίφαντο θύλλας et hanc lectionem
habent schol. marg.

730. μάλα et supra γρ. σάφα In
marg. quoque σάφα

732. τινὲς ὁρμηθίνα κακῶς

735. δτερῆως

736. ἔδωκε et circumflexus super u
erasus.

744. δι' τοι

753. σαῶσαι text. et schol.

757. δώμαθ' ὠφρηφία

771. ἀρτύει ex rasura

775. μὴ πον τις. Deinde ἀπαγγ. ex
emend.

777. γρ. εὐαδῖν

780. ὅσα μιν οὖν (πάμπρωτ' ex ras.)

781. ἰσθὺν et τ' erasum.

783. omissus.

784. σφ' ἡπικας

785. εἰσὶν ἀριστάρχης ὡς ἂν τις εἴποι
In ἰδὼ ἰσχυομένη εἰς τὸ πλῆν. Mox ex δ'
ἔβας

787. ἡ δ' ὑπερθεῖν αὐτῇ

788. βιανὸς κίσε' ἀρ' ἀπικυδὸς καὶ ἰσχυ
αὐτῇ χαριστάρῃ ἡ γρ. —

792. ἀγούσι

793. ἰσχυλῶ

798. ἔπει, quae vera et antiqua forma
videtur, quanquam supra B. 207. ἐπεί-
μην etiam noster MS. Vide Piersonam
ad Moeriu. p. 278. Hesychius; ἐπείν:
παρὰ Σόλωνι τὸ βίαι μίγνυσθαι: τὶ δὲ κατὰ
νόμους ἐπείν:—Idem in serie; Ὀυδῶ-
λαι: γεγραμμέναις:—sic enim MS. teste
Schowio; sed literam addidit Mus-
rus.

800. αὖς et sch. δασυντίον τὸ ἰσ;
ἔκως

806. οἱ πλάους ἀνάχθῃσι: ὡς λίγυ-
ται. ὡς αἰολικῆς τῆς κλίσεως αὖς. ἡ δὲ
ἀσκαλωσῆς ὡς πιπτοῖσθαι. In textu
ἀνάχθῃσι primo, sed nunc a manu
eadem mutatum videtur.

811. πύλαι (δύματα omittit)

812. κίσει ut E. 174.

822. μηχανώσιν et ὠνται supra ὠν

825. μὴ δ' ἔτι

826. τῶν γὰρ οἱ In m. γρ. αἶμα ἔτινα.
[lege ἰσχυομένη]

829. προίικαι

832. κἀπὸν

838. κἀπὸν

840. ἰσχυο

846. αὐτῆς, quanquam o scrias accet-
sime videtur, ab eadem tamen manu.

ΟΔΥΣΣ. Ε.

10. ἰσχυλῶ

24. ἀποτίσσειται

34. χωρὶς τοῦ κί' αἱ καπτόται:

35. ἀγκυλῶ

39. αὐδίσσῃσι sine ix

43. ὡς ἴρατο μετηπύχθησαν οὐ δύναν-
ται εἶναι εἰς τὰ περὶ τῆς ἀθῆνης ἐν τῇ α'
λογύμαται καὶ εἰς τὰ περὶ τῆς αὐτῆς αὐ-
δύμκου εἰς τὴν τῶν αὐτῶν κἀπὸν: [Legi
ἐρμού. Hoc vult, sparsos esse Il. u.
340—342. Od. A. 97. 98.]

51. προσθήκει τις οὐ δύνανται ἐν τῷ σίχην
[Videtur pertinere ad 54.]

59. τηλόσι et ἡ super σι

61. γρ. καὶ αὐτῶς: ἀναμεινόντες τῶν αὐτῶν
ἐπὶ πλοκαμύσας καλυψά:

62. χρυσίη

63. τηλεθάουσα sed ex emend.

67. γρ. μεμῆλῃ

72. τινὲς μάλα καὶ γράφουσιν:—

73. ἰδὼ δ' fortasse ex emend.

80. ἀριστάρχης οὐδὲ τις et mox ἀρι-
σταρχος καὶ αἱ ἀριστάρχει. [Erat igitur
qui legerent τῶν αὐτῶν.]

λα πάρος γε scholiis præponi-

ἀ τοῦ ἑ στυγῶσιν αἱ ἀριστοφά-

στιχος οὗτος περιττός. ὁ γὰρ προ-
ῆκεν: Habet in textu δαρδισ-
et 158.

πτι δέ μοι sed punctis notatur

ἀ γῆ (sic, sc. ἀνάγειν)
nittit.

(ut conjicio) εὐτελής κατὰ τὴν
καὶ κατὰ τὴν διάνοιαν οἱ στίχοι.
ὅς μ' ἠνάγει a m. pr. sed ζῆδς
ἴγει a manu certe antiqua.
ἔριτους et p. supra αἱ a m. an-
a ut accentus nunc videatur in

ἴ.
ὅδ' ἄ. Schol. sed οὐδ' textus et
8.

ἰζυρότερον semel schol. semel

ον

ἰδνάρ

πιδόν γε ex rasura

πιδόθεν clare et 133. In marg.

ὡς κάσμηθιν.

11. περιττοὶ οἱ στίχοι.

x...

ῥήματα (sic) Hoc saltem ex-
volui dare literarum punctis
rum.

νῶγε· ἠνάγει πῶς τῷ. ἀπὶ τοῦ
ὡς τὸ ἦσαν ἱρία καλὰ:—

ἰς μὲν τ' a m. pr. et sic bis in

al bis alter schol. ἔτι Deinde

ως μιν ἰ ἐρυγῖν sed αἰως et ἰν ex

Schol. ἀπὸν τὸ ἀγῆ περισπᾶ

κῆν ἀκρόν ἰν ἐρυγῖν ἀγῆ

24. οὐδὲ ποτε παρ' ὁμῆρου ἢ ἄρταμιν

ροῖνται. διὰ τινὲς ἀδιτοῦσι τοῖς

αἰς γράφουσι νῶν ἰν ἐρυγῖν

γῶσθι ex emend.

ἴσας Schol. ζῆνιδος ἴλσας

κας, ποιητικώτερον γὰρ. ἴλσας μὲν

φας. [Legendum videtur, ζῆν-
σας γράφει· ἢ ἴλ (doest nomen

vel editionis) ἴλσας]

ρίσταρχος ἀγῆρον:

μπίστησιν αἱ ἀρίσταρχου:

mittit.

ἰ δ' ἱκρία πῆξαι ἰν αὐτῇ text. et

δ' est γρ. αὐτὰρ. In marg. γρ.

et ad ἱκρία pertinens, ὡς ἱκρία

ἴκρια sc.]

ἴκρια a m. pr. ἰκρία ex emend.

ρίσταρχος ἴκρια:

ἰσ' ex emend.

179. ἀριστοφάνης ἄλλοις γρ. αἰν ζῶζειν
μὲν ἱμᾶ· ἰν δὲ ταῖς ἄλλοις κακὸν μοι τί
βουλεύειν:—

181. κατῆρι-φιν ex emend.

182. ἀλὶτρός τ' sed γ' in schol. marg.

185. γρ. καὶ ὕδατος πρὸς δ' ἰσημιούτο
ἀριστοφάνης

187. μή τι σοι

188. ὅσο' ex emend.

189. με a m. pr. μοι ex emend.

190. αἰνίσσιμος Deinde οὐδ' ἱμοὶ ex
em. sed antiqua.

194. ἴξον δ' ἰσ πῆξας (sic)

195. καθ' ἴσιν

207. ἀνατλήσαι pro var. lect.

208. κ' αὐθι (sic) et sic Ammonius
MS. Reg. 16 D. xiv.

210. τῆς τ'

217. ἀρίσταρχος εἰς ἅπαντα αἱ κοινότερας
εἰς σῶμα [Depravatum ex εἰσῶπα]

227. μινοντις

232. ἀρίσταρχου ἰφύκρηται αἱ εἰκαυτέραι
ἰπύθην:—[Potius αἱ ἀρίσταρχου]

238. ἰσχατιῇ ex em. sed vulg. in
schol.

248. ἄρασσιν in textu et ter in marg.
Scholiastes: ἄρμονισι (sic textus hic

et 361.) προπερισπωμένης. ἴσιν γὰρ ἰώνων
δ' ἰπυβιβασμός: Ruhnkenius quoque

Epist. Crit. ii. p. 221. ed. novæ ait
ἄρασσιν habere MSS. et hanc probat

lectionem.

249. ἱμοὶ τορνώσας ἰδυσεάς, sed vo-
luit, opinor, 251.

259. ποιήσασθαι

262. τίταρτον

264. ἱκρία δ'

272. γρ. καὶ αἰσχροῦντα διχῶς αἱ ἀρι-
στάρχου. [Nempe due lectiones com-
mixtæ erant, ἰσχροῦντα et ὀρώντα vel

ἰσχροῦντι et ὀρώντι]

277. χεῖρς et supra γρ. νῶς

281. ὅτ' ἱριὸν legere quidam.

284. ἰπικλῶν a m. pr.

289. πῆξας

290. δασίως τὸ ἄδδην

294. οδρανθῶ ex em. sed vulgatum in
schol.

295. ἴπισον

296. ἠρίανδς καὶ ἀριστοφάνης αἰθρη-
γῆνης λίγουσιν [l. βίανδς]

Ibid. μίγα πῆμα ex emend.

299. τινὲς διὰ τοῦ χ' μῆχισσα. ἴν' ἢ, τίς
μοι γιγῆται μῆχαθ', οἱ δὲ, τί νυ πῶς.

300. ἰπῆν

302. ἀναπλήσιν et αἱ supra ἰν, cir-
cumflexus supra η.

312. δ' ἰξῖον, ἀλίσθαι.

315. αὐτὸς κίσι. βίανδς αὐτὸν βιάθι. τὸ
κῖμα δηλονότι. καὶ ἀμεινον.

NOTICE OF

LUS PERSIUS FLACCUS. *Textum recensuit Fr. PAS-
OW. In Usum Prælectionum, Lipsiæ, 1808. 8vo.
p. 33.*

THE Editor tells us in his preface, that he has devoted much time to the study of this obscure classic, and that, as he had undertaken to lecture upon Persius, he published this as a more convenient, and at the same time a more correct edition of the text for the use of his students. We quote a part of the preface, which leads us to expect a *Variorum* Edition of Persius, and acquaints us with his intention to publish a translation of Persius in Notes.

Quæcunque in nostræ hujus editionis textu mutata reperies, maximam partem Codd. MSS. fide mutavi. Contigit enim in ipsi III. Libros, eosque non malæ notæ necdum ab aliis usuris, inspicere, unum Ducalis Bibliothecæ Gothanæ, alterum e claro Regis Saxonici Librorum Thesaurò Dresdensi, [which probably by this time found its way into the *Imperial Library Paris*.]—tertium a possessore J. F. Roth ultro ad me missum." Non nihil tamen antiquarum edd., quarum plurimas suppedit Bibliotheca Dresdensis, auctoritati tribuendum censui, diliter quoque collatis iis Persii locis, quæ grammaticis Latinis et quorum commentariorum scriptoribus, Servio, Luctatio, aliis, citantur; rarius vv. dd. emendationes, rarissime mea ipsius conjectamina sequutus, exceptis, ut par erat, nominibus propriis plurimum vocum scriptura, in quibus quantum peccatum sit a scribis, quis nescit? fundum quidem feci Romanam Georgii veri Herbigopolitani editionem, nisi principem—caret enim anno—antiquissimo in his rebus iudice, Dassdorfio suffragante, inter antiquissimas certe referendam. Quæ aliunde hausimus, in Notis scriptioni nostræ, proximiis nundinis proditura, additis, indicata eries. Plura eaque altiora in majorem Persii editionem, innotas I. Casauboni Notas, selectas Pontii, Britannici, Scalaxii, et aliorumque, qui de Persio meruere, una cum nostris, complexum, cujus adornandæ consilium jamdudum cepi, dilata volo."

We have been at the pains of collating the text as given by Pasow, with the text as given by Henninius, and the discrepancies are as follow :

Passow.

Henninius.

Prologus.

v. 14. nectar	melos.
Sat. i. v. 6. examenque:	examenve.
8. at si:	ac si.
13. Scribimus, inclusus numeros ille:	scribimus inclusi, numeros ille.
18. colluerit:	conlueris.
55. dicito:	dicite.
67, 8. Sive opus in mores, in luxum, an pran- dia regum:	— in prandia regum.
Dicere, res grandes nostro dat Musa poetæ:	Dicere res etc.
76. Briseis—Atti:	Brisæi—Acci.
93. Bercynthius Atys:	Attin.
98. legundum est:	legundum.
105. Atys:	Attin.
Sat. ii. v. 42. pingues:	grandes.
46. Accersis:	Arcessis.
48. Attamen:	Et tamen.
63. dis:	dies.
65. Hæc:	Et.
69. sacro:	sancto.
Sat. iii. v. 1. hoc:	hæc.
9. Finditur:—dicas:	findor: ut—credas.
16. palumbo:	columbo.
25. patella:	patella est.
38. Virtutem ut videant:	Virtutem videant.
46. Discere, ab insano:	Dicere, non sano.
48. Jure etenim:	Jure: etenim.
66. Discite et, o miseri, causas:	Discite o miseri, et causas.
73. Neque:	nec.
Sat. iv. v. 37. cum in maxillis:	cum maxillis.
45. Protegit:	Prætegit.
Sat. v. v. 26. Heic:	Hic.
63. Cultor enim juve- num purgatas:	Cultor enim es juvenum: pu- tas.
73. Hac, quam, ut:	Hac, ut.
74. emeruit: scabiosum:	emeruit scabiosum.
87. Hoc reliquum acci- pio—licet ut volo vivere, tolle:	—licet illud, et, ut volo, tolle
96. gannit:	garrit.
138. Baro:	Varo.
172. nec nunc, quum ac- censor:	ne nunc, cum accersat.

Passow.

Henninius.

186. Tunc grandes :	Hinc grandes.
Sat. vi. v. 3. vocum :	rerum.
9. Lunaiportum, est	Lunai portum est; operæ cognos-
operæ, cognoscite,	cere cives.
cives :	
79. depunge:	depunge.

In the 8th No. of the *Class. Journ.* p. 353. We have published a collation of the *Galean MS.* of Persius preserved in the Library at Trinity College, Cambridge, and those, who are interested in the subject would do well to compare that collation with the text as published by Passow, and given above.

CAMBRIDGE TRIPOS PAPERS

FOR 1808 AND 1814.

Et nos Phœbus amat.

EDITOR LECTORIBUS S.

EN! vobis munusculum, ex quo voluptatem pariter et fructum percipiatis. En! vobis (quod de Pythagorâ olim dictum fuit) χρυσᾷ ἔκκη, quæ auctorum suorum non minùs ingenii vires et bonarum disciplinarum intelligentiam ostendunt, quàm (quod majus) egregias animi dotes et eximiam optimorum morum conformationem. Glorietur sanè et gaudeat Academia Cantabrigiensis, quòd hos duo juvenes, quasi gemellos sibi dilectissimos, eodem ferè tempore ac partu, luce suâ sacrisque poculis et sustulerit et confirmaverit. Præmiorum, precor, illa a matre suâ venerandâ acceptio ad majora ducat et ampliora; ut, quâ in juvenilis honoris secatione usi sint ambitione, illâ demum ad augendam patriam commoveantur, quin et (si opus sit) ad defendendam.

Jam valedicendum est et lectoribus benevolis et carminum horum aureorum scriptoribus. Nihil restat, nisi ut hi a nobis pro hac veniâ gratias ex animo datas accipiant, illi intelligant nos, ut

abesset invidia, veteri adagio SENIORES PRIORES obsecutos
esse in carminibus ordinandis.

*Londini, ex officinâ meâ,
prid. Kal. Jun. MDCCCXIV.*

CAMBRIDGE TRIPOS PAPER FOR 1808.

COLLEGIUM DOUNINGENSE.

Granta fave; tibi surgit opus: date candida cives
Omina, et inceptis dextera cantet avis.

ERGONE, vicinâ cùm jam petit æthera mole
Sacra domus dulci sophiæ, laribusque camœnas
Exceptura novis, averso lumine Musa
Tantum spectat opus? nullusne, hoc inter amicum
Doctrinæ nemus, et multi loca conscia vatis,
Cessantem increpitat citharam, numerisque superbis
Exultans ruit, et nascentia tecta salutat?
Me, licet apta joco, et dextrâ chelys icta trementi
Nescio quid crepet indoctum, tamen ipsa cohortis
Aoniæ pia cura movet, movet ipse fidelis
Almæ Matris amor; cæcâque cupidine flagro
Temporibus tibi, Granta, recentemnectere laurum.

Jamque, laboratas altè dum tollier arces
Admiror tacitus, fatis obducta futuris
Discutitur subito nubes, maturaque sedis
Apparent decora, et rerum pulcherrimus ordo.
O! fortunati, quorum jam limina surgunt!
O! veneranda domus! quâ nil præclarius olim
Græcia barbarico nondum pede proruta vidit
In sylvis, Academe, tuis, interve Lycæi
Ilisso mersos præterlabente recessis.
O! quales animos juvenum, quàm fortia cernō
Pectora! quæ pubes hæc in penetralia denso
Agmine conveniet, dignisque laboribus acrem
Impendet curam! faciles pars supplice voto
Ambiet Aonidas, Pindique per avia carpto
Cinget flore comas; pars indefessa severæ
Detegat ambages sophiæ, frustra que remotum

Eruet in lucem mediâ e caligine verum.
 His avidi incumbunt studiis; sic multa ferentes,
 Sic læti fugient soles, dum ver breve vitæ.
 Ridet adhuc, aptique colendis artibus anni.
 At simul ingenitum mentis doctrina vigorem
 Auxerit, et tacitos paulatim excuderit ignes,
 Impavidi majora petent, famæque iter amplum
 Tramite percurrent vario: seu vividus ardor
 Vulnera per, mortesque, et turbida gaudia belli,
 Raptat agens; seu fors donis melioribus ornat
 Docta quies, placidæque togæ felicior usus.
 I decus, i nostrum, quò fata ingentia ducunt.
 Tali prole virum, tantis innixa columnis,
 Vim patria hostilem, conjuratasque repellat
 Sola minas; et, sæva fremant licet arma, tenebit
 Antiquum imperium, et proprii sacra jura tridentis.

Ergò illi meritæ vivent in sæcula laudes,
 Quem fassa auctorem, et cujus de nomine dicta,
 Hæc nova se tollit sedes; sanctam illius umbram
 Grata colet Sophia, et vetitas marcescere laurus
 Deferet ad cari tumulum pia Musa patroni.
 Illa etiam memori nunquam lux excidet ævo,
 Quâ longævorum conspectus in agmine patrum,
 Ipse loci præses, (felix, qui præside tanto
 Clauescit locus!) et juvenum stipante catervâ,
 Huc celebrem duxit pompam, tectique futuri,
 Multa precans, lætâ posuit fundamenta dextrâ.
 Scilicet et (fausto cum jam perfecta labore
 Stet domus, et plenos jactet præsignis honores)
 Hanc quoties lucem rapido pede mobilis annus
 Rettulerit, magni instaurans vestigia facti,
 Atria ridebunt epulis, festoque sonabunt
 Murmure: dumque mero curas conviva sequaces
 Laxat, et imparibus gaudens servire Camoenis,
 Ternos ter pascit cyathos, sub vespere sero
 Præteritum repetet sermo gratissimus ævum,
 Principiumque loci, et dius memorabitur auctor.

Salve, sancta domus! tuque, O! celeberrima famâ
 Doctrinæ custos, heroûmque optima, salve,
 Granta, parens! tibi dona ingenti accensus amore
 Quali acunquero fero; nec tu contemne ferentem.
 O! veteris monumenta artis sublimia, turres,
 O! longo veneranda situ delubra, viæque
 Arboreis obscuræ umbris, quâ sæpe poëta
 Aut bibit, aut saltem visus bibere aure canorem
 Ætherium, quàm vos dulci formidine captus

Intueor ! vestros tacitum lustrare recessus
 Quàm juvat, et viles animo deponere curas !
 Tu quoque, qui salices inter cunctaris amœnas,
 Splendida suspiciens aprico in margine tecta,
 Non tu carminibus nostris indictus abibis,
 Came pater ! neque enim Musis te gratior alter
 In mare decurrit fluvius ; licèt amne superbo
 Volvatur, palmamque tumens sibi vindicet Isis.
 Scilicet his ripis primo chelyn impulit ictu
 Miltonus, vatum princeps ; hìc sensibus imis
 Incidit ille calor, quo deinde per avia raptus
 Sulphureas Erebi fauces, infernaque vidit
 Concilia, et Superos ingentia bella moventes
 Cum Superis, plenumque fugà et formidine cœlum.
 Quæ verò ingreditur densas incerta per umbras
 Forma ? quis ille senex, lentis qui passibus errat,
 Majestate gravi, et fixo spectabilis ore ?
 Agnosco canasque comas, frontemque serenam
 Neutoni : ut longà mersas caligine noctis
 Naturæ pandit leges ! ut mente volucris
 Indignatur humum, totusque per æthera fertur !
 Illustres animæ ! vobis jam nescia rumpi
 Parta quies ; vobis jam sol formosior ardet,
 Liberior ridet cœlum, dulcique amarantho
 Lucida perpetuæ præcingunt tempora vittæ.
 At nostri si forsàn adhuc confinia mundi
 Despiciatis, necdum curæ cessere priores,
 Has, precor, has ædes, quæ jam fastigia in auras
 Alta levant, sperantque suæ decus addere Grantæ,
 Spectetis placidi, et cœpto faveatis honesto.
 Ardeat huc olim missus, pubique futuræ
 Spiritus insidat vester ; penetralia rerum
 Neutoni lustrent alii, rapidoque volatu
 Tendat inaccessas alter Miltonus in oras.

Credo equidem, non vana loquor, credo ipse loquenti
 Fata aperit Phœbus—sed enim tremefacta propinquos
 Exaudit belli fremitus, mœstumque Camœna
 Demittit caput, et spissis sese occulit umbris.
 Eheu ! jam pavidas magis et magis impulit aures
 Ferrea tempestas, et sævior ingruit horror.
 Quando erit, ut placidæ coëant in fœdera gentes ?
 Quando erit, ut dirus sileat fragor ; et vice gratâ
 Otia lassatas recreent genialia terras ?
 O ! dulces properate dies ! felicia adeste
 Sæcula ! tum nullo lasciviet icta timore
 Pieris, et Sophiæ manabunt plenius æmnes.

Et mea fortè chelys, quæ jam fera murmura pugnae
Exiguïs tenuare modis pudibunda recusat,
Antiquum repetet ludum, veneresque jocosque
Mollè sonans canet, et læto gratabitur ævo.

JOANNES LONSDALE,
Coll. Regul. et Univ. Schol. &c.
Cantabrigiæ, In Comitibus Prioribus,
A. D. 1808.

CAMBRIDGE TRIPOS PAPER FOR 1814.

Εἴτ' αὖ λαλίαν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας
ἥ ἑκένωσεν τὰς τε παλαίστρας, —————
————— καὶ τοὺς παράλους ἀνέπειπεν
Ἀνταγορεύειν τοῖς ἀρχουσιν· καίτοι τότε γ' ἦνικ' ἔγω' ἔζων,
Οὐκ ἠπίσταντ' ἄλλ', ἢ μάξαν καλέσαι, καὶ ρυππακαὶ εἰπεῖν.

ARISTOPHANIS *Rana*. 1072.

————— *Longos imitatis, ab imo*
Ad summum totus moduli bipedalis.
HOR. *Sat II. 3. 308.*

Ephraim Suds.—"Why, I must be made an orator on; indeed I did peechify once at a vestry, concerning new lettering the church buckets, and came off 'cutely enough; but I want to speak speeches, as I tell you, t our meetings about politicks, and peace, and addresses, and the new ridge, and all them kind of things."

Footes Orator. Act I. Sc. 1.

MOS meus est, et erit, post templa et sobria pocla,
Qualia sunt Mosis ita chara, ut quis putet istis
Parnassi costas hirsutas frondibus, unde hic
Tam mire sapiens coquitur liquor; Ut redeam ad rem,—
Mos meus est fora per vicosque errare, Deus quo-
cunque rapit; nam cuique Deus fit dira libido.
Hic mihi, dum meditor, Godofredus quid docet Hermann,
Quid scopulos Bos semper arans, quique urget aratra
Schæferus, in patrem mirâ vitulus pietate;
Et loca acu tango corrupta, fidelis amicus
Obvius it, clamans: "Bipedum carissime, vae tu,
"Quid facis? Ipsa vocat te nocte hæc Curia. Magni
"Res agitur; seu, necne putes, quod publica debent
"Munia Papicolis." Ego ad hæc. "Res nulla vetabit,

" Me licèt expectent tres quartum, ludere quicum

" In tabulis pictis, et coenâ fallere noctem."

Pergitur ad limen; miscentur publica verba.

Mandamus laqueos Proctori et verbera; donec

Majestate manûs jubet alta silentia ginnae

Vir gregis, omne sedet mutum pecus. Haud ego mallem

Ludos his ullos sanus spectasse. Premuntur

Indoctus doctusque simul, cultumque professus

Trossulus, in statione comis hærentibus aptâ;

Stercoreus venit hic, stabulis catulisque relictis,

Vulpem sectatus, contusus cæstibus ille.

Hic spatiosus homo est doliari ventre rotundus,

Sese aliquem credens; hic tantum trama figuræ

Uctis incomptus braccis; cui deinde subibit,

Qui nimios tetigit calices, jactantior Anco.

Nunc mihi, Musa, velim, memores, quo turbine linguæ

Contulerint animos. Namque hi sunt vestra propago,

Aonides, vestris calamistris semper inurunt

Sermones, quauquam pedibus numerisque solutos.

Non nemo surgit, cui (parcite risibus) opplet

Charta pugillaris dextram, quia vult imitari

Regum tetrarchas. Nunc quercus crede Pelasgas

Dicere, nunc tripodes Clarios. Namque omnia novit,

Quæ sint, quæ fuerint, quæ mox ventura trahantur,

Atque Chao numerat pugnas et foedera, credens

Non sibi se genitum, lati sed finibus orbis.

Antithetas rasas, trutinataque commata ructat,

Continuatque tropos plures phalerataque dicta,

Omnia magna loquens, gestitque disertus haberi.

Novit, quid prothesis, quid possit epenthesis, omnes

Mæandros novit, pictæ et tectoria linguæ,

Signa scyphis velut includens, testesque frequentes

Magnidicus laudat, Burkum, prolemque Chathamî;

Callida enim est odio Vulpes imitata leonem.

Sed parvum in multo est, tunica ut pulcherrima turpi

Strata super vetulâ, cui frons madet illita facie,

Dum specie quondam deceptus clamat amator:

" Vestem amio, sed vestis non fartum. Vive valeque."

Euge tamen bellèque vocat per transtra juvenus.

Stulta, theatrales operæ. Quam pulchra locutus!

Considet hic oleo tranquillior. Incipit alter.

Non ita et ille, ferens sermones nocte paratos;

Nec primos Lucina beabit prole labores.

Heu sors, semper eras crudelis, semper iniqua,

Illudens hominum rebus. Sed multa minantis

Et præclara fuit vultus; speratque repente

Prodire orator. Felix, modo semper haberet
 Dimidium, qui cœpit! At incipit, et citò promit
Οὐδὲ γὰρ, sicut homo, cui sit constrictior alvus.
 Obtutu figit laquear, quod, sidera tanquam,
 Descripsit radio, Coghllano¹ præcipiente,
 Ipse domi: hic reges ponens, hic foedera regum.
 Tum falsas tusses accersit, plurimaque hem hem atque hem
 hem.

Perfricat os, mungit, quæ nulla est stiria nasi.
 Tum nervos tenues culpat capitisque dolorem,
 Et latices poscit, quos iussa focaria vergit
 Ilia contendens risu, quasi flumine flumen
 Eloquii aucturus neque verò proficit hilum,
 Abrodens ungues crudos stomachatus Apollo.
 Quem deludificans aliquis. "Quam te, puer, ut sis
 "Vitalis, metuo; cui linguæ tanta facultas
 "Ante pilos rerumque venit prudentia velox,
 "Ne tibi sit fatum Demosthenis et Ciceronis!"

Suscipit hunc alter, exantlans plenius horâ
 Infabre sculptos sermones et sine nervis,
 Ut præco, reddensve puer dictata magistro:
 Persolas nugas, ni forte quid aptius exit,
 Surreptum e Scotiæ thesauris. More Lyæi,
 Sperat enim, verbis quod reddent tempora vires;
 Lucernasque in sole adhibet, nunc putidus ipsam
 Expellens furcâ rationem, nunc resonantes
 Ingeminans scloppos, dum in rugas mille redibit
 "Libertas." Tamen hæc et multo plura locutus
 Clepsydras poscit plures pulmoneus heros.

Interea jacet hic porrectus lumina somno,
 Stertitque incoxans. Legit alter publica scripta,
 Vel dentes pennâ levat. "Heu! Natura," ait alter,
 "Quid me aliò poscis?" meditans stomachi lupientis
 Delenire famem, et rediens post tempora plenus,
 Incusat medici calices ventremque solutum.

Surgit ad hos, callens bene vertere seria ludo,
 Alis subnixus, sparso ore, salesque protervos
 Metitur modio, voces quâcunque monetâ et
Ῥήματα γομφοναγῆ fingens. Hic, siquid amœnum
 Venerit in buccam, et fabellas narrat aniles,
 Effœtasque sapit leges jurisque medullas,
 Potu plura vomens, et colligit auribus escas
 Jam saturis, seque ut miretur turba, laborans,

¹ Vide Coghllani Mnemonica.

Omnia transformat faciem in miracula rerum.

*Alter adest, duris involvens sensa loquelis,
Rerum desultor, atque omnia miscet in unum,
Flans simul et sorbens. Medium pro fine locatur,
Finis pro medio. Rerum confundit acervos,
Frontibus adversis secum pugnantis pangens.*

"Te revoca ad verbum," conclamant unus et alter.

"Quæ loqueris, Chaos est. Quo res hæc pertinet atque hæc!

"En nodum in scirpo! Ipse tuâ te cuspide figo."

Tum vero in quantos se contortuplicat orbes!

Quam ductat labiis, caperatâ fronte severus!

Proh Dii! sub pugnâ plutei trepidant scapulares.¹

"Ergo tu istud ais? Vivo tibi commodus. At si

"Nos ita compelles, non compellabor inultus.

"In te extra verbum peccabo, scommate læsus.

"Scire tuum nihil est. Mendosè colligis." O si

In terris Heraclitus! Jam parceret istis

Invitus, credo, lacrymis, dum parta tuentur,

Dum penitus pugnant, et litem lite resolvunt.

Parturit hic contra. Tumet ille medullitûs ardens

Respondere prior, rudique pædaria turba,

Cornua quod vincatque tubas. Sedet Æolus arce

Et premit irato luctantes turbine ventos.

Solvitur extemplo cœtus clamore secundo,

Puncta ferunt vulgus. Turbæ sententia vincit.

Proxima festa dies. Malè conciliata parantur

Prandia cum vinis et piscibus urbe petitis.

Tum curvæ in mensas animæ atque edentula pocla

Ilia deripiunt doliis fructusque trucidant.

Depositis curis, græcatur saucia Musa.

Nec canis a corio desistit. Prædicat alter

Alterius famam. Nemo minor est Cicerone.

Nec credi labor est. Res est ita credula vinum,

Mollibus auriculis fiunt oracula laudes.

Deinde oritur lepidæ libertas vernula linguæ,

Tum joca, tum cantus Musis et Apolline digni.

Et Rex, "En miseris brevis est hic fructus homullis.

"Damnosè bibite," inquit, et incubuere cohortes.

Tum calices truncos, multo jam mane, virosque

¹ "Servus scapularis" quod Plautinum est, idem vult, quod servus semper contusus; unde nos paulò fortasse audaciùs "plutei scapulares" derivamus. Similiter Butlerus in loco celeberrimo,

"And pulpit, drum ecclesiastick."

Labentes, lapsos, lapsuros ordine nullo
Cernere erat, culpâ late dominante magistrâ.
Nos tenuit vinctos, sub mensâ, crapula somno.
Tum, verò (horresco referens, nam somnia vera
Post mediam noctem) species certissima rerum
Objicitur menti, vicisque videtur in ipsis
Inter anum et pupam consurgere rixa procacem.
Non aliam ob causam, nisi quod meritoria avarâ
Deseruit vetulæ ancilla, novosque penates
Incolit, et quæstûs rationem exercet eandem :
Hinc odia et surgunt iræ subito capitales,
Hinc probra, et verba ad caveam spectantia summam.

Anus.—"Dii te eradicent, quæ sic mihi vana minaris,
"Pigmentisque ornas frontem, neque parciûs æquo
"Laudas, quicquid habes venale, gradusque molestos
"Grandis, quod paucos nostræ paulò ante farinæ,
"Dives pollicitis, lactâsti. Quin age schœno
"Illita, turpi hornum quadrante extrude Falernum.
"Hospita, fac, vappis sis et nebulonibus ædes.
"Nostra domus pura est, prensosque in crimine tanquam
"Serpentes refugit. Vestrâ se jactet in aulâ
"Perfidus οἰνοχοός,¹ cogens sub signa novella
"Pantolabum scurram Nomentanumque nepotem."
Puella.—"Ad restim tibi res, sapientum octava, revertit.
"Nostra omnis lis est. Multo plures sumus. At te
"Quisque odit, vinum ut fugiens, sycophanta meraca.
"Illicet ad corvos, Acheruntis pabula. At unde
"Tanta fides meriti? nisi quod fiducia crevit,
"Hic fore vel nusquam, quæ quærit quisque viator.
"Sed dolor unius Danaos pervenit ad omnes :
"Et fragili frustra sperans illidere dentem
"Offendis solido. Neque quenquam impune lacesces
"Posthac, nec fraudes quisquam patietur inultus,
"Nec deridicula et turpis fastidia nasi.
"Tempus erit quo tu, quæ nunc excludis honestos,
"Pallanta intactum perinagno optaveris emptum,
"Mutatam sortem deserto in limine plorans."

¹ "Nay though the treach'rous tapster, Thomas,
Hangs a new Angel two doors from us,
As fine as dauber's hand can make it,
In hopes some stranger may mistake it,
We think it both a shame and sin
To quit the true old Angel inn."

Swift.

Concurrit vulgus animam clamore fatentes.
 " Hancine an hanc sequeris : subeas alterutra, oportet."
 Adsunt, formido decoctorum et nebulonum,
 Proctores, prytaesque, et cætera prima virorum.
 Tum prælector ait quidam gravitate severus ;
 " Ambas inscribo sceleri. Quæ justior arma
 " Sumpsit, scire nefas. Hæc Scylla est, illa Charybdis ;
 " Par diis invisam. Frangis hinc lapsa juventus,
 " Ante annos homines, monitoribus ardet iniqua.
 " Hinc omnis morbi causa est, morumque malorum
 " Messis me insanum concionans ; qualiter olim,
 " Diggorio¹ ante focum grandes imitante cothurnos,
 " Res male processit dominis, operæque diurnæ.
 " Sic modo jam nocibus positus pæcer, esca flagelli,
 " Rana bovem sequitur ; quærens, cur aurea² non sint
 " Sæcla ; quid annonam incendit ; seu necne tyranni
 " Jure occidantur. Priscum est parere magistris.
 " Priscum est Newtonum callere et dogmata Locki,
 " Quæque malum est nescire, velut bellaria pastus
 " Fastidit pernas stomachus carnemque bovinam.
 " Quod satis est, sibi quisque sapit, neque curat haberi
 " Græcus homo, totusque aliena negotia sectans
 " Excutitur propriis : ' O Jupiter optime,' quis non
 " Exclamaret avus ? Videas, quo pertinet ista
 " Præcoquis ambitio Buccæ, cum vult imitari
 " Rudentes asinas, et ovantes gutture corvos."
 Fit turba, atque ambas lapides et saxa loquentes
 Lictores rapiunt ad dira ergastula. Somnis
 Excussus, voveo Diis depellentibus agnam.
 Deinde ad haram titubo, temulentâ de grege porcus.

MARMADUCUS LAWSON,

*Coll. Div. Joann. et Univ. Schol. &c.
 Cantabrigiæ, In Comitibus Posterioribus,
 A. D. 1814.*

¹ Vide "All the World's a Stage."

² Anglicè, "Why are not payments made in bullion?"

Glossary.

TO THE *TRIPOS PAPER* FOR 1814.

1. *Templa et sobria pocla*: chapel and tea. Chapel being about half past five in the afternoon, and tea following soon after, will bring the evening walk to near seven, the hour at which these societies meet.

4. See a poem written in Latin by some Italian, entitled '*Laudes Theæ.*'

6. An allusion to a line in the ninth book of Virgil.

7. *Hermann*: a plodding German critic, on whom Porson wrote a satirical epigram.

8. *Bos*: another German, whose works have been edited, and swelled out to an enormous size, by Schæfer.

10. *Loca acu tango corrupta*: "while I patch together as with a needle;" a phrase peculiar to the slang of critical writers.

15. *Tres quantum ludere quicum in tabulis pictis*: "to make up a rubber at whist;" a strong proof of the zeal of the speaker, who, with true patriotism, breaks a private contract to perform his public duties.

16. *Publica verba*: "common conversation and civility."

17. *Mandamus laqueos proctori et verbera*: "we vote a halter and cat of nine tails for the proctor." Nothing is more common.

19. *Ginnæ vir gregis*: "the bell-wether of the motley grouse."

21. *Ludos his allos*: "any stage play."

22. *Cultumque professus trossulus*: "the man of fashion affecting gaiety."

24. *Stercoreus*: "smelling of the stable."

26. *Doliari ventre rotundus*: "with caglike paunch rotund."

27. *Sese aliquem credens*: "not thinking small beer of himself."

27. *Trama figuræ*: "the mere skeleton of a shape."

28. *Unctis incomptus braccis*: "uncouth with greasy small-clothes."

29. *Jactantior Anco*: *Ancus* is mentioned as a braggart by Virgil in "*jactantior Ancus.*"

32. *Calamistris semper inurunt*: "turn with your curling irons."

34. *Non nemo*: may be understood either as a mere individual, or as a man of importance.

35. *Pugillaris*: "filling the hand."

36. *Regum tetrarchas*: "the prime ministers of state."

36. *Quercus Pelasgas*: "oaks of Dodona."

38. A line of Virgil.

40. *Non sibi se genitum*: "born to be a public character."

Suppl. Cl. Jf. NO. XVIII. VOL. IX. 2 I

41. *Antithetas rasas* : "refined antitheseses."
41. *Trutinataque commata ructat* : "he belches forth even-balanced periods."
42. *Phalerataque dicta* : "gorgeous expressions," literally, words equipped in all their trappings.
44. *Quid prothesis, quid possit epenthesis* : figures of rhetoric.
45. *Tectoria* : "white-wash."
46. *Signa scyphis velut includens* : "as one carving devices on plate."
46. *Testesque frequentes magnidicus laudat* : "he quotes numerous authorities," another phrase out of the critical slang.
48. *Astuta ingenium vulpes imitata leonem*. Horace.
49. *Multum in parco*. Horace.
52. A proverb. "I like the dish but not the pudding, my service to you."
53. *Euge* : "hear, hear."
54. *Theatrales opera* : "hirelings, engaged to applaud a new play or actor."
55. *Oleo tranquillior* : "more composed than oil."
56. *Sermones nocte paratos* : "a speech made over-night."
60. *Speratque repente prodire orator* : "he flatters himself he shall leave the room orator complete."
61. *Dimidium, qui capit, habet*. Horace.
63. *Oùè γγῷ* : "not a grunt." Aristophanes.
64. *Calique meatus describent radio*. Virgil.
66. Mr. Coghlan recommends, in his new art of memory, the portioning out a room into so many parts, and affixing a particular event or meaning to each part; by which help the learner will, on going into any room and looking at that part, recal readily the meaning affixed.
68. "He puts on a bold countenance, or pretends to wipe his nose when there is no icicle depending."
70. *Focaria vergit* : "which the kitchen-maid pours out for him."
72. *Hilum* : "a jolt."
73. *Stomachatus Apollo* : "this wiseacre overcome with disgust."
74. *Deludificans* : "making game of."
74. *Quam te, puer, ut sis vitalis, metuo* : "how apprehensive I am, child, for your safety."
76. *Ante pilos* : "before your beard."
77. *Eloquio sed uterque perit orator*. Juvenal.
78. *Exantlans* : "drawling out."
79. "Sentences devoid of spirit, and manufactured in an un-workman-like manner."

"Like the town-crier, or some schoolboy saying off his to his master."

Persolus nugas: "downright nonsense."

Surreptum e Scotia thesauris: "filched out of the Edinburgh review."

Lucernasque in sole adhibet: "he'll hold you a lanthorn at day."

Putidus: "pragmatical."

Expellens furca rationem: "transporting common sense."

Scloppos: a word expressing by its sound, its meaning; by sailors, binnacle words, bombastic expressions, or jaw-ers, which they offer to chalk up on the binnacle.

In rugas mille redibit libertas: "while the word liberty over a thousand times:" a metaphor taken from the wrinkles on an old woman's garment. This line in particular, as well as the whole passage, is a delineation of the mob orators too frequent days.

Clepsydras poscit plures: "calls for more time to speak." now would I add, (but I see the uplifted hammer,) five minutes being allowed, and no more, which time is determined by the clock, Mr. President, and a hammer." *Old Woman's Magazine*. 189.

Pulmoneus: "long-winded."

Stertitque incorans: "he snores, sitting cross-legged."

Publica scripta: "the paper of the day."

Dentes penna levat: "picks his teeth."

Lupientis: "ravenous as a wolf."

Plenus: "crop-full."

Post tempora: "after long absence."

Medici calices: "the apothecary's purging-dose." This he uses to extenuate his long absence, the calls of nature being the legitimate pretext for leaving the room.

Alis subnixus sparso ore: "with arms a-kimbo, and dis- mouth."

Salesque protervos metitur modio: "he measures out to his jests by the bushel."

Voces quacunq̃ue moneta et ῥήματα γομφοναγῆ fingens: "mixing words on any stamp, and expressions tacked together as ill."

Venerit in buccam: "comes into his brain."

"Is deep read in obsolete statutes and the very marrow of old law."

Potu plura vomens: a proverb in derision of a man who rates and tells what he hears or reads with additions of his own.

Rerum desultor: "skipping from one thing to another."

Ovid has *deusitor amoris*; the metaphor is taken from the dragon who has two horses, and rides them by turns.

105. *Omnia miscet in unum*: "shakes up all his arguments together in a sack."

106. *Flans simul et sorbens*: "breathing and drawing breath at once." A proverb in derision of a man who contradicts himself.

109. *Te revoca ad verbum*: "confine yourself, Sir, to the question before the house."

111. *En nodum in scirpo*: "a knot in a bulrush." This is a proverb intimating you make a difficulty where there is none, a bulrush being perfectly smooth.

111. *Ipsæ tuæ te cuspide figo*: "I combat you with your own arguments, Sir."

112. *Se contortuplicat*: "he writhes himself."

113. *Ductat labiis*: "makes wry mouths."

113. *Caperatâ*: "frowning."

114. *Plutei scapulares*: "the thumped tables."

115. *Ergo tu istud ais?* "you do then mean to say so, do you, Sir?"

115. *Vivo tibi commodus*: "I wish to be on good terms with you."

116. *Non compellabor inultus*: "I'd have you know, Sir, I won't be attacked in this manner with impunity."

117. *In te extra verbum peccabo*: "I'll have a more practical redress, Sir, than words can give."

118. *Scire tuum nihil est*: "what is your ipse dixit."

118. *Mendose colligis*: "you make a false inference."

120. *Parta tuentur*: "while each defends his offspring."

121. "While they fight in good earnest, and settle one dispute by another."

122. *Parturit hic contra*: "this man is breeding a reply."

123. *Pedaria turba*: "the voters who don't speak;" the mere eyes and noses. The Roman senate used to divide into two parts, as is sometimes now done at county meetings; hence those who merely went from side to side were called *pedarii*, from *pes*, a foot.

124. *Rudit quod vincat*: "brays louder than."

124. A parody on Virgil's "*celsa sedet Æolus arce*."

127. *Puncta ferunt vulgus*: "the multitude prevail." The Romans used to vote by points being made in a piece of paper, as is done now in the chapel-bills at Cambridge. Hence the phrase "carry their point."

128. *Festa dies*: "the anniversary dinner."

128. *Male conciliata*: "procured at a dear rate." This I can say from sad experience.

129. *Urbe petitis*: "procured from town."

130. *Carvæ in mensas animæ*: "souls imbruted in gluttony."

130. *Edentula pocla*: "very old wine;" literally, "so old as to have lost all its teeth."

132. *Gracatur saucia musa*: "the muse, intoxicated, reveals."

133. *Nec canis a corio*: a proverb answering to the English one, "the tradesman still smells of the shop."

133. *Prædicat alter alterius fumam*: "each one blazons forth the other's glory." I believe this is common at most public meetings.

136. "Flattery is gospel to delicate ears."

137. *Vernula*: "flippant."

139. This is an allusion to the heathen argument for drinking. Herodotus mentions some nations that used to produce an human skull on the table, which the president, taking in his hand, said *πίνε νῦν καὶ τίγρεις, ἱστῖαι γὰρ ἀποθανόν τοιοῦτος*. However, in these enlightened ages, nothing is more common than for the host to say to his guests, 'come, gentlemen, it's getting late, let us make the most of our time.' I have been witness to this myself several times.

139. *Rex*: "the president." Horace mentions the *rex vini*.

141. *Culices truncos*: "broken glasses."

141. *Multo jam mane*: "the morning being now well advanced."

143. *Culpa late dominante magistra*: "excess being the order of the day."

144. *Crapula*: "repletion."

148. *Pupam procacem*: "a malapert miss."

149. *Nisi quod meritoria avara deseruit vetula ancilla*: "but that she being chambermaid, had left the hotel of the covetous old hag."

152. *Capitales*: "deadly."

153. *Verba ad caveam spectantia summam*: "language only fit for the gods in the gallery."

154. *Dii te eradicent*: "may the gods tear thee up by the root."

155. *Pigmentis*: "rouge."

156. *Gradusque molestos grandis*: "and struttest with a conceited gait."

157. *Nostræ paulo ante farina*: "lately of our society;" this is an allusion to those who left the old society for the new.

158. *Lactasti*: "cajoled;" literally milked over.

158. *Schano*: "an oil extracted from the bulrush," used only by the very lowest order of women at Rome.

159. *Turpi horum quadrante extrude falernum*: "get rid of your this year's claret for a mere dirty farthing." This is an allegorical allusion to the spirit of opposition, which, as it lowers the fare in coaches, to it, in this case, reduced the original fare of seven shillings for non-attendance to three shillings.

160. "Make yourself a house of call for every rake and cox-

comb." Before the separation, it was customary to admit none into the society but men of exemplary characters and severe lives —this is alluded to in the four following lines: since that, I believe, no one, however exceptionable, has been rejected at either society.

162. *Vestra se jactet in aula*: a parody on Virgil's *illa se jactet in aula Æolus*.

163. *Perfidus οἰνοχοός*: it is common in all trades for the foreman to set up for himself after a certain time, if dissatisfied; and particularly among publicans for the tapster, or head-waiter, to do this after having married the chamber-maid.

163. *Cogens sub signa novella*: 'pressing into this new service.'

164. A line of Horace, meaning any low worthless characters.

165. *Sapientum octava*: an ironical expression, "you army of reserve to the seven wise men."

165. *Restim*: "a halter."

166. *Nostra omnis lis est*: 'it's a hundred to one in our favor.'

166. *Multo plures sumus*: this is actually the case.

167. *Vinum ut fugiens*: "as wine going off."

167. *Sycophanta meraca*: "you double-distilled old sycophant."

168. *Illicet ad corvos*: "you may go be hanged." A common execration among the Greeks and Romans.

168. *Acheruntis pabula*: a term of reproach to an old person, "you fodder for the sexton."

170. "That those accommodations, looked for by every traveller, were to be met with here at your house, or nowhere;" an allusion to the fastidiousness of the old society, which, fearing no opposition, like a saucy landlord, rejected strangers at its own caprice.

171. This is a line of Ovid; the next line, and half of the one after, are Horace's: an allusion to the rejected candidate, whose repulse gave rise to the new society.

173. *Offendis solido*: "you hit against a rock."

174. *Fraudes*: "your impositions."

175. "Nor the mockery and disdain of your ugly sneer."

177. A line of Virgil, in allusion again to the rejected candidate.

180. *Subeas alternus*: "you must take one side or the other."

181. *Decoctorum et nebulonum*: "spendthrifts and profligates;" the first is a metaphor taken from a cook who overboils the meat.

182. "The proctors, magistrates, and other seniorities, and heads of houses."

183. *Prælector*: "a tutor."

184. *Ambas inscribo sceleri*: "I charge them both with malpractices."

186. *Par diis invisum*: "accursed pair."

186. *Frænis lapsa* : "slipping the bridle."
 187. *Iniqua* : "ungovernable."
 189. *Me insarum concinnans* : "making me fit for Bedlam."
 190. *Diggorio* : Diggory was a spouting butler, who deranged all the domestic economy of the family by his mania for acting; he is represented as brandishing the carving-knife, when waiting at table, in the character of Alexander; as sawing a hole in the kitchen floor, to make a trap-door in it for a stage; and fastening up the housemaid in the oven, to represent Juliet in her coffin.
 191. *Operæ diurnæ* : "the daily routine of business."
 192. *Nucibus positis* : "having dismissed his toys."
 192. *Esca flagelli* : "the banquet of the rod."
 193. *Rana bovem sequitur* : "being but a frog, imitates the ox;" an allusion to the fable.
 193. *Cur aurea non sint secula* : "why this is not the golden age." This play on the word *aurea* will hold good in every language.
 194. *Quid annonam incendit* : "what makes corn so dear."
 195. *Priscum est* : "'tis out of date."
 196. *Newtonum callere* : "to be deep read in Newton."
 197. *Velut bellaria pastus fastidit pernas stomachus carnemque bovinam* : "just as a stomach, cloyed with gingerbread, can't touch your good wholesome beef and bacon."
 200. *Græcus homo* : "a profound Grecian."
 203. *Præcoquis ambitio buccæ* : "this premature ambition of the chaps;" the metaphor of *præcoquis* is taken from fruit forced before the natural season.
 205. *Fit turba* : "a bustle ensues."
 205. *Lapides et saxa loquentes* : "uttering Billingsgate language."
 206. *Lictores* : "the proctor's men," known by the name of bull-dogs in Cambridge.
 206. *Ergastula* : "house of correction."
 207. *Voveo diis depellentibus agnam* : the *Dii depellentes*, or *averrunci*, were the averters of ominous dreams. Accordingly, after an ill-boding vision, it was customary to make a propitiatory sacrifice to them. Clytemnestra does this in *Æschylus*.
 208. "After this I reel home to my sty, being an hog out of the drunken crew." The members of St. John's College have, from time immemorial, from some unknown cause, been nick-named hogs.
- Our readers will admire the ingenious allusions, and the happy imitations in this Tripos, with the humorous notes in the Glossary. In using a familiar style in the verses, the Author has permitted himself a few inaccuracies. We suggested obvious emendations; but his sense of modesty would not suffer the poem to appear in any form, but that in which it was originally presented. May we ask whether there should not be some "Censor Castigatorque," to fix his "Imprimatur" on University compositions? ED.

BENTLEY

DEFENDED FROM A CHARGE OF PLAGIARISM

“YOUR generous concern for the character of a truly great and much injured man, Dr. Bentley, charms me. Part of the false judgment passed upon him, which I complain of, is, that he was esteemed a *dunce amongst wits*, which he was as far from being as any man. The wits I meant were, Dr. Garth, Dr. Swift, Mr. Pope, who were all in the interests of a cabal against him; and not the Oxford men, whom I think, with you, he beat at their own weapons. On this subject I must tell you a story: The only thing the Oxford people hit off was Bentley's Plagiarism from Vizzanius: and when they had done, they could not support it against Bentley's defence: who solemnly denies it, avers it was a calumny, and gives this proof of his innocence, that the Greek passage quoted by him from Jamblicus, on which both he and Vizzanius had founded their discoveries, is differently translated by them. “The thing, as I said it,” says the Doctor, “is thus: The Pythagoreans enjoined all the Greeks that entered themselves into the society, to use *every man his mother tongue*, [*ἑνὴν ἑκάστην τῇ πατρίδι*]. Ocellus, therefore, being a Dorian of Lucania, must have writ in the Doric. This I took to be Jamblicus, meaning. But Vizzanius has represented it thus: That they enjoined all that came to them to use *the mother tongue of Crotona*, which was the Doric. Whether Vizzanius or I have hit upon the true meaning, *perhaps all competent readers will not be of a mind.*” p. 384 of Dis. Def. To this the Oxford men had nothing to reply; though in the future editions they replied to many parts of the *Defence*: and yet I will venture to say, this very *Defence* was his conviction.

“Observe the diffidence of the concluding words; so contrary to the Doctor's manner, that one would suspect he was convinced Vizzanius was right. The truth of the matter is this: The Doctor, between his writing the Dissertation on Phalaris and this *Defence*, had looked into Jamblicus; and found (as you will find if you look into him) that it admits of no other meaning. Yet I will venture to say the words of Jamblicus taken separately, just as they are quoted by Vizzanius without the context, would have been translated by every man who understood the Greek idiom just as Dr. Bentley translated them. From whence, I conclude, that when Dr. Bentley wrote the Dissertation on Phalaris, he had seen the words of Jamblicus no where but in Vizzanius; consequently, the charge upon him was just.

“I remember when my old friend Bishop Hare, who idolized

Bentley, notwithstanding his critique on Phædrus, insinuated to me, he thought I was too hard on Bentley in the 2d B. 3d Sect. of D. L. I told him the story I here tell you; and he confessed I had, indeed, spared him. This leads me to say, that the persons I hinted at in the note, who had extravagantly flattered Dr. Bentley, were Bp. Hare in his *Letter of Thanks*, &c. and Dr. S. Clarke in the preface to his *Cæsar*. They were both afraid of him. Before I leave this subject, I will just tell you what Mr. Pope told me, who had been let into the secret concerning the Oxford performance—That Boyle wrote only the narrative of what passed between him and the bookseller; which, too, was corrected for him: that Friend, the Master of Westminster, and Atterbury, wrote the body of the criticisms; and that Dr. King of the Commons wrote the droll argument to prove Dr. Bentley was not the author of the *Dissertation on Phalaris* and the *Index*. And a powerful cabal gave it a surprising run."

Warburton and Hurd's Correspondence. Letter v. pp. 9—11.

"The secret was this: Dr. Bentley having pretended to discover that Ocellus Lucanus did not write his book in the common dialect, as it is now extant, but in *Doric*; (*Dissert. upon Phalaris*, &c. p. 47.) His adversaries (*Dissert. examined*, p. 54.) charge him with having stolen this discovery from *Vizzanius*. This, Dr. Bentley flatly denies (*Dissert. defended*, p. 394.) But the only proof he gives of his innocence is, that the Greek passage quoted above from *Jamblicus*, on which both he and *Vizzanius* had founded their discoveries, is differently translated by them, &c. &c. From whence I conclude, that, when Dr. Bentley wrote his *Dissertation on Phalaris*, he had seen the words of *Jamblicus* no where but in *Vizzanius*."

WARBURTON, note to *Div. Leg.* II. 3. p. 176. ed. 1765, or p. 374, ed. 4to.

Bentley is here most grossly misrepresented. 1. The discovery was not founded upon the passage of *Jamblicus*, but upon a passage of *Stobæus*, (*Eclog. Phys.* pp. 44-45. ed. *Canter.*) in which four different extracts are given from *Ocellus Lucanus*; and all in the *Doric* dialect. 2. Bentley's defence is, that he might very well have found the quotation in *Stobæus*, and that in fact he did find it, without the assistance of *Vizzanius*; and that once having seen it, he wanted no *Vizzanius* to lead him to so obvious an inference. 3. His mistake (if it was a mistake) in his interpretation of *Jamblicus* most certainly did not arise from seeing "the words taken separately, just as they are quoted by *Vizzanius*, with-

out the context;" for the words are not quoted at all by Vizzanius. I write this with his book open before me. (*Præf. ad. Ocell. Lucanum*, p. antepenult, ed. Bonon. 1646.) He merely gives a reference to c. 34. of the Life of Pythagoras.

Gibbon might possibly have a particular reference to this very note of the Divine Legation; when he says, (*Critical Observations on the Sixth Book of the Æneid* p. 5. ed. London, 1794.) "The Bishop has entered the lists with the tremendous Bentley, who treated the laws of Zaleucus and Charondas as the forgeries of a sophist. A whole section of mistakes or misrepresentations is devoted to this controversy:—but Bentley is no more, and W—n may sleep in peace."

As to the secret history of the book written in Mr. Boyle's name against Bentley, Warburton is substantially correct; but he does not give Atterbury his full share of the demerits of that infamous libel. The reader may satisfy himself upon this point, by reading a letter from that prelate to Boyle. (*Nichols's Correspondence of Atterbury*.) It is referred to by Mr. D'Israeli, in his late work on the *Quarrels of Authors*: in which, however, the baseness and profligacy of Bentley's calumniators is by no means sufficiently exposed.

Cambridge, June 6, 1814.

ROBINSON CRUSOEUS.

*Latine Scripsit F. J. GOFFAUX, humaniorum
literarum Professor in Lyceo Imperiali.*

Paris, 1813.

THE Revolution has not totally dried the springs of classical literature in France. This work of Professor Goffaux, intended for schools, is taken chiefly from the Robinson Crusoe of Campe. The style is simple, yet neat, as our readers will judge by the specimen, which we subjoin. A similar work, written by a Parisian Professor, with great ease and elegance, intitled *HISTORIÆ SACRÆ EPITOME*, has been lately introduced into some of the first schools in this country. We are certain that the subject of the latter is better calculated for a Christian system of education than the adventures of Robinson Crusoe; yet we doubt not that

many persons will be pleased with the manner, in which the tale is clothed in a Latin dress. It has already reached a 4th edition in France.

Sequente nocte, Robinson securus recumbebat; fideles Lamæ ad pedes domini jacebant; luna splendebat de cœlo, aere puro tranquilloque; omnia denique in rerum naturâ alto silentio tenebantur. Jamque Robinson, labore diurno fessus, dulci fruebatur somno; parentum vero imago, quæ crebro recursabat, ante oculos somniantis obversabatur; cum subitò terra insolito motu tremuit, tanto fragore tamque horribili mugitu, ut multæ tempestates, velut agmine facto, ingruere viderentur. Insequitur frequens terræ motus, alius alium; exoritur simul furens procella quâ arbores, quâ ipsæ dejiciuntur rupes, mareque cum fremitu æstuans, in imis sedibus conturbatur. Dixisses cuncta inter se præliari elementa, atque universam rerum naturam in exitium ruere.

Robinson, mortis angore correptus, è speluncâ in vestibulum prosilit; prosilientemque exterriti Lamæ sequuntur. Vix indè aufugerant, cum saxum, in quo spelunca erat, ruinam dedit. Robinson, cui timor alas addiderat, per ostium vestibuli se proripuit, Lamæ anxie eum insequentibus.

Primum autem eam petiit montis vicini partem quâ excurrerat in nudam planitiem, ne arboribus ipsæ concidentibus obrueretur. Quò tendens, subitò magno cum terrore, ingentem hiatus eâ ipsâ montis in parte videt unde erumpunt fumus, flammæ, favillæ, lapides, cum materiâ candenti quam Lavam appellant. Vix etiam fugâ morti se eripuit; quippe lava candens, torrentis instar, ruebat; magna autem montis fragmina hinc et indè disjiciebantur.

Tum adlittus procurrit, ubi ipsum nova horrendaque rerum forma excipit. Turbo vehementissimus ab omni cœli parte nimbos collegerat quasi alios aliis impositos, unde tam gravis aquæ vis subitò ruit, ut omnis regio aquis superfusis inundaretur.

Tum Robinson, in hac malorum ambage, quid fugiat, quid petat incertus, ægrè in arborem se recipit; miseri autem Lamæ undarum æstu abripiuntur: eheu! quàm graviter illorum ejulatu animus ejus vulneratur! Quàm vellet suo eos periculo servare, nisi fluctuum impetu longiùs abrepti fuissent!

Sæviit terræ motus adhuc paululum; tum repentè omnia silent, venti residunt, hiatus ignem evomere desinit, fragor subterraneus cessat, cœlo redit pristina serenitas, omnis etiam aqua exiguo temporis spatio effluit.

Robinson ex arbore, in quam perfugerat, descendit; sed animum curæ obruerant. Spelunca, quæ sola huc usque tutum ipsi refugium præbuerat, diruta penitus videbatur. Lamæ fideles carissimique ante ipsius oculos undis abstracti; omnia opera perièrè;

perière omnia quæ in futurum moliebatur consilia. Mons quidem flammæ evomere desiderat, sed ex hiatu tardus fumus aterque oriebatur; unde metuendum erat ne ille montis ignivomi naturam in posterum quoque retineret.

Tum anxietate et angore exhaustus, ad arborem ex quâ descenderat se reclinavit, gemitus edens miserabiles; et sic solatii expers per reliquam noctem remansit.

Jam dies novus oritur, lux autem alma miserum Robinsonem in eodem statu deprehendit. Neque enim somnus dulcis oculos ejus clauserat; neque animum subierat alia excogitatio præter tristem illam luctuosamque: quid nunc de me fiet?

Tandem se corripit, atque somnianti similis, ad vastatum domicilium titubans procedit. Quantam verò putatis fuisse ejus lætitiâ cum haud procul a vestibulo carissimos sibi Lamas salvos incolumesque obviam sibi prosilientes conspexit! Initio, suis fidem oculis vix habuit. Brevi autem sublata est omnis dubitatio; illi enim accurrere, manum herilem lambere, lætitiâque quam ex ejus reditu capiebant exultando et balando exprimere.

Tunc autem animus Robinsonis hactenus fractus dejectusque rursus erectus est. Lamas suos intuetur, oculisque in cœlum sublati, lacrymas lætitiæ pietatisque testes profundit. Tum amicos reduces lætissimis blanditiis excipit, usque comitibus procedit, certiora de domicilio visurus.

Atque ibi Robinson multo minùs damni invenit quàm primò, præ metu et animi abjectione, veritus erat. Laquear, quod saxo constabat, erat collapsum, atque proximam terræ molem secum traxerat; altamen omnia ista rudera è speluncâ removeri posse videbantur, ita ut laxiùs ipse commodiùsque habitaret.

Ad hoc accedebat aliquid ex quo intelligeret hoc sibi feliciter contigisse. Cum enim accuratiùs locum inspexisset ubi saxum illud dependerat, magno cum stupore cognovit, illud undique solo molli innixum fuisse, adeò ut malè hæreret. Verisimillimum itaque erat, molem hanc impendentem suo pondere brevi delapsuram fuisse. Tunc subito in genua prostratus, gratias Deo egit quòd sic iterum servatus fuisset, ac deinde alacriter ad opus se contulit.

MOMI MISCELLANEA SUBSECIVA.

Et prodesse et delectare.

NO. I.

1. **IN** *macrology*, a word preserved by Bailey, although omitted by Johnson, the Greeks are at least our equals; as the following very humorous and fantastical Epigram by Hegesander proves indisputably:

Ὀφρυανασπασίδαι, ῥινεγκταπήξιγίνειοι,
 Σακκογενειοτρόφοι, καὶ λοπαθαργαγίδαι·
 Ἴμκτανωπερίβαλλοι, νηλιποκαιβλεπέλλιοι,
 Νυκτιλαθραιόφαγοι, νυκτιπαταιπλάγιοι·
 Μειρακιεξάπεται, καὶ συλλαβοπυσίλαβῆται,
 Δοξομκταιόσοφοι, ζηταρετησιάδαι.

It is inscribed *Εἰς Γραμματικούς*. With all due deference, however, to so distinguished and tasteful a writer as Hegesander, we cannot help suspecting that, as is the case often in Billingsgate, the sense here in some points appears to have been held cheaper than the sound. Julius Cæsar Scaliger, a man who might have been great had he been possessed of common sense, reads *ῥινεγκταπυξεγίνειοι*, with what meaning we know not. The component parts of the word, as it stands, are, we imagine, *ῥι*; *ἐγκαταπήγνυμι* and *γίνειον*; and, if so, the truest and most correct idea of its meaning will be obtained by imagining an old, ugly, avaricious skin-flint, in the shape of a pædagogus, whose nose and chin seem chipped out for no other purpose under the sun than—cracking nuts.

2. In earlier and better days, it was the custom in the University, in which it has been our lot to be trained up, that every individual, previously to his *admission*, should not only be recommended by some non-resident Master of Arts, but likewise undergo an examination within the precincts of the college, of which he was solicitous to become a member; that so it might be brought to the test whether the stripling were of sufficient promise and maturity of understanding to warrant his removal from school to college. In process of time, the practice was followed up with less and less strictness; till, ultimately, it dwindled away into a total discontinuance. With some societies it was the *Bursar's* business to examine. A man, we have been told, who filled this office, and was appointed examiner in a certain college on these occasions, and who, from an unfortunate *lapsus linguæ*, was ever afterwards known *κατ' ἐξοχήν* by the nick-name of *Parabola*, never failed to

put the following question to the candidate for admission,—“Boy, what is an iambus?” “A short and a long syllable,” was usually the reply. “That’s very true,” (returns the Bursar) “but I want the question answered *classically*. What says Horace on the subject?” If the school-boy *emeritus* were lucky enough to remember the old line, *Syllaba longa brevi*, &c. he was sure to be dismissed with a compliment, and was admitted without scruple or further examination. By and by, the *gyp*, or college-servant, of the illustrious Bursar was shrewd enough to observe the peculiarity of these examinations; and, from hearing it so frequently repeated, with little difficulty learned this mysterious definition by heart; much in the same way that a parrot is taught (as Robinson Crusoe has it) “to say de great dam,”—the μέγας ὄρκος of Homer, neither more nor less. The consequence of this was, that the *gyp*, in time, forestalled the examination; and great and stupendous was the idea which honest Parabola conceived of the age forth-coming, when he found that not only the stout and hardy sons of the North, the translators of Greek and Latin into the language of ploughboys and carters, (as Gilbert Wakefield observed with more spite than truth) but even the elegant and Southern imbecility of the more polished Neapolitan (ὁ μισημβρινός, to wit,) could say, without prompting,

Syllaba longa brevi subjecta vocatur iambus.

But what would this *par nobile* say, if they were told that the above line, along with the paragraph which it heads, has been demonstrated (as it has, though I forget by whom) not to have been written by Horace at all? In what way in lieu of “the old *mumpsimus*” they would club together their wits for the substitution of “a new *sumpsimus*” is not very easy to conceive. See Bentley’s Dissertation on Phalaris’s Epistles.

3. “Romæ aliquando pestis fuit tam sæva, ut homines in viâ, in mensâ, in ludis, in colloquiis subitò morerentur. Itaque cùm quis sternutabat, sæpè cum sternutatione spiritum exhalabat, unde, cùm aliquem sternutantem quis audiebat, statim occurrens, *Deus te adjuvet*, acclamabat. Et abhinc adhuc consuetudo servatur, ut cùm aliquem sternutantem audimus, *Deus te adjuvet*, acclame-mus.” Nug. Ven. p. 57. In our nurseries, at this day, and elsewhere as well, it is no uncommon thing to hear a child, when sneezing, saluted with *God bless you*. This has been traced by Strutt (if I mistake not), as well as others, to a similar source. We have it from good authority that, in the first stage of the plague of London in 1666, the miserable victim was usually seized with violent and successive sneezing. Such was the case at Athens

¹ We shall very shortly lay before our readers an elaborate dissertation by a very celebrated critic of our own country, which clearly demonstrates that the whole passage is interpolated. Our correspondent probably received his information from one, who had heard of this unpublished dissertation. EDIT.

also, as we are told by Thucydides. Καὶ τὰ ἐντὺς, ἢ τὰ παύσει καὶ ἢ γλῶσσα, εὐδὲς αἱματώδη ἦν, καὶ πνεῦμα αἰσικόν καὶ δυσᾶδες ἦσαν· ἐκ τῶν αὐτῶν παρμὸς καὶ βράγχος ἐπαγγίγντο.

4. Well was it remarked by Ovid (Art. Amator. Lib. i. 150.) that *trifles take light fancies*. Doctor Lempriere in his Classical Dictionary informs us of one "Tryphiodorus, a Greek poet and grammarian of Egypt, in the sixth century, who wrote a poem in twenty-four books on the destruction of Troy, from which he excluded the α in the first book, the β in the second, and the γ in the third, &c." For my own part, on the strength of this information alone, I would willingly allow Mr. Tryphiodorus the honor of a high and exalted station among that luminous fraternity; known (if known at all) by the appellation of *literary fools*. This despicable and childish conceit shows the *man* at once. Of the *poet*, I say nothing, because I have not read him; nor, in all likelihood, ever shall:—though, even so, I have nearly made up my mind on the subject; as, if his poetry be good, it is the only instance on record of good poetry having been written by a fool. Yet, even this phenomenon has more than his parallel in one Sotades, from whom the *carmina Sotadea* took their name. This man wrote verses, in reading which, it mattered not at which end of the line you began. The three following may serve as a specimen:

Roma tibi subito motibus ibit amor.
Si bene te tua laus taxat, sua laute tenebis.
Sole medere pede, ede, pede melos.

But Sotades, poor fellow! was a fool to his own cost. To conceive the labor and pains that compositions, written in this way, must have exacted of him is almost impossible. He was born under the same star, I presume, with that man who numbered the words and letters in the Old and New Testament, and recorded how many times, in each and in both, the words *and* and *the* occurred. Nor is this an imaginary being either; as I have witnessed these inestimable *memoranda* with my own eyes.—Somewhat analogous to this mode of killing time is the game at *pips*, as it is termed, which prevails very much at present (particularly in wet weather) with the idle and ineffective part of *one* of our Universities at least. This is neither more nor less than playing off a pack of cards, after they are dealt equally between two persons, and casting up on both sides, during the process, the sum of the different *points*, be they black or scarlet. The winner is the person, in whose hands, after the cards on both sides have been examined, the sum of these points or *pips* is greater than that in the hands of the other. I wish one of these pip-players would put to me the trite question *Dic mihi, quid melius desidinsus agam?*

5. The names of the inventors of the Sapphic and different kinds of Alcaic metres are well known. The names of those, who

first framed Heroics and Elegiacs, not so well. Phemonœe, a priestess, and, according to some, daughter of Apollo, is said to have first invented Hexameters; and this is supposed to be the first ever written :

Συμψέρετε περὶ τ' οἰωνοί, κηρόν τε μέλισσαι.

See Diogen. Laërt. i. 40. Stat. Sylv. ii. 2. 39. Lucan, v. 126. and Pausan. x. 6. Some affirm that she was the first who gave responses from the oracle at Delphi. The inventor of the Pentameter is said to have been Minnermus; although the discovery of it is attributed by some to Callinus, and by others to Archilochus.

6. Towards the commencement of the sixteenth century there was extant at Canterbury a MS. of Cicero's famous treatise *De Republica*: but it was unfortunately lost during the Reformation. As this was at that time an *unique*, we shall be anxious to hear whether the work be preserved or not in the Ciceronian MS. (from which we are taught to expect much) lately discovered on the suppression of a monastery in Silesia.

7. A curious instance of false quantity occurs in a *Hendecasyllable* written by Sidonius Apollinarius. *Cessissent Sophocles et Euripides*. Easier too, than we imagined; it was only making the *i's* change places.

8. Qu. What MS. was that which Morell refers to in his Greek Thesaurus under the word *χλῶνις*?

9. Worse than Tryphiodorus, and half as bad as Sotades, was that poetaster who wrote three poems of one page, ten pages, and half a page, respectively in length, the words in all of them beginning with P. Let two lines serve as a specimen :

Perlege porcorum pulcherrima prælia; poter,
Potando poteris placidam proferre potæsin.

10. Here are two Epigrams; and both good in their way. The first is calculated to suit the taste of those who think there is nothing like working *simple equations*; the second will be best understood by those who "trade and traffic in riddles."

Poma Petrus carpsit, decerpit & arbore Paulus;

Pomorum numerus quis sit uterque latet.

Petrus ait Paulo, duo des mihi poma tuorum

Pomorum,—numerus tunc mihi duplus erit.

Paulus ait Petro, tria des mihi poma tuorum

Pomorum,—numerus tunc mihi triplus erit.

Dic quot poma Petrus, quot Paulus ab arbore carpsit;

Si qua fides, cedet Blandius ipse tibi.

Dic, quibus hoc animal terræ nascatur in oris,

Masculus est mater cui, mulierque pater.

2 Who has not read *Bland's Algebraical Problems*?

ON THE CONFORMITY OF THE
GREEK, LATIN, AND SANSKRITA
LANGUAGES.

No. II.—Vide No. XVII. p. 219.

IN the sixteenth Century Henry Stephens, the son of Robert, published a treatise on the conformity of the French and Greek languages in the noun, pronoun, verb, adverb, preposition, and conjunction, which might well serve for all the modern tongues that are the allowed and legitimate descendants of the Greek and Latin. The Greek in the same manner, and the Sanskrit, alike not only in the general contour, or outline, but also in the most intimate structure of parts, not merely in the regularity of their march, but also in the anomaly of their process, come down probably from a common parent. This is however by no means the universal opinion, and with the majority the Sanskrit has the precedence. It is the design of this paper, in order to demonstrate the relationship and close connexion of the two languages, to show the points in which they touch, and the similarity of their construction, from whence some idea may be suggested of their rank and order, whether the one may have been long prior to the other, or whether they are nearly of the same antiquity, and the scions from the trunk of a primeval language.

In comparing the Greek and the Sanskrit, it is not my intention to make long extracts from Caninio or Clenard for the one, or Wilkins and Colebroke for the other, but to mention, as briefly as possible, consistently with perspicuity, certain facts in the grammar of each, common to both, which may be verified at pleasure.

The Greek resembles the languages of the Hindu class in being read like them from left to right, whilst the Arabic, Persian, Hebrew, Syriac, and Chaldee, proceed from right to left.

OF THE SANSKRIT LETTERS, AND VOWELS, &c.—The Sanskrita language has fifty letters in its alphabet, thirty-four consonants, five vowels with double powers, four diphthongs, and two substitutes for nasals; but of the thirty-four consonants, there are but twenty-three simple and distinct articulations; for, of the first twenty-five, ten are but aspirates of the preceding letters, combined with hæ, as is the last letter Ksha, made up of Kà and shà,

Cl. Jl. Suppl. NO. XVIII. VOL. IX. 2 K

as Mr. Wilkins thinks, and the most learned Professors of the language.

The vowels, &c.—The simple vowels are five, with ten characters to mark their long and short sounds, the semivowels four, the hissing letters three, with one aspirate.

Compound consonants.—Where one letter is equitant, and rides upon another.

Where two consonants meet without an intervening vowel, they coalesce, and form a compound.

Apocope.—When a word ends in a consonant, the vowel which is given to every open consonant, not followed by another vowel, is cut off by a mark of elision, as in *vāk*, talk, which without it, would be *vaka*.

Accent.—In the old Sanskrit books, a small perpendicular line over a vowel $\perp$ denotes that it is sounded high, a parallel line under a vowel denotes a low tone, and a crooked line shows that it partakes of both.

Aspiration.—The fifth vowel *lrī* short, and *lrī* long, shews the soft and hard breathing, and the different strength of the voice in pronouncing a syllable.

The Greek letters.—The letters of the Greek language are 24, of which three are double.

Vowels.—The vowels are seven, three of which have double powers; the diphthongs are twelve, six proper, and six improper. Of the seven vowels, two are long, Eta and Omega, two short, Epsilon and Omicron, and three doubtful. The Greek has also eight semivowels, one sibilant,—three aspirates, and three compound consonants, and certain nexus literarum, in which a letter or a syllable is mounted upon another.

Accent, aspiration, and apocope.—Elevation of a letter or syllable is expressed by an acute, depression by a grave, and two lines meeting in an angle, or a circumflex, show that the syllable when uttered, partakes of both high and low.

Aspirate.—The word *πῶρρῶ* in Greek has a lenis over the first, and an aspirate on the second rho, and is pronounced like *lrī* short, and *lrī* long, the 5th vowel in Sanskrit.

Apocope.—*Ἐριον*, *Ἡλος*, and *Σκώρατες*, with apocope, which cuts off the last syllable, are, *ἔρι*, *ἦλ*, *σκῶρ*. This last in the genitive is *σκῶρδς* for *σκῶρατος*.

NB. The permutations of vowels, and coalition of consonants in the Sanskrit, occur in the dialects, and the poetic licenses of the Greek poets.

Nouns and pronouns.—The Greek and the Sanskrit agree in

¹ See Eustathius and Caninius, Gram. Gr. p. 4.

saving three genders, and three numbers; and in declension, the Greek through five cases, and the Sanskrit through eight; in the former the genitive of, and the dative to, include by, from, and in; in the latter, the third case is by or with, the fifth from, and the seventh in, which cases may have been formed by dividing the Latin ablative of the latins into three.

Here we have a specimen of the perfection of the Sanskrit, that is so completely filled up, as to leave no place for doubt or conjecture, whereas in the Greek, and particularly the Latin, you are not sure whether Othoni and Amori in the following passages, be in the dative, or the ablative, but by the sense.

—————et formidatus Othoni——
—————placitone etiam pugnabis amori——

Since Othone and Amore will agree as well with the metre: The truth seems to be, that the dative and ablative were at first the same in the singular, as they are still in the plural;—the proof of which is, that Musa in the ablative is long, when the nominative is always short, and if written at length would be Musai, like the old dative. Quintilian says, some make casus septimus, by dividing the ablative into two, by which it is more independent of a preposition, and this no-doubt has been the motive of the Hindu grammarians in making eight cases instead of six.

In the Sanskrit the first seven declensions end in vowels, and the eighth in a silent consonant. In the Greek there are only three, the first has four terminations of the nominative, two in consonants, and two in vowels.

The second has two endings, both in consonants.

The third has nine, four in vowels, and five in consonants, all increasing in the oblique cases.

The noun ship, or boat, in Sanskrit of the seventh declension, compared with the Greek and Latin nouns of the third, will show the difference between each, and the gradual improvement of the second and third.

<i>Greek.</i>			<i>Latin.</i>		
N. <i>νῆς</i>	Sing.	N ₁ <i>νῆς</i>	Navis	S.	Naves P.
G. <i>νῆος</i>	N. A. D.	N ₂ <i>ναῦς</i>	Navis		Navium
D. <i>νῆι</i>		N ₃ <i>ναυί</i>	Navi		Navibus
A. <i>νῆϊ</i>		N ₄ <i>ναυί</i>	Navem		Naves
V. <i>νῆ</i>		N ₅ <i>νῆς</i>	Navis		(Naves
	Dual		Nave		Navibus

Sanskrit.

Nau a boat.

	Sing.	Dual.	Plur.	
Case 1. <i>Nom.</i>	Nau	Nauvau	Nauvah	
2. <i>Acc.</i>	Navem	Id.	Id.	
3. <i>Implementive</i>	Nava	Naubhyam	Naubhiah	by or with
4. <i>Dat.</i>	Navē	Id.	Naubhyah	to
5. <i>Abl.</i>	Navah	Id.	Id.	from
6. <i>Gen.</i>	Id.	Nauveah	Nauvam	of
7. <i>Locative</i>	Nauvi	Id.	Naushu	in or on
8. <i>Voc.</i>	Nau	Nauvau	Nauvah	O

As the Sanskrit shows the progress of language among the Hindoos, so does the Attic with the Greeks, in being more complete than the dialect of the Æolians, who have no dual number, for, although every dual is necessarily plural, yet every plural is not dual, but when two only are spoken of.

Genders in Sanskrit are subject to the same irregularity with genders in Greek, and equally impatient of general rule without exception, and, as like endings have not always like genders, they are not to be known in all cases by rule or reason, but must be learnt by rote.

Pronouns are alike irregular in their declensions in Sanskrit, as in Greek, and used as adjectives in both languages.

Patronymics.—In the formation of Patronymics in Sanskrit, the first vowel is occasionally augmented, and the primitive receives an affix. In Greek, the first vowel, if short, is sometimes made long, as in Πηλεΐδης, Πηλεΐδης, Pelops, Pelopides, which latter cannot stand in a heroic verse.

Verbs.—The different kinds of verbs, primitives, derivatives, and nominals, are common to the Greek and Sanskrit. The primitives of the latter are such as have for their roots their own radical syllable, or syllables divested of the changes of inflection. Thus, trap and yav, &c. are the roots of the primitives trapyati; and yavati, he delighteth, he seeketh in the third person, which in Sanskrit is reckoned the first.

The primitives of the former, as *τρέπω*, have the consonant before the last vowel of the root for the characteristic, and formative letter of their conjugation, which precedes Omega in the present tense.

Causals and reiteratives.—The causal verb is a derivative formed upon its primitive, by introducing the syllable aya before the termination, and by making yavati, he looks for, yavayati,

he makes to look for, or seek, as in Greek, *Φεύγει*, he flies, *Φυγά-δούει*, he causes to fly.

The reiterative verb is a derivative from its primitive, made by doubling and modifying the original root, as from *bhubavati*, *bhavitum*, to be, is derived *bobhuyati*, he is, or becomes, often or repeatedly. So in Greek, *βάω*, I go, *βεβαιόω*, I strengthen, and confirm by going again. Thus *βαυός*, is little, weak, one, alone, opposed to *πολλοί*. *Ced. Tyran. v. 760. βέβαιος*, firm by reiteration.

Thus *βηλός* is a threshold, and *βέβηλος* often trod, accessible to all, common, and of course profane.

The term nominal is applied to such verbs as have for their root a noun. From the noun *sayenah*, a kite, may be formed *sayenayaté*, from *sayenayitum*, to act like a kite; *sayenayati kakah*, the chough acts like a kite.

So from the Greek noun *πελαργός* comes *ἀντιπελαργεῖν*, to act like the stork, and return favors. *Φιλιππίζειν*, *Ἀλεξανδρίζειν*, to act with Philip, and do as Alexander does.

Voices agree in the Greek and Sanskrit in the active, passive and impersonal. The passive is formed in Greek by adding a syllable to the active, and by the introduction of *ya* in the Sanskrit before the termination of the proper active form. Intransitive verbs and verbs of motion are often made to take the passive form in the first, (the third person singular of the Sanskrit) when they are used in an impersonal way. Thus from *bhu*, *bhavati*, *bhavitum*, to be, is formed, *bhuyaté*, there is being, as *bhuyaté bhavata*, there is being, by sir, (by you sir) i. e. you are. Thus in Greek, *ἐστὶ σοῦ βίος*, there is life in you, *est tibi vita*, in Latin, or you live.

Conjugations. In the Greek there are thirteen conjugations; six barytons, three contracts, and four verbs in *MI*: but the six barytons may be reduced to four, as in Latin, because all verbs should be of the same conjugation, which agree in the same characteristic of the first future. The contracts and the verbs in *MI* arise out of the barytons which have vowels for their characteristics; there might, therefore, be only four conjugations, with certain varieties; and the four might be reduced to one, of which *τυπτω* would be the paradigm, and the differences be called different rules for forming verbs through the roots. In the Sanskrit there are ten conjugations, and each is noted by a particular letter, characteristic of the conjugation, and the form that it takes in the first person singular of the active voice.

Moods. The moods are the same nearly in both languages. The infinitive in Sanskrit ends in *tum*. *Datum*, to give, is the supine in Latin, and the infinitive in Sanskrit; *chartum*, is to do, and *bhavitum*, to be.

Augments. The first four tenses of the first conjugation take along a by way of augment to every termination beginning with *m*

or *v*, in the scheme of terminations : see Wilkins's *grammar*, p. 131. rule 163 ; and the short *a* before every other not having *ē* or *ai* for their initial.

So in the Greek, certain tenses receive an augment increasing the number or the quantity of their syllables ; and when the word begins with a consonant, an *ε* is prefixed to a tense, which is called the syllabic augment, and when with a vowel, the temporal, increasing the quantity by the change of a short vowel into a long one. In Sanskrit the simple vowels, short and long *a*, being in a state to unite with the short and long *i*, are changed into the long *ē*, and *u* short and long into the diphthong or long *ō*, and so on through all the vowels.

Thus in Greek in the temporal augment, *αι* is changed into *η*, with an iota subscript, *αυ* into *ηυ*, *οι* into *οη*, and *ει* attice into *ιη*.

The Second Conjugation. The characteristic of the second conjugation of the Sanskrit verbs, is in the rejection of the augment of the four first tenses of the first. So in Greek, the verbs beginning with alpha followed by a long vowel, admit of no augment, like Sanskrit verbs whose first letter is *ē* or *ai*. Certain words derived from *οἶαξ*, *οἶνος*, *οἶωνος*, *οἶστος*, preserve their diphthongs unchanged, and in the Ionic dialect no tense is augmented.

The Third Conjugation. The third conjugation has for its characteristic a repetition of the first radical syllable, as from *hu* the first syllable root of *hetum*, to sacrifice ; like *bu* the first syllable of *βούω* in Greek, comes in the first person of the present tense ; *hahati*, *huhashi*, *huhami*. So in Greek, verbs beginning with alpha, epsilon, omicron, repeat in the perfect the two first letters of the present, and from *ἀλέω*, comes *ἀλήλεκα* for *ἤλεκα*, and *ἐθήρικα* for *ἔθρικα*, and the verbs that arise out of *εω*, *ωω*, *οω*, *υω*, by changing *ω* into *μι*, the short vowels before *ω* into long ones, prefix a reduplication, as in *βίω τῖθημι*, *δῶω δίδωμι*, *στάω ἵστημι*.

The Fourth Conjugation. The sign of the 4th conjugation in Sanskrit is an augment in the middle subjoined to the root, in the form of a *ya*, in every person of the first four tenses, after which they differ not materially from verbs of the first, and may accordingly be inflected with the same terminations. Ma the root of *matum*, to measure. Proper form present tense.

- | | |
|------------|-------------------|
| 1. Mayatē. | 1. Present tense. |
| 2. Mayasē. | |
| 3. Mayē | |

Thus Greek verbs beginning with *δυς* and *ευ* such as *δυσχερής* and *ευεργετής* assume an augment in the middle, and make in the imperfect *δυσχερέσκειν*, and *ευεργετέον*.

The Fifth Conjugation. The verbs in the fifth conjugation are noted for having the syllable *nu* subjoined to the root through the first four tenses, after which they are inflected with the terminations of the second conjugation. The root *su* 5. c. p. of *savatum*, or

τοῦτον, is changed by the foregoing rule to sunu. Thus certain Greek verbs have nu subjoined to the root, as from ζῆω comes ζῆνυα, or ζῆνυαί by addition of the ι the half of ιω the old Doric ἔγω, as we learn from the Scholiast of Aristophanes γάρεται καὶ ἰὼ ἀντὶ τοῦ ἔγω, and the interposition of μ-υ between ν-υ and the pronoun ἰω. The pronoun was originally joined to the verb, and made τυπτῖα, beat I, and contracted into τύπτω, just as it is in Sanskrit. The verbs ζυγνύω-υμι from ζευγῶ, ζαρνύω-υμι from ζῶα, ὄμνυμι from ὁμῶα, πῆγνυμι from πῆγα, πῆγνυμι and πῆννυμι are all formed in this way.

Tenses. The second preterite of every conjugation in Sanskrita which is used to mark time passed long ago, and remote from the current hour, admits of a reduplication; da third conjugation proper, give, makes in the second preterite dadau, he gave, dadaya or dadiya, thou gavest, dadau, I gave; so in the Greek perfect of εἶπα it is τέτυπε—ας—α.

Syntax. The agreement between substantive and adjective, the relative pronomun, and the demonstrative, the nominative case, and the verb, is the same in the Sanskrita as in other languages. The relative pronoun agrees also with the demonstrative in gender and in number, but not always in case. See a full example of this in Mr. Wilkins's Grammar, p. 619. The same thing occurs in Greek, where the relative is in the accusative, and the antecedent in the nominative case, as τοῖς ὅν δρᾶς, and when it is τοῖσδ' ὅας ἔγῃς, and both in the same case, it is done by a poetical licence,¹ and not allowed by the Latins, who translate Talis sum qualem me vides.

The Sanskrita language admits of two nominatives of the same person, which in a modern language would be deemed a solecism; as when in the Anglois à Bourdeaux, the Englishman says, Mon père il arrive, the audience laugh. But it is not so in Greek, where we read Δημοῖδης αὐτὸς ἔπα, and in the Hindoo, savami to sah samayati, thy master he is arrived, savami vam sah, the master of you two he laughs aloud.

Adjectives. The adjectives are declined in Sanskrit like the Greek, Divyah, divyā, divyam, with the Roman termination of the neuter, and the accusative in am, but in Greek in ν, θεῖος—θελα—θεῖον.

Degrees of Comparison. Affixes form the degrees of comparison in Sanskrit, as tara, nominative; tara, masculine; tarah, feminine; tara, neuter; tarum for the comparative; tamah, tama, tamum, for the superlative; and to increase the intensity, they have terminations in yas and shth; as in trap satiate, trap, trapīyas, more satiate, trapishtha. Thus in Greek, τερος is the comparative, and ετος, στας, and στες the superlative.

¹ Theocritus, Idyll. 22. 59.

Verb. The Greek substantive verb, and the Sanskrita are alike in being both anomalous. Verbs in *mi* want the same tenses which the contracts are without. So *astum*, to be, in Sanskrita wants several tenses that it borrows from *bhu*, be, become.

Sanskrita and Greek Verbs declined.

Present Tense.

G. εἰμι	εἰς	ἐστὶ	S. Asmi	εἰmah
ἔσμεν	ἐστὲ	ἐντὶ	Asi	Istha
			Asti	santi.

The third person plural of the verb *εἰμι* is *εἰσι*, but in the old Greek it is *ἐντὶ*, which brings it nearer to the prototype of both languages.

The verb *nī* of the first conjugation, (see Wilkins, p. 136.) governs a double accusative, Akrura conducts krishna to mathura, krishnam mathuram nayaty Akrurah. We find this to take place not uncommonly in Greek: *Μῆτι χολωσάμενος μέγῃ κακὸν ἔλατ' Ἀχαιῶν*, Il. β. v. 195. Care should be taken lest in a passion he do the Greeks evil, i. e. to the Greeks. *Ἐπαινῶ σε ταῦτα*, I praise you these things, i. e. for this. *Ὀρκίζω σε τὸν θεόν*, I adjure thee God—by God. *Κάθως ἔχετε ἡμᾶς τύπον*, as you have us a type, for a type.

The nominative case is omitted or expressed in Sanskrit, as in Greek; *Devī vaka*, the goddess spake: *bhavati*, he is, where the nominative is wanting. So in Greek, *ἐβρόντησε*, he thundered, *ἡστράψε*, he lightened: i. e. God understood.

Having now exhibited various specimens of the conformity of the Greek with the Sanskrita, I shall conclude with a short list of words that appear to have had a common origin, and are the same in both languages.

Sanskrita.

itar, itera, iterum, another
ek, one
dvi, two
dri, three
chatur, four
pancha, five
sapta, seven
ashta, eight
novu, nine
dasu, ten
cœlas, heaven
sthatum, to stand
gatum, to sing
plotum, to float

Greek.

ἕτερος, *ρα*, *ρον*
εἰς
δύο
τρεῖς, *τρία*
τέτταρα, quatuor. Latin, nearer.
πέντε,
ἑπτα, septem, L.
ὀκτώ
ἐννέα, novem, L.
δέκα, decem, L.
κοῖλος, cœlum, L. hollow
στῆναι, στατόν
χαλνεῖν, canere, L.
πλωτός, ἀπλεῖν, fluitare, L.

asitum, to eat
 pitum, to drink
 itum, to go
 jnatum, to know
 yok-tun, to yoke
 tad, that
 phula, leaf
 san̥kha, conch
 mascha, fly
 kridaya, heart
 trap, please, satisfy
 ania, some other
 nava, new
 sarpa, serpent
 bhr̥u, eye-brow
 yugum, yoke
 bhumi, ground
 dhara, earth
 nam, name
 gana, race
 nav, ship
 danta, tooth
 asitha, bone
 jagri, awake, 2nd conjugation
 para, after, from
 bhr̥atri, brother
 chachah, chough
 attum, to eat
 padu, foot
 supadu, having a beautiful foot
 devī, goddess
 maha, great
 maha nandi, to please greatly
 datri, giver
 pratipadu, first and 15th of the
 lunar month.
 sala, a hall
 sava, own, his
 lihu 2 c. p. lick
 anurudh, love again, i. e. in
 imitation of, or in return
 janu, knee
 pitri, father
 umdu, humid

σιτεῖν
 πίνειν
 ἵτεον from ἔω, eundum, I go
 γινᾶθι, γινῶθι, know
 ζυγῶσειν
 τόδε
 φύλλον
 κόγχη
 μυῖα, musca, L.
 καρδία
 τέρε-ειν
 ἄνιοι, some others
 νέος
 ἔρποντες
 ὀφρύς
 ζυγός, jugum, L.
 χυμός, humus
 ἀρουρα
 ὄνομα, nomen, L.
 γένος, genus, L.
 ναῦς, navis
 ὄδοντα, dente
 ὅστεον, os L.
 ἐγρη-γορεῖν
 παρὰ
 φρεῖταις
 κόραξ
 ἐσθίειν
 πόδα
 εὐπόδα
 θεά
 μέγα
 μέγα ἀνδάνειν
 δοτήρ
 πρῶτος, Dorice
 αὐλή, sala, Italian, salle Fr.
 ἑός, sua, L.
 λείχ-ειν
 ἀντερω, to love. N. B. rud with the
 preposition anu, love. Rudh,
 Wilkins, p. 221.
 γόνυ
 πατήρ
 ——— humidus, L.

lip, anoint	ἐλαίφειν
taneti, stretches out	τανύει
udakam, water	ὕδατος ὕδωρ
prechha, ask	—— precari, L.
ēchachi, single, each	—— ustus, L.
ush, 1 c. burn	—— adde L.
odh, increase,	—— baupor, L. baugh, Eng.
bauvach, 10 conjugation, bark	—— chat, Eng.
chath, 10 c. relate	—— meiere, L. mictum
mihu, 1 c. make water	δρέπανον, trapano Italian
datrena, 2 c. reap-hook	—— pedere, L.
perd, break wind	
durn, 6 c. turn	
lup, 6 c. lop	—— suavitatis
savadu, sweet	ὑπό
apa, under	ἀπό
ava, from	ὑπό
upa, by	περί
pari, about, round	—— durus
duru, hard	

[Finis.]

HEBREW CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE rules given for the pronunciation of the Hebrew letters, have in several respects been different from each other, and so uncertain as to their authority, that it is of no trivial advantage that an inquiry, as to the true mode of pronunciation, should have been so well begun, as that relative to the power of the letter gnain, inserted in your last No. As a specimen of correct and elegant critical discussion, that inquiry merits a distinguished place; and it is only as offering, with no less deference, some observations, which may possibly contribute to the determination of the question as to this, and some other letters of the Hebrew alphabet, that the following are submitted to your notice, and if you think proper, to that of your readers.

The writer of the inquiry having, to my apprehension, sufficiently proved that the power of the gnain is that of some kind of *spiritus asperimus*; the only remaining question is, can it be ascertained with any degree of precision farther, as to the kind, whether it be simply a hard aspiration, or an articulate sound, together with such an aspiration? As the Arabic, a dialect of the Hebrew, is still a living language, a reference to the powers of the Arabic letters seems to be the most obvious and certain method of forming a just idea of the powers of the Hebrew letters; and the more so, as the Arabic seems to have suffered little or no change for many centuries. Now in the Arabic alphabet, we find two characters, the ain and gain, retaining a similar name to that of the Hebrew gnain, and holding the same place in words of the same sense, and the same form; so that there can be no doubt that the Arabic ain or gain and the Hebrew gnain, originally designated the same sound. The sound of the Arabic ain is an aspirated sound formed in the throat, and may be represented by *gh*; if the *gh* be supposed to bear such a relation to *g* as the Welsh *ch*, or Greek *χ*, does to the hard *c* or *k*. The sound of the gain is that of the Northumbrian *burr*, and may be represented by *ghrr*. Whether the Hebrews employed both these sounds, cannot perhaps now be known; though, as a more cultivated people, it may be presumed they rejected the harsher sound; and that the milder is the proper one of the Hebrew gnain. The Arabs read عول and غول, the same root is לול *lactare*, the former with ain, the latter with gain, and with very little difference as to the sense. The former is translated *sustentare familiam*; the latter *lactare*; which to a people, whose principal sustenance is milk, is nearly the same thing. This seems more like a distinction of dialect than of sense; but whether this is generally the case or not, I am not sufficiently conversant with the Arabic to determine, though I am inclined to think it is.

If it be permitted to assume, that the true sound of the Hebrew gnain is such as I have represented it, the reason why no correspondent character is assigned to it, in the Greek expression of Hebrew words, will be evident, viz. that the Greek alphabet afforded none, and the Greeks probably could not pronounce it, or consider the sound otherwise than as a harsh aspirate. And for a similar reason it may be inferred, that the sound of *ng* or *nx*; or more properly *ngn*, was made to represent that of the gnain by some one, whose native language had no gutturals; and was strongly *nasal*. Such a person, in the attempt to pronounce the guttural *gh*, would infallibly articulate the sound of the *ng* in *trong* instead of it.

* I suspect that it really was so done by Petrus Martinus, in his Hebrew Grammar.

The Hebrews having so long been dispersed among other nations, the colloquial language, which they learned when young, must necessarily have affected the pronunciation of their own; and therefore from European Jews we cannot expect to learn any very accurate method of pronouncing it; and as to the supposed correspondence of the letters of the Hebrew with those of the Greek alphabet, in this and three more instances, because they hold a similar place in alphabetic order, this is by no means a necessary consequence; because they probably would substitute a necessary letter for one which was not so, and which they could not pronounce; though they had their alphabet from the Hebrews, as the very name of *Cadmeans*, which signifies *people of the East* (and they probably were a colony of the Canaanites) evinces. With respect to the *gnain*, this supposition is a most unfortunate one, as it makes every verb, in which this letter occurs, irregular; and, where it is the middle radical, the root forms only one syllable instead of two. Thus, עֲבַד *ghabad*, becomes *obad*; שָׁמַע *shamagh*, *shamo*; and פָּעַל *Paghal*, the old example of the regular verb, *Pol*. This is of itself a serious objection; and, should the Hebrew student proceed to study the Arabic, would be much more so, as it would impede his recognising the same word differently pronounced. If he does not, and dislikes the guttural, the common rules of expressing the *gnain* by *gu* when it begins, and by *ng* when it terminates a syllable, may, for distinction's sake, be found the most useful.

I presume that the same idea of a supposed relative similarity of the powers of letters, similarly disposed in the Hebrew and Greek alphabets, has induced the authors of some Hebrew grammars to give to the samech the power of *sh*; and to the schin that of *s*; to the teth that of *th*, and to the thau that of *t*; and to the he that of the vowel *e*; contrary to the rules of the old grammarians. I take them in this order, because it admits of proof, that the innovation is decidedly erroneous in the first instance, and therefore the principle also, on which the innovation has been founded. For the proof it is only necessary to refer to Judges chap. xii. v. 6. "Then said they unto him, say now Shibboleth (שִׁבְלֶת) and he said Sibboleth (סִבְלֶת)." In these words the ש schin, has indubitably the power of *sh* and the ס samech that of *s*; because he, who can pronounce the *sh*, can pronounce the *s*; whereas the articulation of the *sh* is found difficult and almost impossible by whole nations, to whose language it is not proper. In this instance, therefore, the reference to the Greek alphabet is wrong, and the principle is therefore at least questionable in the others.

From the places of the *teth* and *theta*, each being the ninth letter of its respective alphabet, the assumption, that their powers were the same, is certainly plausible; but however plausible it may

, the single word טַלִּיתָא, *Tálitha*, proves the reverse, as also the proper names שֵׁט, Σῆθ, *Seth*, and לוֹט, Λωτ, *Lot*, in which the ט corresponds to t and the ת to the theta or th. And though the German Jews cannot pronounce the th, yet the manner, which they attempt it, shows a traditional idea of the original power of the letter; for they give it the power of s (unless the aspiration be abated by dagesh, when it has the power of t) as they do cannot articulate the th generally do. In expressing the ת as s, Buxtorf has also generally complied with the custom of the Jews, and written *Toras* for תּוֹרָה *Torath* &c. when the ת ends a word. In a few instances he gives it the power of th, as in שַׁבַּת, *shabbath*, which the German Jews pronounce *shabbus*.

That the ה *heth* had the power of an aspirate, has not, I believe, been disputed; and that the ה *he*, was a simple aspirate, may also be inferred from the Greek expression of הוֹשֵׁעַ, Ὡσηε, *Hosea*, גָּזָא, ἄζα, *Gaza*, הָאָרֶץ, ἡ ἀγῆς, *the earth*, יְהוּא, Ἰου or Ἰήου, *Jehu*. In this expression, which is that of the Codex Alexandrinus, the η seems to have been used as the character of aspiration, which it is known to have had; (for were it that of the long e, it would be difficult to account for its omission in other copies) and if so, this must be the reading of a very ancient copy.

However this be, the instances here adduced are sufficient to show that the ה had no determinate representative in the Greek alphabet, when the septuagint was written; and that sometimes a word, of which it is a constituent letter in the Hebrew, is in its Greek expression written without any alphabetic representative of whatsoever, which can scarcely be accounted for, unless it be admitted that the ה was the character of a simple aspiration.

It may still be urged, that this admission increases the number of aspirates to an unusual degree. I grant it does; but not so as to cause any confusion. On the contrary, they may thus be accurately distinguished; the y gain being pronounced as the guttural gh; the caph as the Welsh ch, the ה *heth* as the German ch or Spanish j; and the ה *he* as the English h or simple aspirate. It should here be observed that the ch, or aspirate of c is guttural in the Welsh, and palatical in the German. The English language employs none of these except the simple aspirate; and therefore to me, who speaks the English language only, it is almost impossible to make the necessary distinctions in pronunciation. To such, the most useful rules will probably be such as are found in Bythner's Grammar; or to give to the gain the power of gn or ng, according as it begins or ends a syllable, to the caph that of kh, and to the heth and he that of h.

If what has now been advanced be correct, it will follow, that the Hebrew alphabet has in reality only three characters, viz. וָו for vowels. The Arabic has the correspondent elif, waw, and ye,

and no more in its alphabet ; from whence it may be inferred, that both these alphabets were originally constructed on the same system ; and in fact the Arabic consists of little else than cursive characters derived from the Chaldaic, or common Hebrew alphabet.

This scanty provision of vowel characters indicates some peculiarity in the principle, on which these alphabets were originally constructed, arising from the nature of the languages to which they were adapted ; and the more so, as in a great, if not the greater, number of words, none of the three vowel characters is introduced. Did the distinct signification of different words depend chiefly on the vowels, it is evident that a particular attention must, in constructing an alphabet, have been paid to vowel characters, and a sufficient number have been provided to mark the necessary distinct sounds ; and therefore, when the alphabet has but three such characters, it may be inferred, that, though some vowel sound is necessary to be added to a consonant, in order to form a syllable, the sound annexed is obscure, and that no great precision is required. And this seems to be the nature of the Persian and Arabic languages ; as the rule given in the grammars of these languages, for the supplementary vowel is, that it should be an obscure sound, such as a short *a*, or as the *u* in the English word *but*. The same inference may also be drawn from the very mode in which additional characters or points are used to supply the deficiency ; as there are but three, fatha for *a* or *e*, kesra for *i*, and damma for *o* or *u* ; and if the difference between the sounds of the *a* and *e*, or the *o* and *u*, produce any material ambiguity as to the meaning of the words, undoubtedly distinct characters for each of them would have been too necessary not to have been assigned to each. This inference will appear the more just, when it is observed, that the roots of all regular verbs in the Hebrew and Arabic consist of three, and in some instances of four, consonants ; and that additional consonants, except in a few cases in which the person is easily determinable by reference to the subject, concur in forming the personal inflexions. The irregular verbs consist of three letters, one at least of which is a vowel, or the simple aspirate ; if a vowel, it is one of the three which has an alphabetic representative. For these, such a character was indispensable, and they are all, except the aspirate, the characters of long vowels ; and as such only seem to have been absolutely necessary, I conceive that no great stress was laid on the supplementary sounds, and no great precision as to these of much importance. Perhaps also, where the nature of the language and a regularity of the inflexions would admit of it, the advantage of abbreviation, by omitting the short vowels in writing, might have contributed to the custom of so doing, where the omission was not likely to render the sense ambiguous ; but for ge-

neral use, to such a degree, the practice must have had some other cause than the convenience of the scribe; or the inconvenience to the reader must have diminished its extent.

To the inference from what has been presumed of the nature of these languages, another reason for the small number of vowel characters, and the omission of vowel characters, which is so frequent, may be derived from a consideration of the progress, of invention from hieroglyphic to alphabetic character. The first step towards an alphabet must, I conceive, have been a syllabic character. But as all primary attempts are imperfect, the first, in this respect, probably went no farther than to have detected the number of consonants which with vowels make syllables; and the three long vowels, which of themselves constitute syllables, not making any nice distinction between the broad *a* and *e*, or between the *o* and *u*. In such case each consonant must have represented a syllable, it standing both for the simple consonant together with an adjunct, which was some sound not clearly determined by the ear; or which being short was not at first regarded, as being easily supplied; nor would an error in a short sound be of any great consequence in the pronunciation of words, the sense whereof mostly depended on the consonants and broad vowels, or in times when a language was not so far cultivated as to make correctness of pronunciation a requisite. In later times the syllabic alphabet may have been brought into the more perfect state, which may be observed in the Ethiopic alphabet; but this required a minute analysis of language, which was probably gradual, and its accomplishment the result either of necessity in applying the original alphabet to another language, or of the labor perhaps of centuries in improving it, according to the improvement of the original language to which it was applied.

If then the Hebrew alphabet be considered as syllabic, (but as syllabic in a rude state of the invention of literal character,) it will follow, that the points were a later invention, intended to remedy its imperfection, when the language was in a more cultivated state. Why this mode was adopted, rather than that of adding new characters to the alphabet, as the Greeks did to theirs, it is difficult to imagine, unless it was that the law being originally written according to the system of the imperfect alphabet, it was thought to be irreverent to write it with any additional letters; and as the copies of the law read in the synagogues are not suffered to be written with vowel points, this probably was the real cause why they did not. Even the points themselves must, as your correspondent T. Y. has very justly observed, have been but few originally; and been multiplied by degrees, till they were brought to the state in which they now encumber the text; and I also believe that the simple point was the first employed. Even for this improvement there must have been some necessary cause, somewhat dubious, which

it was desirable to ascertain; and that cause I conceive to have been a double power of the jod and vau. For it is very remarkable, that these two letters have in various languages, and from remote times, and probably traditionally, had the double powers of consonants and vowels. The first use of the point was therefore, I conceive, to note either when they were to be read as vowels, or as the consonants with their vowel sound annexed. If the common grammar rules be admitted as traditionally correct, the latter was the original use of the point; and I see no reason to dispute it. This convenience would naturally lead to a more general application of the point, by making a similar use of it so far, as that the point over any other letter should stand for *o* or *u*, and under it for *i*. The point in the vau seems to have been the contrivance of a much later date, and I think properly a dagesh of the vau with its vowel, as, if so contemplated, it is conformable to the general use of the point in the middle of a letter. Moreover, when this use of the point for the vowel became familiar, the convenience, of using the point alone and omitting the jod or vau; or more probably, that of annexing the point, where the jod or vau had casually been omitted, in preference to interlineation, would suggest itself; and to the one or the other of these suggestions, the frequent omission of these letters in some copies, where they occur in others, may be attributed. In the Samaritan text of the pentateuch they are seldom, if ever, omitted, where they ought regularly to be found; and hence it may fairly be argued, that the points were not invented previous to the separation of the ten tribes; since, if they had been so, the invention would probably have had the same effect on it, as on the Hebrew copies, and it seems to me that it would therefore be very desirable, that either the Samaritan copy should be printed in Hebrew characters, or, at least, that in an edition of the Hebrew bible the *matres lectionis* should be restored wherever they are found in the Samaritan text. The invention of some of the points I am inclined to attribute, as many others have done, to Ezra; and for the same reason, viz. that they then became necessary to enable the priests to read correctly. In the sequel the Jews, like the Greeks, seem to have made a nicety of pronunciation their study, and to have completed the present system of punctuation before the destruction of Jerusalem. Afterwards they could scarcely have done it; neither would it probably have been so reverentially adhered to, had it not been received as that sanctified by the usage of the temple. I cannot therefore but esteem them, so far as giving a just idea of the manner in which the Hebrew language was spoken, when in its highest state of cultivation; and certainly even to us, the language, when read according to the points, has a pleasing variety of sounds; whereas when read without them, and according to the common rule, the perpetual recurrence of the same vowel sound almost destroys its resemblance to a real lan-

guage, and is intolerable to the ear; though I must confess that the vulgar mouthing of the *aas* and *ees* lately taught are not much less so. One who can read with propriety will be able to distinguish between a long and short *a* or *e*, sufficiently without it; and for the press (*â* or *ê*) the usual characters of these vowels, when long, would be much less disagreeable to the eye.

Hitherto no very satisfactory rule has been given for reading without the points; and it is therefore with great diffidence I venture to propose a method, which may perhaps have some advantages. This is to write the pronouns, and the paradigms of the verbs (omitting the conjugations *pihil* and *pohal*) as they are pronounced according to the vowels, and to commit these paradigms, and also the pronouns as so written to memory; and to exercise the memory according to the paradigms in other verbs, till the expression becomes familiar. As to other words, it will suffice where a vowel is necessary to supply the deficiency by any one short vowel, but in all such cases to use the same vowel for this purpose. The constant recurrence of the same sound will thus be avoided, and the mode of reading will be very nearly the true one. This method would, I hope, be found useful, as without the toil of attending to all the minute and troublesome variations of the points, it may enable those who read together to understand each other. That which has principally induced me to offer such a rule, is an advantage which the faculty of reading the Hebrew without points affords to the student. The Hebrew commentaries, and most other Hebrew books that I have met with, are printed without points, and many of these are well worthy of attention, especially to the biblical scholar. Some of these are written in very pure Hebrew, others have a mixture of the languages of the countries in which the writers lived. It has been frequently said, that as there is but the Old Testament in the Hebrew Language, it is not worth while to study the language for the sake of this one book, which is so well translated into other languages. If it is meant by this, that there are no other books of the same ages as any of the books in the bible, this indeed is true; but it is also true, that there are many other books in the language, and for the utility of the Jewish commentators, I may refer to the use made of them by Lightfoot in his *Horæ Hebraicæ*; and any one, who attempts to convert the Jews, ought to learn first from their own writings what their objections are.

Leisnarmon, D. C.
Dec. 28th, 1813.

P. R.

NOTICE OF

CHRONOLOGICAL RETROSPECT, or MEMOIRS of the PRINCIPAL EVENTS of MAHOMMEDAN HISTORY; from the death of the Arabian Legislator, to the Accession of the Emperor Akbar, and the establishment of the Moghul Empire in Hindustan. From original Persian Authorities, by MAJOR DAVID PRICE, of the East India Company's Service. 2 vols. 4to. (the 3rd not yet published) London, 1811.

ALTHOUGH the Work which we here announce has not been yet brought to a conclusion, the merits of those parts which have appeared induce us to recommend them, in the strongest manner, not only to Orientalists, but to the lovers of general history, and of extraordinary anecdotes, and more particularly to those who may be desirous of tracing to its source that torrent of wonderful events which inundated the fairest regions of Asia, and overwhelmed even some portion of the European world, and exposed it to be subjugated by the ferocious and enthusiastic disciples of Mohammed.

Our readers will be enabled to form some estimate of the labor employed, and the perseverance displayed, by our ingenious author in the composition of this Work, when we inform them that he has translated, (from a language, which "all who run can not read") and condensed into his "Retrospect" every thing instructive or interesting that can be found connected with his subject, in the Great *Tarikh*, or Chronicle of *Abu Jaufer Mohammed Ben Jarir*, surnamed *Al Tabari*, or *Tabri*, and described by the learned Ockley (*History of the Saracens*, vol. II. Intr. xxxiii.) as "the Livy of the Arabians, the very parent of their History"—A Manuscript, of which some copies occupy eight hundred, some a thousand pages, folio, or quarto—he has copiously and judiciously borrowed from the celebrated Persian work, entitled *Rouzet al Sefa*, or "Garden of Purity," composed by *Mirkhond*, and generally transcribed in seven or eight large volumes—from the *Kholauset al Akh-baur*, and the *Habib asseir* of the Historian *Khondemir*—records of considerable extent—from the *Tarikh Guzeideh*, or "Select Chronicle," by *Hamdallah Mastoufi of Cazoni*—and other rare and valuable annals.

From such voluminous manuscript materials, to peruse which, with the attention necessary for the performance of his work, was, in itself, a task of no ordinary magnitude, Major Price has collected a stock of the most entertaining and useful information respecting an occurrence that may be considered as among the most stupendous in the history of mankind—To the feebleness of their opponents, and especially of the enervated Persians, we may attribute in great measure the successes

of the Musulmans' arms, and the rapid propagation of their new religion.

Our author is of this opinion, and thus expresses it in the opening of his Work—"That there existed in the genius of Mahomedanism something calculated to inspire the most powerful energies and exertions, has been too widely and fearfully exemplified in the unparalleled success of its votaries to be made a question of; but without conceding too far to the opinions of some very distinguished modern authorities on the subject, there are in the experience of succeeding ages sufficient grounds for the belief, that its early and rapid advancement is to be ascribed in an equal degree to the degenerate spirit of its opposers, and to the already corrupted state of Christianity in the sixth and seventh centuries. If, indeed, the gospel of peace and benevolence, delivered in spotless purity by a mild Redeemer, for the welfare and happiness of mankind, had even at that period through human folly and depravity suffered a deplorable perversion; if the minds of men were become already unhinged and embittered by acrimonious controversies, by impious, unavailing, and contradictory attempts to analyze those mysterious properties of the Divine Nature, so far beyond the scope of human faculties to comprehend; if the sole object of pure and rational devotion had been in a manner lost sight of, through the degrading substitution of image-worship, 'through the cloud of martyrs, saints, and angels interposed before the throne of Omnipotence;' it is almost impossible to avoid the inference, that, in the state of ignorance which then generally pervaded the mass of society, the world was sufficiently predisposed to embrace any change or innovation that might be recommended for its adoption, under the influence of superior talents and a plausible exterior of sanctity. The surprise will therefore cease that with endowments of no ordinary stamp, and with the united aid of fraud and violence, the self-commissioned and aspiring legislator of the Arabs should have succeeded in engrafting on the minds of his uninformed but ardent countrymen, together with the sublime and eternal truth that there is only one God, an acquiescence at least, if not a belief, in the unconnected rhapsodies of the Korân; and in the fiction necessary, perhaps, to the establishment of his doctrines, and not less to the views of ambition, that he was the apostle of God.

"It would be foreign to the design of these pages to delineate the numerous artifices devised by the Arabian prophet to acquire that unbounded ascendancy which he is known to have established over the minds of his followers: to lay the foundation of that tremendous system of enthusiasm, which triumphed for a time over the sacred banners of the cross; which scared the Roman eagle from the towers of the city of Constantine; and which, had it not been seasonably arrested on the banks of the Loire, just one hundred years after the death of its author, by that providence which directed the battle-axe of Charles Martel, would, to borrow for once the glowing language of the eloquent Gibbon, peradventure long since have reared the emerald standard of the race of Fatima on the pinnacles of St. Paul's Cathedral." p. 2.

The History before us commences with the eighth year of the *Hij*

gera, or of Mohammed's exile from his native city Mecca, which corresponds to the year 629 of the Christian era, when hostilities occurred between that Arabian adventurer and the troops of Heraclius, Emperor of the east. In the first volume, which contains above six hundred pages, we are conducted to the middle of the eighth century, or to the year of Mohammed's era 132, through the reigns of *Abubekre*, *Omar*, *Othman* and *Ali*—the *Kholafa rashedein*, orthodox or legitimate Khalifs, as those first successors of the prophet are designated—from them the reins of empire were transferred to *Hassan*, *Mauweiah*, (first Khalif of the Ommeyah dynasty) *Yezzeid*, *Mauweiah II.*, *Merwaun*, *Abdulmelek*, *Walid*, *Suliman*, *Mutausem Bülak*, *Yezzeid II.*, *Hashaum*, *Walid II.*, *Yezzeid III.*, *Ibrahim*, and *Merwaun II.*, with whose flight into Egypt and death the first Volume concludes.

From this we shall extract some passages relative to that execrable tyrant, *Hejauje*, the son of *Yussuf*, who died (probably of the morbus pediculosus-) at the age of fifty four, in the year 714. or of the Hijera 95. Having informed us that this monster had by his arbitrary mandates alone caused the death of at least *one hundred and twenty thousand* persons, "there were after all," adds the historian, "found in the different prisons of his government, when providence thought fit to relieve mankind from his oppressions, no less than thirty thousand men and twenty thousand women; many of these confined in that species of prison invented by himself, without roof, in which, alternately exposed to the scorching rays of the sun, and the vicissitudes of cold, heat, and rain, the unhappy victims were left to suffer under every variety of pain and wretchedness. To the execration in which he was universally held by the subjects of his authority, *Hejauje* was not entirely a stranger. One day while passing through a piece of ground in the neighbourhood of *Medeinah*, he observed a man employed in the culture of the soil; with whom entering into conversation, he asked him, among other questions, what sort of a man he considered *Hejauje* to be; the peasant, ignorant of the person to whom he was addressing himself, very bluntly replied, that he was a profligate and flagitious miscreant; 'knowest thou who I am?' said *Hejauje*—'perhaps not,' replied the peasant—'I am *Hejauje*,' exclaimed the tyrant—'and I,' added the peasant, with considerable presence of mind, 'knowest thou who I am?' 'no,' said *Hejauje*—'I am,' proceeded the other, 'one of the clients of the unfortunate house of *Zobair*; among my other afflictions subject to a derangement of intellects for three days in the year; to my misfortune, that on which we have met is one of those days!'—Smiling at the promptitude of the reply, *Hejauje* quitted him without further notice. On his death-bed he also appears to have been haunted with a similar curiosity on this subject; and he employed one of his confidential servants to collect from the conversation of the people their opinion of his character: he had the consolation to learn that if there was a finger's breadth in Hell it would be reserved for *Hejauje*." p. 481.

The Second Volume of this Chronological Retrospect extends to above seven hundred pages, and comprehends the reigns of all the

Mohammedan Sovereigns, from Abul Abbas al Seffauh (who assumed the government Anno Hijræ 192, A. D. 750.) to Sultan Ahmed Jallâsir, who died in the year of Christ 1408, or of the Hijera 812. In this volume the history of Haroun Arræshid is peculiarly interesting, and his cruel destruction of the Barmecide family is well related: with the Khalif's consent, indeed in consequence of his spontaneous offer, that monarch's beautiful sister, the accomplished Abbasah, became the bride of Jaafer Barmeki—but on the hard conditions of living together as if they had never been united in marriage; that these conditions were not scrupulously observed, the birth of a son sufficiently proved, and by order of the unrelenting Khalif, Mesrou, his favorite eunuch, reluctantly decapitated the unfortunate Jaafer, and his race, of most ancient and illustrious origin, was extirpated (with one exception) by the slaughter of its various members, even of those in a state of infancy and of extreme old age.. "To conclude," says Major Price, "this sketch of the splendid career and miserable catastrophe of a family so celebrated, perhaps we may be permitted to introduce without an apology the following observation derived from another source. Among the extraordinary occurrences which it has fallen to my lot to transcribe, says the author of the work to which we refer, that which I am about to mention is perhaps not the least singular or deserving our consideration—on some occasion or other, a certain historian relates that he had an opportunity of consulting a register or memorandum of Harûn-rashid's expenditure; in this, under a single date, he found recorded an article of that monarch's munificence to Jaafer the son of Yaheya, that patron of excellence alone; which in gold and silver, in rich apparel and carpeting, spices and perfumes, amounted to the value of thirty millions of dirhems (at the lowest calculation 687,500 pounds). This may enable us to form some conception of the extent of Harûn's liberality to this distinguished family, while they enjoyed the sunshine of his favor. Alas! continues the same historian, in the very next page, I could not but remark, that the comparatively trifling sum of fourteen dinaurs and half a daunkah (about 6*l.* 7*s.* 6*d.*) sufficed to provide the bitumen and combustibles necessary to consume the bones of the same Jaafer, so long and ignominiously suspended to a gibbet at Baghdad." p. 76.

After a perusal of these voluminous annals, it is painful to reflect how very few amongst the numerous Sovereigns, whose actions they record, have merited the title of good men; or, rather, how very few have not deserved to be stigmatized with the epithet of bad. They seem in general to have considered the world as made solely for their use, or for the purpose of administering to their sensual gratifications; not that they were made for the people, but the people for them; of many the conduct appears to have been dictated alternately by caprice, cruelty, and suspicion. We accidentally open Major Price's second volume at page 153, from which we shall extract the following anecdotes of Mutewukkel, who was assassinated by the contrivance, or, at least, with the consent, of his son Muntusser in the year 861, or of the Mahomedan æra 247.—"For the remaining four or five years of the reign of Mutewukkel we are constrained to reconcile ourselves to the

recital of some of those instances of folly and depravity, which will serve to place the character of this prince in a more conspicuous point of view ; one of the amusements in which he chose to indulge himself, was to give a magnificent entertainment, and in the moment of their brightest conviviality to turn a lion loose among his astonished guests ; another, was to introduce a snake into the sleeve of some unfortunate courtier, upon whom, when bitten, it was his practice to amuse himself by making experiments with antidotes ; another notable jest, in which he very frequently delighted to sport with the apprehensions of his court, was to cast broken jars, full of scorpions, into the midst of a crowded assembly to their infinite horror and annoyance. His destruction, however, was more immediately accelerated by the dispossessing of Seyf, the Turkish or Tartar chief, of the lands which he held in Jebaul or Persian Irak, and the territory of Isfahau, in order to bestow them upon his favorite minister ; and perhaps not less by his venereal treatment of the son whom he had expressly nominated as immediate successor to his throne and dignity ; whose name he would occasionally condescend to make a *pun* of, observing that, instead of *Muntusser*, his title should have been *Muntuzzer* ; as anxiously looking forward to the period of his father's death. On other occasions, after drenching away his intellects with intoxicating liquors, he would cause the same son to be plied, without intermission, with repeated draughts of the disgusting and impure overflowings of debauch—by these accumulated insults, Muntusser was at last impelled to the unnatural and nefarious resolution of forming a conspiracy among the Turkish slaves, against the life of his father." p. 153.

From the same volume we learn that Sultan Mahmūd of Gheznia being desirous of entertaining at his court one of the renowned sons of Seljūk was gratified by a visit from Israēil, whom he received in the most honorable and flattering manner. " On this occasion, placing the illustrious stranger on the throne beside himself, Mahmūd is said, in the course of conference, to have demanded, in the event that an emergency might arise, in which he should require it, what number of cavalry they were able to send to his assistance. Israēil, who had a couple of arrows in the quiver suspended to his shoulder, laid one of them before the monarch and told him, that if he transmitted that arrow to the residence of his tribe, his orders would be attended by one hundred thousand horse. The Sultan again demanded, what, if more were required ? this, replied the son of Seljūk, placing the second arrow in the hands of Mahmūd, will bring fifty thousand more to thy support. And the Sultan demanding a third time what, if still more were necessary to assure his safety, the Seljukian laid the quiver before him, and assured him that if he sent that article of his equipment into Turkestaun, little less than two hundred thousand horse would speed to his assistance. Upon this, becoming suddenly jealous of the multitudinous force of the Seljukians, in the very midst of the festivities with which he had hitherto entertained him, he condemned his unoffending guest to imprisonment in the fortress of Kalinjaur, where he continued to the day of his death." p. 316.

Our limits will not allow more copious extracts from these interest-

ing Volumes—but we cannot close them without noticing (what will probably surprise many of our readers) that the boundless and indiscriminating liberality of Key Khatoun (about the year 1294 of our æra) gave origin to the institution of *Tchào-Khaunah*, banking-houses, or *Stamp-houses*, where, on oblong pieces of paper, were impressed certain characters (Khataian or Chinese) containing the Musulman confession of faith, “there is no God but God, and Mohammed is the messenger, or prophet, of God.” The royal titles bestowed upon the Persian monarchs by the Kâans of Katzi or Tartary, and within a circle, the sum, (from one half to ten dirhems, or from two pence three farthings to four shillings and seven pence) for which each *note* was to be considered as an equivalent, and received by all the liege subjects of Key Khatoun, under pain of the severest punishment denounced against them, their wives and children. It appears, however, (see vol. II. p. 598.) that the general circulation of this paper money could not be enforced by any threats, so loudly did the people clamor against it, and the Monarch found it necessary to rescind the decree by which it had been issued.

In illustration of his Chronological Retrospect, Major Price has prefixed to the second volume an excellent map of Asia, executed by Neele, with considerable neatness; on a scale sufficiently large to place before the reader at one view all the principal scenes of action to which reference is made in the work. A third and final volume may, we understand, be soon expected; and on its appearance we shall resume our remarks on the whole work, of which the parts, hitherto published, have afforded us so much gratification.

Meanwhile from a dedication addressed to the Court of Directors of the East India Company, we are induced to hope that Major Price's double claim to the favor of that respectable, wealthy, and powerful body, has not been, or will not be, forgotten; he now appears before them in his literary character as a meritorious author—they have long known that as a soldier he has honorably fought and bled, in their service, and in his Country's cause.

Serenissimo Arausiæ et Nassaviæ Principi,

GULIELMO FREDERICO,

Totius Belgii legitimo Domino, Cet. Cet. Cet.

THE following Patriotic Effusion was sent to us soon after the emancipation of Holland, by Professor Nodell, of Rotterdam. We cannot refuse it a place in our Journal, although the occasion

of the verses is almost forgotten, in the multiplicity of splendid events which have since occurred: They will perhaps be the more valuable, as they are the last, in which it was permitted him by an all-wise Providence to indulge. The Professor is no more! That his latter moments, however, were cheered by the surrounding scenes of joy and exultation, the following lines will manifest. We have the satisfaction of having in our possession what MS. Criticisms he left behind him, which we shall not fail to insert in the Journal.

Jam patrios fines invisit et arva Batavâ,
 Unde fuit sæde gens tua pulsa prius,
 Arva, latrocinii longum populata, diuque
 Francigenûm ah! diro præda parata gregi!
 Heu! meminisse piget, nimium at meminisse necesse est,
 Quis fuerit diris gens pia pressa malis.
 Libertatis amor Belgarum in stirpe vigeat,
 Et patriæ tota mente repostâ salus!
 Legibus et justis, justo et moderamine tutos
 Ducebat privo sub lare quisque dies.
 Nec sævum norat pallens metuasse tyrannum,
 Collave servili subdere lenta jugo.
 Læmina Castalidum, Phœbique, et templa Minervæ,
 Adsiduus juvenum concelebrabat honor.
 Mercatura sagax, nullo retinente capistro,
 Portabat varias totius orbis opes;
 Castaque religio, non ulli obnoxia vinclo,
 Artibus et turpi fraude doloque carens,
 Nec minus a dira sejuncta superstitione,
 Divinum ornabat numen amore pio.
 Aureaque hic vere degebant secula cives,
 Qualia Saturno rege fuere prius.
 Felices populi, sua si bona nosse, suaque
 Tranquilli scissent conditione frui!
 At levis ambitio, dominandi et sæva cupido
 (His aurum vitius semina prima dedit)
 Et livor patriæ patres incessere cœpit,
 Spargere et occulta tetra aconita manu.
 Et miremur adhuc, cœlum oppugnasse gigantes,
 Dictaque in æternum probra fuisse Jovem?
 Hinc peregrina cohors, occiso rege triumphans,
 Et dudum quodvis ausa patrare nefas,
 Seditione potens, et nulli parcere sueta,
 Sed nata arbitrio vivere ubique suo,

Francigenum genus, in nostras arcessitur oras,
 Et mox servili cuncta timore replet.
 Legi nullus honor, nulla est reverentia jura,
 Omnia victoris sola libido regit.
 Et sese et natos, vitamque ipsumque pudorem
 Cedere militibus sola reperta salus.
 Ipsa etenim miseris sua sunt suspiria fraudi,
 Et miserae lacrymae criminis instar habent.
 Tantis merces malis gens, tantis cincta periclis,
 Unde habuit dira conditionis opem?
 Nempe Deus, caelo tandem miseratus ab alto,
 Ipse suis Belgis portus et ara fuit.
 Turba satellitii, Gallorum addicta tyranno,
 Nescio quo subito victa timore fugit.
 Auxilio nobis socius, certaeque saluti,
 Missus ab extremo littore miles adest.
 Ipsaque Arausiadum soboles, tutela perennis
 Quae Batavis, dono numinis, ecce, venit.
 Salve, Heros Gulielme! Deus, Deus ipse quietam
 Te jubet, et genti reddere jura tuæ.
 Te duce Libertas, nulli violanda tyranno,
 Perpetuum sospes perstat in æde sua.
 Te duce, longinquas tendens Mercator in oras,
 Divitias et opes, tutaque lucra petat.
 Prisca Academia redeat bona fama, Lyceique,
 Et Musæ et Phœbus thurea dona ferant.
 Æternum nostris malesuada calumnia terris
 Exulet, et levitas, quæ scelus omne parit.
 Veraque religio, nullo fucata colore,
 Civibus instillet juraque fasque piis.
 Et sua simplicitas reddatur, ut ante, Batavo,
 Antiqua et teneat pectora cuncta fides!
 Denique, Francigenum pulsus ubicunque manipulis,
 Invisat nostras pax diuturna lares.
 Famaque Arausiadum nullo non crescat in ævo,
 Quam canat æternum noster, ametque nepos!

In Erasmiano Roterodami A. D. XXVI. Dec. M. R.

P. F. S. CJCJCCCCXIII

MANUSCRIPTS CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. IV.

•• We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.

BRITISH MUSEUM. No. IV. BIBLIOTHECA MS. HARLEIANA.

Codices Manuscripti Classici Græci.

ÆLIANUS.

86. Βιβλίον τέταρτον ἐκ τοῦ Αἰλιανοῦ περὶ ζώων διότητος.
Sec. XIV. [No. 6295.]

ÆSCHINES.

87. *Epistola tres.* Sec. XIV. [No. 5610.]
88. *Epistolæ 224.* Sec. XV. [No. 5635.]
89. *Oratio ὑπὲρ τῆς παρακροσβαλας.* [No. 6322.]

Obs. The age of this MS. is uncertain. But from its possessing characteristics of the 13th century, it may be assigned probably to that period.

ÆSOPUS.

90. *Æsopica fabulæ 150.* Sec. XV. [No. 5543.]

Obs. These fables are arranged alphabetically, and are different from those which are usually published under that title. A short life of Æsop is subjoined to them.

91. *Fabula Aesopica* 30 cum fragmento 31mi ordine insolito.
[No. 5744.]

Obs. These fables appear to have been written by some more recent copyist, and the arrangement of them corresponds more closely with that which prevails in our present editions. They are 22 in number, the last of which is the same as the 31st in the preceding.

ANTIPATRIS.

92. *Epigrammata in Orpheum et Pindarum.* Sec. XV. [No. 5635.]

93. Στίχοι ἡρώ-ἑλεγεῖοι εἰς Ὀρφέα. [No. 1752.]

Obs. Codex quo hæc describuntur non antiquitate sed idiomate et raritate valde præstat. Totus est Græcus et scripta inibi exhibita sunt inter Classica enumeranda. Illius ἀντίγραφον, durante Paganismo, descriptum erat ut mihi videtur consideratione vocum ἀγαθὴ τύχη summis plurimis paginis exaratarum a quo ritu Christianorum Religio semper abhorruit. In illo reperitur Inscriptio rarissima in laudem Antonini imperatoris et Papinii Philosophi, insculpta ut videtur Imperii sui anno primo. Sequuntur diversorum versiculi et epigrammata, agmenque claudunt Pindari opera pleraque cum versibus ad illum spectantibus. Inter has leguntur,

Εἰς τὴν αὐτοῦ Πηλέαου κόλιν Ἀντιπάτρου ἡρω-ἑλεγεῖοι,

et iterum,

Τὸν Ἀντιπάτρου ἔτι εἰς αὐτοῖς.

APOLLODORUS.

94. *Bibliotheca.* Sec. (forsan) XVI. [No. 5732.]

Obs. Codex Chartaceus summa elegantia descriptus continet paginas 121 sine divisione librorum.

95. *Poliorectica cum variis lectionibus a Johan. Meursio collectis.*
[No. 6309.]

Obs. Forte manu Johannis Meursii scriptus. De his ita scribit in primo folio. "Descripsi e codice Andrea Schotti et altero Academiae nostræ Lugduno-Batavinae; in quo utroque quæ optima essent in Textum recepi, annotata ad oram libri differentia lectionis; itaque litera S. adscripta, Schotti codicem designat, L. Lugduno-Batavin. ubi vero nulla litera est adscripta, ea nostra est emendatio."

APOLLONIUS.

96. *Epistola.* Sec. XV. [No. 5635.]

ARISTIDES.

- 97.—1. *Sermones de Dionysio*;—2. *Sermones de Hercule.* Sec. XV. [No. 5547.]

ARISTOPHANES.

98. *Plutus*. Sec. XVI. [No. 1675.]

Obs. Perpetuis fere commentariis atque glossomatias interlinearibus D. Burcheti Professoris ut videtur illustratus.

99.—1. *Plutus a versu 266*.—2. *Nubes cum glossis interlinearibus et marginalibus*. Sec. XIV. [No. 5725.]

Obs. Præmittitur Hypothesis hujus Comedie et subnectitur Hypothesis Ranarum.

100.—1. *Plutus*.—2. *Nebula cum glossis interlinearibus*.—3. *Rana*. [No. 6307.]

Obs. Manu antiquiore et scholiis nonnulla.

101.—1. *Plutus*.

Obs. The first 234 verses are wanting in this MS. of the Play.

102.—2. *Nubes*.—3. *Rana*.

Obs. Huic passim adsunt argumenta et scholia in marginibus; et glossæ inter lineas plerumque rubrica scriptæ.

Sec. XV. [No. 5664.]

103. *Fragmentum Nubium a versu,*

Ὡ μέγα σπινναί νεφέλαι,

et versuum sequentium 53 usque ad

Ἔω. φίτε, ποῖαι γὰρ τίνας. Sec. XV. [No. 5629.]

ARISTOTELES.

104. *Collectanea nonnulla ex Categoriis περί ἰσχυρίας*. [No. 191.]

105. *Flores de elegendis et fugiendis, excerpta de tertio Topicorum*. [No. 267.]

106. *Epistola ad Alexandrum Macedonem de Conservatione Sanitatis*. —[No. 978.]

107. *Fragmentum Problematum*. [No. 218.]

108.—1. *Epistola ad Peticionem Alexandri missa*.—2. *Secreta secretorum sive de regimine principis ad Alexandrum Magnum Libri X*. [No. 399.]

109. *Liber de secretis secretorum sive de regimine Principum ad Alexandrum Regem*. [No. 1008.]

Obs. The above MSS. of Aristotle form parts of volumes which contain various tracts on Divinity, Astronomy, &c. written by several hands, and at different times. Their ages therefore cannot be assigned with accuracy.

110. *Dialecta*. [No. 1677.]

tand. Codex [9092.] inter alia continet "animalium quorundam breves optiones cum expositionibus asceticis." Hæ rubrica Aristoteli sed per a tribuuntur.

- 1. *Predicamentorum Liber.*—2. *De Interpretatione Liber.*
—3. *Sex principiorum Liber.*—4. *Priorum Analytica-
rum Liber.*—5. *Posteriorum Libri duo.*—6. *Elenchorum
Libri duo.*—7. *Topicorum Libri octo.*—8. *De Animis
Libri tres.* Sec. XIV. [No. 9272.]

ss. Manu Volpert. de Wolmarkhusen fuere scripta A. D. 1303.

Ethicorum Nichomachorum libri decem. Sec. XV. [No. 3396.]

ss. Ad finem est Arbor Virtutum et Vitiurum secundum Aristotelem, se picta; ornata in angulis folii, insignibus Regiis Francie et Delphi-
et duobus aliis.

- 1. *Physicorum libri octo.*—2. *De calo et mundo libri
tres.*—3. *De generatione liber.*—4. *De meteoris libri qua-
tuor.*—5. *De Anima libri tres.*—6. *De Memoria et Re-
miniscentia liber.*—7. *De Morte et Vita liber.*—8. *De
Spiritu et Anima liber.*—9. *De Somno et Vigilia liber.*—
10. *De Sensu et Sensato liber.*—11. *De Plantis liber.*
Sec. XIV. [No. 3487.]

ss. These are written in the Gothic Character in two columns with
rrous marginal notes.

Ad Alexandrum Epistola. Sec. XIV. [No 3703.]

Analyticorum posteriorum libri. Sec. XV. [No. 5536.]

1. *Categoria.*—2. *De Interpretatione.*—3. *Analytica Priora
libri duo.*—4. *Analytica Posteriora libri duo.*—5. *Topi-
corum libri octo.*—6. *Περὶ σοφιστικῶν ἐλέγχων libri duo.*—
7. *Categoriarum Pars posterior.*

ss. Alia manu et recentiore scripta.

—8. *Libri de Interpretatione Fragmentum.* Sec. XV. [No.
5599.]

ss. In initio prioris libri "Coll. Agen. Societ. Jesu Catal. Inscript." Ad
1, τίλος βαλάντιος ὁ δάσος.

—1. *Physiognomica.*—2. *De Mundo.* Sec. XV. [No. 5635.]

ss. Ad finem Hujus Libelli inveniuntur hi versus qui alibi non extant.

Ζεὺς πρῶτος Γένετο· Ζεὺς ὑστάτος ἀργυρέωνος.
Ζεὺς περὶ αἰῶνι, Ζεὺς μέσος (Sic.) διὸς δ' ἐν πάντα τέλει κενῶν.
Ζεὺς πῶς ἐκ τῆς γαίης τε καὶ οὐρανοῦ ἀσπερίεντος.
Ζεὺς ἄρτι Γένετο· Ζεὺς ἀμβροτοῦ ἰαλιτοῦ νόμου.
Ζεὺς πᾶσι πάντων· Ζεὺς ἀσπασίου πυρὸς ὀσμῆς.
Ζεὺς πάντων μέγας, Ζεὺς ἦλος ἡδὲ σελήνης.
Ζεὺς βασιλεὺς· Ζεὺς ἀρχὸς ἀπάντων ἀργυρέωνος.
πάντας γὰρ κρύβας, αὐτὸς φῶς ἀπολυγθίς·
ἢ τῆς ἀφ' αἰῶνος ἀντιέγνωτο μέγιστος μέγας.

- 119.—1. *Ἐρωτικά προσβλήματα καὶ αἰδοῦς συναγωγὴς ὅσα λανθάνει.*
 2. *Ὅσα ἐκ τῶν καὶ σῶσαι, καὶ ἐχηματισθαι συμβαίνει.* Lib. V.
 3. *Erotemata cum Apocrisibus ad rem Physiologicam.*—
 4. *Et Medicam spectantia.*—5. *Περὶ ψύχης.* Sec. XV.
 [No. 6295.]

120. *Ῥητορικὴ πρὸς Ἀλέξανδρον.* Sec. (forsan) XIII. [No. 6322.]

121. *Politiconum Liber primus.* Sec. (forsan) XV. [No. 6874.]

Obs. Fere integer cum duobus foliis ex alia quadam Parte.

ARTEMIDORUS.

122. *Oneirocritica.* Sec. XV. [No. 5597.]

Obs. Folia habet 31, Capita 84. Inseritur post folium undecimum fragmentum Psalterii veteria.

CALLINICHUS.

123. *Epistolæ sex.* Sec. XIV. [No. 5610.]

CHION.

124. *Epistolæ.* Sec. XV. [No. 5635.]

DEMETRIUS MOSCHIS.

125. *Oratio ἑκαστος δὲ προσημμένειν ταῖς τῶν λόγων.* Sec. XIV.
 [No. 5724.]

DEMOSTHENES.

126.—1. *Oratio Olynth.* 1.—2. *Oratio Olynth.* 11.—3. *Oratio Olynth.* 111.—4. *Oratio Philippica* 1.—5. *Oratio De Pace.*—6. *Oratio Philippica* 11.—7. *Oratio Philippica* 111.—8. *Oratio Philippica* 1v.—9. *Oratio ad Philippi Epistolam.*—10. *Oratio De Haloneso.*—11. *Oratio De rebus Chersonesitanis.*—12. *Oratio Contra Androtonem.*—13. *Contra Midiam.*—14. *Oratio Contra Aristocratem.*—15. *Oratio de Corona.*—16. *Oratio Περὶ παρακρεσβείας.*—17. *Oratio Contra Timocratem.* Sec. XV. [No. 5670.]

Obs. Liber Chartaceus eleganter quidem scriptus, et bonæ indolis.

127.—8. *Olynthiaca prima cum argumento.*—9. *Olynthiaca secunda.*—10. *Olynthiaca tertia.*—11. *Philippica prima.*—12. *De Pace cum argumento Libanii.*—13. *Philippica* 11. *cum arg.* Lib.—14. *De Haloneso cum arg.* Lib.—15. *De Rebus Chersonesi cum arg.* Lib. Sec. XIV. [No. 5724.]

8. *Oratio Olynthiaca* 1. cum scholiis textui interpositis.

————— secunda cum arg. et scholiis.

Obs. Oratio imperfecta est ad finem, hiatumque habet ad fol. 81.

Sec. XV. [No. 5728.]

9. *Oratio de Corona*. Sec. XVI. [No. 6311.]

O.—1. 'Ολυθιάκων α.—2. 'Ολυθιάκων β'.—3. 'Ολυθιάκων γ'.
—4. 'Ολυθιάκων κατὰ Φιλίππου α.—5. 'Ολυθιάκων περὶ
εἰρήνης.

Obs. Ad Folium 25 Librarii patet error. Finis Philippicæ primæ et huc
Orationis initium absurde æpetuntur. Sublato hoc folio, oratio, nullâ
idem lacunâ, rectè procedit.

6. κατὰ Φιλίππου β.—7. περὶ 'Αλωνήσου.—8. περὶ Χερρόνησου.
—9. κατὰ Φιλίππου γ.—10. κατὰ Φιλίππου δ.—11. πρὸς τὴν
Φιλίππου ἐπιστολήν.—12. κατ' Αἰσχίνου περὶ παρακροσθείας.—
14. περὶ τοῦ Στεφάνου. Sec. (forsan) XIII. [No. 6322.]

Obs. Eleganter quidem scriptus, antiquus et bonæ indolis.

[To be continued.]

CONCERNING EGYPTIAN IDOLS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

[SEE, at page 265 of your sixteenth number, that Mr. S. of
Norwich has been pleased to direct another of his diatribes against
me. He says that I *often* arrive at *novelties* by the help of ety-
mology and an ingenious imagination, but which he presumes
cannot be supported by sufficient evidence, or even by probability.
Mr. S. might have paused before he made this sweeping accusa-
tion. This gentleman, who writes so much concerning the anti-
quities of Egypt, told your readers, (No. VIII. p. 470.) that the
“Royal Shepherds” of Egypt never existed any where except in
my Essays. It must then be a *novelty* for him, if he should
ever turn to the pages of Josephus, who, in his book against
Apion, cites a passage from the Egyptian historian Manetho,
thence it appears that these “Royal Shepherds” were masters
of Egypt for more than 500 years! This same gentleman, Mr. S.,
who has favored your readers with so many lectures on the
Egyptic language, affirmed in the same Number, that my statement

concerning **OY** in **OYPO** was unsupported by any authority whatever. It will then be a *novelty* to this Coptic scholar, when he consults his Coptic grammar, and finds that my remarks are fully authorised by Woide (Gramm. Ægypt. p. 17.) It must be also another *novelty* for him to learn, that Jablonski (De Rempha) holds precisely the same opinion. *Re, vel Ro potius, quam vocales, apud Ægyptios præcipue, mirum in modum inter se permutantur, regem significat. Tametsi enim in nostris Cop-torum libris, OYPO, et cum articulo generis masculini ΠΙΟΥΡΟ, vel, quod idem est ΦΟΥΡΟ ad designandum regem constanter occurrat, mihi tamen dubium non est, quin primitivum vocabulum fuerit PH, vel PO, quod postmodum ut innumera alia, cum articulo indefinito OY in unam vocem co-luit. (Jablonsk. De Remph.)* After these examples of rash accusation on the part of Mr. S., I leave it to others to judge, whether, or not, it be very becoming in him, to charge me with often obtruding *novelties* upon your readers, unsupported by sufficient evidence, or even by probability. Before I finish this letter, I trust, I shall meet him with more authorities than he may be aware of.

But, Sir, your correspondent has little right, I think, to complain of me for producing *novelties* by the aid of etymology and imagination. He himself has made some powerful claims to this sort of distinction. Witness his *new* and surprising etymology of No-Amon in the fifth Number of your Journal. Not satisfied with the ingenious conjectures of Akerblad, he has discovered that **NJ**, No, lies hidden in the Coptic word "*Pi-n'ou-te*—which signifies God!" I shall take the liberty of making some remarks on this etymology, as singularly proposed, as it has been tenaciously maintained, by your correspondent.

It is not very easy positively to determine what was the particular city of Egypt, which the Prophets have called Amon-No, and No-Amon. (Jer. xlv. 25. Ezek. xxx. 14. Nah. iii. 8. The LXX. express the name by Diospolis in one place, and by Amon in another. Amon was the Egyptian Jupiter, and consequently Diospolis, the city of Jupiter, was called the city of Amon by the Egyptians. There were three cities in Egypt, which were particularly known to the Greeks by the name of Diospolis. One of these was Thebes; the second was the Diospolis *parva* of Ptolemy; and the third, noticed by Strabo, was in the Mendesian Nome in the lower Egypt. Jerom in his Latin translation, and Jonathan in his Chaldaic version, have rendered No-Amōn "the multitude of Alexandria." The Syriac translator (at Nahum iii. 8.) has "Javan of the Amonites." Diodati renders, "No, *pious di populi*," &c.

; the moderns the general opinion has been, that by No-Amon, the Prophets understood Thebes, called occasionally No-Amon. Some writers, however, have denied, the description given by Nahum, that by No-Amon, he meant Thebes. *No-Amon*—whose rampart was the sea, and was from the sea. Thebes was, at least, one hundred miles distant from the Red sea, and four hundred miles distant from the Mediterranean sea.

Others have, therefore, supposed, that by Diospolis the Greeks understood the city of that name, which is mentioned by Strabo (L. 17.) and Suidas, (in Demet. Phaler.) as being near Mendes, and the lake and marshes of Moeris. To this position, however, it has been justly objected, that this was a place of no repute; that it could not be well compared with Ninevah; and that Nahum could scarcely have said, *Ethiopia and Egypt were her strength, and it was*

identical, that Jerom and Jonathan had no suspicion, that No-Amon had any thing to do with Jupiter, or Amon. But how can we render No by Alexandria? It must be allowed that this is answered very well both as to position, and as to the description which Nahum gives of No-Amon; happens unluckily, that Alexandria was not built until two centuries after the death of the Prophet. It is true, that it stood on the site of Alexandria, and the Arabian writers attribute it to a very ancient origin (Kircher *Ced. Egypt.* Vol. 1.) Strabo (L. 17.) tells us, that this Racotis was a mere village. We then to imagine, that Nahum spoke of the village of No-Amon, or that he compared Ninevah with Alexandria, which was not yet in existence.

It can be no doubt, I think, that *Ammon*, Amon, in the text other than Amon, or Ammon, the Egyptian Jupiter. The culty then chiefly relates to the word *No*, No. Now let us Mr. S. tell us? He says (C. J. No. V. p. 113.) that commentators do not explain what is the meaning of No, it is joined to Amon. "The first explication," he continues, "which I have seen attempted, is by a learned Swede Mr. Akerblad." Here is a specimen, indeed, of the value of your correspondent's researches in this department of Egyptology! Why, Sir, I know not how many authors have attempted to explain the meaning of No in No-Amon. I shall select the most of two or three for the information of Mr. S., to whom, I send, the following citations must be entire novelties. "Videtur," says Le Clerc, "vox fuisse Ægyptia, qui idem est No-Amon habitaculum, nam quæ No-Amon, habitatio Amoritum, ea et Diospolis et Thebæ Græcis dicitur." Theobald, *Cl. Jl.* NO. XVIII. VOL. IX. 2 M

subsequent passage may be found in the dissertations of the learned Vitringa. "Vestigium evidentissimum dialecti Hebrææ a Chami posteris in Ægyptum illatæ, et in ea aliquandiu conservatæ habemus in nomine prisco, quo appellatæ sunt Thebæ Ægyptæ **חַמְוָתִי** No-Amion apud Jeremiam et Nahumum. Est enim vera vocis interpretatio urbs Hammonis. Nempe **חַמְ** debebat plene scribi **חַמְוִי**, et **חַמְוִי** eadem vox est quæ **חַמְ**, mutatis inter gutturalibus **N** et **H**, quod frequens est usus. Est autem **חַמְוִי** locus Hebræis habitationi aut commorationi commodus—locus habitationis." p. 74. Jablonski thus expresses himself in his treatise *De Rempha*—"חַמְוִי vero (Noh) Ægyptiorum sermone sortem et possessionem designat—Erit igitur **חַמְוָתִי** (No-Amion) Jovis possessio, vel Jovis urbs." Such are the explanations, which three men of high reputation in the literary world have given of No in No-Amion; and then comes the antiquary of Norwich to tell us, that the commentators do not explain the meaning of No, nor why it is joined to Amion; and that the "first explication" which he has seen of it, is, by a learned Swede at Paris!

But let us listen to the explanation of Mr. Akerblad, who is unquestionably a man of learning and talents. Among the titles, with which Ptolemy Epiphanes is decorated in the Greek part of the Rosetta inscription, occurs the following one—*Εἰκὼν ζῶσα τοῦ Διὸς*—the living image of Jupiter. The name, however, which in Greek denotes Jupiter, is expressed in the Egyptian by a word which consists of a single letter, and this letter is *O*, or *Ou*. Mr. Akerblad was at first much embarrassed by this word *O*, or *Ou*, which answered to *Διὸς*. At length it occurred to him that *Ho*, or *Hou*, is the Coptic name by which Diospolis *parva* is still known; and it was probably called *Ti baki ni Hou*, which according to the orthography of the inscription would be written No, that is, *Ni O*, or *N'o*, viz. of *O*, *ni* being an article implying the genitive case. It is clear then, that *Ti baki N'O* or *No'u*, would answer precisely to Diospolis—the city of Jupiter. Now we come to the point. "Those," says Mr. Akerblad, "who attach themselves to etymological inquiries, may possibly discover the name as above in the Amion-No of the Prophets."

Mr. Akerblad speaks with modesty of his conjecture. I hesitate not to say, that, as far as I can pretend to judge, it appears to be founded on truth; and that though his be very far from the "first explication," which has been given of No in No-Amion, yet it is, in my humble opinion, the justest and best-founded. I can see no reason for supposing, that No in No-Amion can be the Hebrew word **חַמְוִי**, *noh*, *habitatio*. Jablonski says, and I admit his authority to be great, that *noh* is also an Egyptian word, which signifies *possessio*. I have in vain sought for such a word; but my ignorance of its existence is not enough. I found my

ection on other grounds; Ezekiel's language would lead us to pose, that No-Amon was often called simply No. *I will utter judgment in No—No shall be rent asunder.* In the same manner the Copts do not always say *ti baki Ni Hou*, but simply *u*, when they speak of *Diospolis parva*.¹ But we know from

Rosetta inscription that *O*, or *Ou*, was one of the Egyptian names of Jupiter; and we likewise know from the ancients, that Egyptians called their cities by the names of their Gods, with-adding "city," as the Greeks themselves were accustomed to

Thus they said Mendes, Canobus, Buto, &c. without ing, except rarely, *baki*, or *nome*. The district, for instance, which ranked second in the Delta, was generally called *Phthanuthi*, is, *Deus Deorum*, without prefixing *pitabir*, *praefectura*.

then was a sufficient name for the city of Jupiter. The *N* may be prefixed to any case—*nchora*, *regio*, &c. (See *imm. Egypt.* p. 25.) It would seem then that *Amon* was joined to *No*, in order to make the meaning clearer—*Amon* being a more common name for Jupiter in Egypt than *O*, or *Ou*, *Hou*, by which appellation, however, it is clear that this God was called both from the Rosetta stone, and from *Hou* being Coptic name of *Diospolis parva*.²

I stated in one of my Essays in the *Herculanensia* (Essays written when I had little leisure for such occupations) that the Greek dramatic writers, in citing the exclamations of the Bacchants, often introduced the names of Gods, not known, indeed, in Greece, but such as were familiar to the Egyptians and Asiatics. By holding this language I drew upon myself the reproaches of various critics; and was ridiculed for it by one of your literary correspondents in an early number of your Journal. The author of the *Herculanensia*, said he, "from deifying the gods proceeds to deify exclamations; and renders Σέβομεν ὦ, (scilicet Eurip.) not *O! we worship, but we worship O.*" I am, perhaps, very obstinate; but I think now, as I did before, that explanation is correct. The Greeks copied their religious ceremonies from the Egyptians and the Asiatics. The invocations of the Bacchants then probably came from the same source; and that the name of *O* or *Ou*, or *Hou*, or *Houa*, &c. was frequently given to their supreme God by the Orientalists is what, in illustration of my present subject, I shall shortly endeavour to prove.

¹ See Pococke.

Tautologies of the same kind occur elsewhere in the writings of the Egyptian penmen. Thus "Pharaoh King of Egypt" occurs, which is equivalent to *rex rex*; but the Hebrew word for King was of course inserted for the sake of those who might not be aware of the meaning of Pharaoh.

If we consult the Arabic lexicons, or look into the Koran, for any word resembling *Ou*, or *Oua*, or *O*, or *ho*, or *hu*, which may be a divine appellation, we shall, as far as my knowledge goes, be disappointed. There is, however, no doubt that the ancient Arabians designated their supreme deity *Hou*, or *Hu*, or *Oua*. We learn from Cedrenus, that the Arabians employed the following invocation, 'Αλλᾶ, 'Αλλᾶ, κοῦβαρ οὐὰ 'Αλλᾶ. Without attending to his explanation of *Oὐὰ*, we may safely reject the emendation of Kircher, who puts these words into Arabic thus *الله وكبر الله*—*Allah, Allah, va kubar Allah*. *Kubar* is properly replaced for *Koubar*; but *va* the conjunction is unhappily supplied for *οὐὰ*. According to Kircher the translation would be, *God, God, and great God!* but it is evident that *Oὐὰ* was intended as a divine appellation. Kircher supports his reading by the explanation of Constantine Porphyrogenetus; but this Greek's authority is not better than his own. D'Herbelot tells a very silly story about the origin of the word *Ihou* as a divine appellation among the Arabians. It is, however, true, as he says, that they write this mystical word, probably without affixing any certain sense to it, on their decrees and official papers. But there can be no doubt that the ancient Arabians designated their *Summum numen* by the name of *Hou*, or *Hu*. The 2d verse of Psalm 99 is thus rendered in our English version—*The Lord is great in Sion, &c.* Now the Arabian translator has here put the word *هو*, *Hu*, for *Lord*; and this, as far as I know, is quite without parallel in the whole Arabic translation of the Old Testament. Still it shows, that *hu*, which D'Herbelot tells us is pronounced *hou*, must have been an ancient Arabic appellation of the God of the Arabians. It is known to every scholar, that *Hues*, or *Huas*, was a *cognomen* of Attis among the Phrygians, and of Dionysus among the Greeks. Now *Hu*, if we may judge from the account just given, was equivalent to *Lord*; and *Hues*, or *Huas*, is apparently *שׁוֹנֵי*, which would thus signify *Lord of fire*. This, however, is mere conjecture; while it can scarcely be doubted, that the mystic word *hu* came into the composition of *Huas*. Every person acquainted with mythology will readily acknowledge, that the Moon was adored by the Egyptians. But that luminary was worshipped, both as male and female. Need I speak of the God *Lunus*? But the Egyptians called from remote antiquity, as they still call the Moon, by the name of *Joh*, which is masculine.—In the Saidic dialect of Egypt, they named the moon *oh*, or *ooh*. The Egyptians employed the *Tetragrammaton* in their religious ceremonies. They expressed it by symbols in their festivals called *Καμασται*, which were celebrated in honor of Serapis, or perhaps, rather of Chem, or Chemmis, one of the Egyptian names for Pan. Berosus, by the way, identifies Chem

with Ham, the son of Noah. According to Clemens, (Strom. 5.) the Egyptian *tetragrammaton* ought to have consisted of the letters *IAOT*; but I imagine that this mystical word has always been improperly written by the Greeks, as for example, in the verses attributed to the Clarian Oracle by Macrobius; and yet more remarkably in that passage of Diodorus, (L. 1.) where he writes *Iaw* for יהוה. The want of the letter *H* must have embarrassed the Greeks, when they wished to write *Jehovah*, and this may be the reason why the *LXX.* have avoided it; unless, indeed, they adopted the Jewish notion concerning it. In the Athenian festivals called *oschophoria*, the votaries were accustomed, according to Plutarch (in *Thes.*), to exclaim *Eleleu, Iou, Iou*; words evidently copied from יהוה הללו (Ps. cxv. 1), and which comprehend אלהים אלה and יהוה, and applied to Dionysus, or the sun. One of the names of Bacchus was *Εδάλιος*. (Macrob. p. 203.) Could his name have come from יהוה אלהי? It is stated by Lucian, in the ludicrous account which he gives of the conquest of India by Bacchus, that this God was called by the name which the Bacchantes used in their exclamations. These exclamations were *Euan, Euoe, &c.* Bacchus was considered (Eurip. *Bacch.*) as inferior to none of the Gods. From these few remarks, it will probably appear, that *O*, or *Ou*, in the Rosetta inscription, might well express the *summum numen* of the Egyptians, whether we name the God, Ammon, or Osiris, for these were only different symbols of the Sun, like Jupiter and Bacchus.

With the explanation, therefore, of *No* in *No-Amon*, as given rather hinted at, by Mr. Akerblad, I am sufficiently satisfied. Not so your correspondent Mr. S. This Gentleman undertakes to show, that *O*, or *Ou*, was the original word for God in Egyptian, and that *noute* or *nout*, signifying God, when deprived of what he calls the particles *n'* and *te*, gives us the ancient word in its proper form. After what I have said it will not be doubted, that I hold *O*, or *Ou*, to have been anciently a divine appellation; but I see not a shadow of reason for thinking, that *Nout, Deus*, as not always stood, nearly at least, in its present form in the Egyptian language. This word, *Nout*, enters into the composition of the names of several nomes and cities. e. g. *Phtanouti*, e. *Deus Deorum*—*Tphemnouti*. i. e. *Calum Deorum, &c.* Ptolemy mentions the first, which he calls *Θένορον* (for I have not found *Nout*, as Mr. S. has it No. IX.; though this may be my fault). Mr. S. observes, that Herodotus is the only author who mentions Anytis; and that this name stripped of its Greek form is the same with *Nout*. Herodotus also mentions the Sebennitic mouth of the Nile, and *Nout* also comes into the composition of its name. This word *Nout* is, therefore, to be traced back early in its present form for more than two thousand years. Upon what authority then does Mr. S. propose to decompose this

word? "Woide quotes from Kircher," says he, "that the Egyptian name for *Temanutha* in Egypt is *Chem-Noute*." (Mr. S. misquotes Woide—The name is *Semanutha*.) "But *Chem-noute* means *Pan the God*." He adds—"If then *Chem-noo-te* means *Pan the God*, why should not *Amon-Noo* mean *Amon the God*." He observes further on, that "when the initial and final particles *ni* and *te* are dropped in the word *n'oo-te*, *God*, the Coptic vocabularies seem to decide, that the original word itself was nothing more than *Oo* to mean *God*, either in ancient Egyptian, or in modern Coptic." And it is thus, truly, that we are to decompose *Noute*, to get at the original word *Oo*! I would observe, that *Oo*, or *Ou*, or *Hou*, if it had a general signification, and was not the designation of some particular deity, seems, in the Arabic at least, to signify *Dominus*, rather than *Deus*. Why should not the Egyptians have had two separate titles denoting their God, as well as other idolators, who called the Sun $\aleph$ and $\beth$? It seems altogether improbable, that *noute* in *Chem-noute*, *Pan Deus*, was the same with *no* in *Amon-no*. We may suppose the sign *n'* to have coalesced with the original word; but by what rule can we drop the *te* or *t*, at the end of the word? Mr. S. calls *te* a particle here. If *te* can be separated from *noute*, it can be nothing else than the feminine article. Now it is true that this feminine article is often postfixed after feminine nouns. When a feminine substantive is derived from a masculine, however, the article is generally prefixed—Thus from *p'noute*, *Deus*, we have *t'noute*, *Dea*. But we have no question here with *t'noute*, *Dea*. I ask, by what analogy in the Coptic language, the feminine article can be imagined to have been affixed to the word in *noute*, or *nout*, *Deus*? Mr. S. talks of the Coptic vocabularies. In which of them did he find, that *te* was a particle, which might be dropped in *p'noute*, *Deus*? In which of them did he learn, that *te* or *t*, which, when affixed to a noun, never is, nor ever can be, any thing else than the feminine article, might coalesce with a masculine noun? I request of him to show me an example of this in the whole range of the language. Woide's rule is short and simple—**TE** *articulus femin. ut* **TER** *masculin.*—*Postponitur femininis, ut* **ΠΕ** *masculinis*. (Lexic. p. 103.) In spite, therefore, of those vocabularies referred to by Mr. S., I can see no reason for thinking that *te*, or *t*, (accordingly as you write it in Saidic, or Coptic,) does not form an integral part of **HOYTE**, or **HOYΨ**. Upon the whole then, I must consider the proposed etymology of Mr. S. to be altogether new and surprising. Here we have a word, which, by his own account, has stood entire since the time of Herodotus, shivered to pieces by the pen of this innovating antiquary. By the efforts of the same assailant, the Coptic feminine article **TE** is degraded from the rank, which

it had hitherto held in the grammars and dictionaries, to the humble station of a participle. Nor is this all. This feminine, and formerly virgin article, after being disguised as a participle, has been compelled by Mr. S., contrary to all good morals, to cohabit with a noun of the masculine gender. So much for the first display of his Coptic erudition.

With respect to Amon-No, I shall not pretend to decide what city of Egypt was meant by it; but as far as my humble opinion goes, it was most probably Thebes, or Diospolis. The Diospolis of the Delta was a place of no celebrity; nor could it be compared with Ninevah. This notion is feebly supported by Mr. S., who says, that "when Ezechiel predicts desolation to No-Amon, he mentions along with it only such cities as bordered on Syria." (C. J. No. IX.) In the number of these cities this Gentleman reckons Pathros. Now it happens that Pathros was not a city, and did not border on Syria. Pathros was a district of the Thebais, if in fact the whole of the Thebais was not implied by it. (See Bochart. 275.) But to return to the subject—I think, that the word יַם in Hebrew evidently does not signify *sea* in the limited sense in which we understand this word in English; but was applied to any great collection or body of water. Thus it was constantly applied to the lake Asphaltites. But it was also applied to great rivers, such as the Euphrates and the Nile. Thus in Jeremiah (li. 36.) God, in threatening Babylon, says, "I will dry up her sea;" but it is obvious that יַם "her sea," means the river Euphrates. At Isaiah C. 19. v. 5., I should likewise suppose that יַם is there placed for the river Nile, and not for the Mediterranean sea. In Job xli. 31., it would also appear that יַם means the water of the Nile. This will scarcely be questioned by those who think with Bochart, that the Leviathan was the crocodile. I would, therefore, in all these instances translate יַם by "river." I may be told, that this is not literal; but it is the sense; and in our language, it is as improper to call a small lake a *sea*, as it is to call a great river by that name. The words יַם נָהָר would have been better rendered the lake, than the sea of Chinnereth. I would, therefore, render the verse in Nahum as follows—*Art thou better than No-Amon, that was situate between the streams, that had the waters round about it, whose rampart was the river, and her wall was from the river.* It is to be observed that a river joins the Nile at Thebes. By understanding the word יַם as applied to the Nile, the difficulty concerning Amon-No will be removed. As the translation stands at present, all conjecture about this city is vain.

In the 6th No. of your Journal, Mr. S. has also produced a few *novelties*, of which I should never have taken public notice, if his continued attacks against me for these last three years had not at length goaded me on to examine his pretensions to give

me lessons in philology. He has talked, indeed, of truth being the object, and of its being very unpleasant to notice the faults of others. "Sweet smoke of rhetoric!" If noticing mistakes were unpleasant to him, was it necessary for him to occupy himself about mine? But this Gentleman, since he only writes for the sake of truth, will, no doubt, be delighted to find it, even if the truth should be that the mistakes are almost all his own. Let us examine some more of his discoveries in the Coptic language.

After having told us, (C. J. No. VI. p. 367.) that the Coptic word for the *Sun* is *re*, Mr. S. adds the following remark—"now to this word (*re*) is sometimes prefixed the article *pi*, *the*." Though your's, Sir, is a *Classical Journal*; yet it may possibly have such readers, as would be extremely delighted to be informed, that in Greek, the article *ὁ* sometimes goes before *ἥλιος*, and that in French *le* is frequently the forerunner of *soleil*—nay that even in English *the* comes occasionally before *Sun*; and this class of readers must be highly satisfied with the sagacious remark of Mr. S. But he goes on, "and the vowel being omitted, it becomes *pre*." Hitherto, whether, or not, all be very profound; all is unquestionably very true. Our critic continues, "But at other times the article *te*," (what? the particle is allowed to be the article here) "*the* is subjoined, and then it becomes *rete*. Vid. Woide's lexicon p. 83. lin. antepenult. and p. 190. lin. ult. and penult." Here we have the references made with great parade; and I confess, I sought with no small curiosity for the pages in question. If our critic were accurate, I was aware, then the feminine article might coalesce with a masculine noun; and of such an anomaly, in the narrow range of my reading, I had never heard in any language. Now let the reader turn, if he care about the matter, to Woide's lexicon. At p. 83. he will find—"PH, Φ et ΠΙ, ἥλιος, *sol*." At p. 190. he will find the same word in the Saidic dialect,—"*PH, Π, sol. ΠPH. Passim*." In the next line, which is the last of the page, he will see—"PHTΕ pro PHΨ. *Passim*." Now, most unfortunately for Mr. S. this word PHTΕ, has absolutely nothing at all to do with PH, *sol*. PHTΕ is thus written in the Saidic dialect for the word which is written PHΨ in the Coptic; and this word is thus explained by Woide p. 84.—"*PHΨ, ΠΙ, modus, ratio rei, idea, species*. Dan. i. 13, 15." What then becomes of the Gentleman's *rete, sol*? I fancy he will be puzzled to tell us.

But the most curious exhibition which Mr. S. has made of his etymological talents is likewise to be found in your sixth No., in which he has been pleased to give the world a *new* etymology of *Zaphnath Paaneah*. These words had been explained by me,

id by most others, as signifying the *interpreter*, or *revealer of secret things*. In order, however, quite to overthrow my opinion, at these words bore any affinity to the Hebrew, my critic has tempted to render them into their original Egyptian. In the optic Pentateuch, the name is written *Psonthom-Phanek*, or *'sonthoom-Phuneek*; but this is copied from the Septuagint, and apparently a mere corruption of the original *Zaphnath-Paaneah*. Be this as it may, however, the Norwich etymologist turns the name into some Coptic of his own making, thus—*ϕ'ont-oun-ϕ'nechi*—*'h'ont-oun-ph'nechi*, which he renders with equal felicity—*sacerdos aperiens ventres!* Now, Sir, as long as I understood *Zaphnath-Paaneah* to mean the *Revealer of secret things*, I thought that the name was aptly enough bestowed by Pharaoh on Joseph, who had interpreted his dreams for him; but why the king of Egypt should have hailed the Hebrew stranger—the *Priest opening the bellies*, is not quite so obvious. Mr. S. tells us, that the diviners and augurs of antiquity were accustomed to inspect the entrails of animals. Undoubtedly they were so; but though Joseph were a viner, there is no evidence, as far as I know, of his having inspected the entrails of animals, in order to interpret the dreams of Pharaoh. It is difficult to say what titles may be considered as honorable among different nations; but “*a Priest opening bellies*” is one which, I believe, an English butcher would indignantly disavow. I suppose, however, that this singular title appears to Mr. S. to have been given with perfect propriety to Joseph, since he has no scruple entirely to set aside the words used by Moses, in order to replace them by his own; for *phont-oun-phnechi* bears no resemblance at all to *Zaphnath-paaneah*, and very little even to *onthom-phanek*. Indeed, Sir, Mr. S. must forgive me if I say, that he has spoken rather irreverently of the Hebrew historian—

“I do not concern myself,” says this gentleman, “whether *paaneah* end with *heth* or *he*,” (this is brave in an etymologist,) nor do I suppose that the Hebrew imitator,” (i. e. Moses) “of the Egyptian word made any scruple to forsake his grammar or dictionary, if he could but by any means imitate in Hebrew the Egyptian word *Phaaneech*, in sound at least, in case he was not able to do it completely, at the same time, in sense likewise. *It is the case with all punsters*, and the attempt at deducing the word in a strict manner from a Hebrew root *like analysing a pun*.” (C. J. No. VI.) For the first time have we seen Moses ranked among *punsters*, and this is certainly a novelty; but when Mr. S. talks of grammars and dictionaries, I wish he had consulted his own, before he gave us his strange Coptic *'h'ont-oun-Ph'nechi*, and told us that it signifies *sacerdos aperiens ventres*. *P'hont* is the Coptic word for *sacerdos*, and the gentleman's *ϕ'ont* may pass; but by what authority does he translate *oun*

aperiens? He says that *ouov*, *aperire*, is written *ouev* and *ouv* in the Saidic dialect. Now this is not accurate—it may be written in Coptic characters OYEH, and OYĒ, but the little line above supplies the place of E, and cannot be omitted. *Linea hac vicem sustinet vocalis E*, says Woide, and therefore Mr. S. should have so written the word. Unluckily, however, this Saidic OYĒ should be translated *apertus*, and not *aperiens*. (Woide's *Lexicon*, p. 189.) We next come to a *novelty* indeed—" *ⲡⲉⲭⲓ* means *ventres* in Coptic," says Mr. S., "and if the article *ⲡⲓ* be prefixed and aspirated, it becomes *ⲡⲉⲭⲓ* the bellies," &c. I should be glad to know, by what process the word, which is *ⲡⲉⲭⲓ*, (or rather HEXI, as it is written in Coptic,) in the singular, exchanges *e* for *ɣ* in the plural. But there are two little objections which I have to state to this *ⲡⲉⲭⲓ*, which, I am afraid, must prove fatal to the whole of this "etymologic novelty." First, if the article *ⲡⲓ* could be prefixed to *ⲡⲉⲭⲓ*, this word would be in the nominative singular, not in the accusative plural, and would signify *the belly*, and not *the bellies*. Secondly, *ⲡⲉⲭⲓ* happens, most unluckily, to be a feminine noun, and cannot possibly be prefixed by *ⲡⲓ* the masculine article. Alas! then for *Ph'ont-oun-ph'nechi*, the Priest opening the bellies, the name which Moses ought to have written for *Zaphuath-Paaneah*!

It is time now, and probably Mr. S. will think it full time, that I commence my answer to his papers against me in your 16th No. The first of these relates to my statement concerning the Moabite idol, Baal Peor, in your 14th No.—the second to my Essay on the *Shield of Achilles*, in your 12th No. It is only to the former of these, that my limits will allow me to reply at present. The subject is not, perhaps, the most delicate; but in the discussions of antiquaries and etymologists, such questions are sometimes unavoidable. I shall, however, endeavour to employ, as often as I can, *the veil*, as Mr. Gibbon calls it, of a learned language. In doing so, I hope to be excused, if I should sometimes even appear pedantic.

I have said then, it seems, that the Moabite Peor was the same as Priapus; and that this Peor was the same with Horus, whom the Egyptians called *Or*; and, with the definite article *Pi-Or*. I have to regret, that I have mislaid the 14th No. of the *Class. Jour.* in which my statement was contained, nor in the retired place where I am, can I immediately obtain another copy. I conclude, however, that I must have allowed, that the original name of the Egyptian *Or* was the same as the Hebrew *אור Lux, Sol.* This word was widely extended among the Oriental nations. I may have said, however, what I certainly think, that considered by them as the idolatrous symbol of the God of generation, the Hebrew

writers, who might have heard him called *Pi-Or* by the Egyptians, and after their example by the Moabites, instead of writing his name פֶּאֹר, wrote it פֶּעֹר, or as we have it פֶּעֹר—thus connecting the name of the idol with words in their own language (such as מֶעַר, עֶרֶד, עֶרֶב, &c.) indicative of the representations and worship of this deity. To this purpose, I think, to the best of my recollection, my statement went. Mr. S. undertakes to point out *some* of the many objections, which, in his opinion, may be made to it.

In order that I may fully meet these formidable objections, I shall state them as they occur, and subjoin my answers.

1. *Objection.* In the first place, neither Philo Judæus in ancient times, nor any of the modern learned Jews, have ever had any suspicion of such an origin to this Deity, (*Peor*), or that the Moabites had any connexion with the Egyptians. (*Class. Jour.* No. XVI. p. 265.)

Answer. Philo Judæus names *Baal Peor* but once in all his writings, and of what he there says I shall speak presently. The modern learned Jews have said quite enough to show, that the idolatry of the Egyptians had extended to all their neighbours.

2. *Objection.* The name (of *Peor*) also, they all derive from the Hebrew language, not the Egyptian, and consider its sense as being in some degree significant, &c. (p. 266.)

Answer. There is not a single derivation of the name of *Peor* given by any Jewish writer, either ancient or modern, which is not absolutely absurd. Philo Judæus thus explains it in Greek—ἀνωρίαν στόμα δέγματος. He then clearly brought it from the Hebrew—פֶּעֹר. Now, with the leave of Philo, and of Mr. S. too, I call this *downright nonsense*. Jerom, following the same ridiculous etymology, writes as follows—“Denique interpretatur Beelphegor idolum tentiginis habens in ore, id est, in summitate pellem, ut turpitudinem membri virilis ostenderet.” (*ad Hos.* c. ix.) The explanation of Sol. Jarchi is equally absurd, and more offensive. Maimonides seems to show a glimpse of more reason, for, I think, he brings the name simply from פֶּעֹר, *aperuit*—the story which he tells is as silly, though not quite so indelicate, as Jarchi’s. The author of the *Onomasticon*, following this last etymology, says that *Peor* signifies *hiatus*! I shall dismiss these idle etymologies then, as being, to use the words of Plautus, *Gerra germanæ atque liræ liræ*.

3. *Objection.* Why then should we be inclined to *conjecture*, that, instead of a native, it (the name of *Peor*) had a foreign origin, without any other evidence than merely some similitude between the name of *Peor* and a *supposed Pi-or*, as being the Egyptian mode of denoting the God *Horus*? It appears, indeed, by the inscription on the Rosetta stone, that they did write that

name *oor*, ($\Omega\rho$), but the article *pi* is never there prefixed to it; nor so far as I can discover by Woide's Lexicon, is an article ever prefixed to the proper name of any person in the modern Coptic language. (C. J. *ibid.*)

Answer. I conjecture, that the name of *Peor* was not altogether Hebrew, because by the help of that language alone I cannot come to any reasonable etymology of the word. The Egyptians certainly did write ' $\Omega\rho$, not ' $\Omega\rho\varsigma$. This Mr. S. might have known, without the help of the Rosetta inscription. In the old copies of Josephus, ' $\Omega\rho$, which is the true reading, may be found for ' $\Omega\rho\varsigma$. (*Jos. contr. Apion.*) Or, then, was undoubtedly the name of the God whom we call *Horus*. But, says Mr. S., "So far as I can discover by Woide's lexicon, the article is never prefixed to the proper name of any person in the modern Coptic language." It is to be regretted, that Mr. S. chooses to talk so much of this Coptic language, in the elements of which he shows himself to be deficient. While the Coptic continued in use in Egypt, nothing was more common than to prefix the articles, both masculine and feminine, to proper names; and for the sake of obliging Mr. S. with another *novelty*, I will inform him that there were persons, who assumed the name of *Pi-Or*, calling themselves after the very God in question. But now to convince your readers of the imperfect knowledge with which Mr. S. talks of the Coptic, when he argues, that the article is never prefixed to the proper names of persons, I shall lay before them the following authorities.

"Nomina propria sine articulo poni possunt, licet etiam articulum determinatum sæpius admittant." (*Gramm. Ægypt.* p. 116.) It appears, then, so far from being true that the article is *never* prefixed to proper names, that they are oftener found with it than without it. Let us now listen to Jablonski—"Quæ omnia nomina (nempe idolorum) gens illa (Coptica) servavit, etiam postquam Christi sacra, pulso idolorum cultu, ubique jam obtinebant. Nam et inter Monachos Ægyptios reperias PI-AMON, PI-OR," &c. (*Jablonsk. de Remph.*) Again—"Et in Palladii historia Lausiaca C. 87. commemorantur quædam de Abbate Pi-Or, ubi ad nomen Or, accessit tantum nota masculini generis Pi. Nempe quod sæpius jam monendum mihi fuit, solebant plerumque Ægyptii, Deorum suorum nomina, et gerere ipsi, et suis imponere, qui mos postea, etiam inter Christianos, non desiit." (*Panth. Ægypt.* p. 203.) Thus, Sir, *Pi-Or* is not a name *supposed* by me; and I am justified by the example of the Egyptians themselves in prefixing the definite article, *Pi*, before the name of *Or*, whom we call *Horus*. It is really very becoming in Mr. S. to accuse me of inventing all this. But it is plain, that his knowledge of the subject is not very profound.

4. *Objection.* Sir W. D. cites Suidas to show that the *Egypt*

tian *Or* was the same with *Priapus*, and Jerom, to show that *Peor* and *Priapus* were the same; whence he infers, that *Or* and *Peor* were the same deities. But how does this account suit with the character of *Or*, or *Horus*? for he is not described by Plutarch, or any others, as an obscene deity like *Priapus*; but quite the contrary, as a noble-spirited, active son of *Osiris* and *Isis*, who revenged the death of his father by *Typhon*, whom he afterwards conquered, &c. Why then has Sir W. confounded him with *Pan* and *Priapus*? If he admit the accounts by Plutarch in other instances, why not in this? By acting otherwise he has connected together incoherent accounts, in order to give plausibility to his own etymology. It may be said, that *Suidas* set him the example; but if *Suidas* is contradicted by Plutarch, is the testimony of the former to be preferred? In the *Isiac* table, *Horus* is represented more than once as a deified youth, but without the least circumstance of obscenity. If then the rites of *Baal Peor* were obscene, how could they be obtained from the worship paid by the Egyptians to the youthful and pious hero *Horus*? (*Ibid.*)

Answer. Of the testimony of *Suidas*, who says that *Horus* was the *Priapus* of Egypt, I shall speak presently; but where, I would ask, is *Suidas* contradicted in this matter by Plutarch? This last writer says, indeed, that he was represented as holding the *veretrum* of *Typhon* in his hand, whereas, according to *Suidas*, he holds his own. But since he was represented with the symbol of generation in his hand, according to both authors, I do not see that the difference between them is of much importance. Mr. S. calls *Horus* "the noble-spirited son of *Osiris* and *Isis*"—"a youthful and pious hero." These are pretty epithets; but how Mr. S. came to obtain this character of *Horus* from Plutarch I cannot conceive. This writer tells us, that *Horus* conquered *Typhon*, and delivered him bound to *Isis*, who set him free again. Upon this the pious hero, *Horus*, flew into a violent passion—gave his mother a drubbing—and pulled the crown (*βασιλεῖον*) from off her head in the scuffle. So much for the piety of the noble-spirited son of *Osiris* and *Isis*! "But," says Mr. S. "in the *Isiac* table *Horus* is represented without the least circumstance of obscenity." This is another proof of this gentleman's unacquaintance with Egyptian antiquities. The *phallus* was a long stick with the *αἰδοῖον* made of leather at the top.—*Φαλλὸς ξύλον ἐπίμηκας ἔχον ἐν τῷ ἀκρῷ σκύτινον αἰδοῖον ἐξηγούμενον.* The votaries of *Osiris* likewise carried about an *αἰδοῖον τριπλάσιον* in the festivals called *Pamyliæ*. (See Plutarch *de Isid. et Osirid.*) Now La Croze, Jablonski, and other learned men, have proved, that the *crux ansata* was the symbol of the *membrum virile*. In the *Isiac* table (at the letters marked by Pignorius T. T.) the boy *Horus* is represented with a long stick, at the top of which is the triple *crux ansata*, the symbol of the *αἰδοῖον τριπλάσιον*.

"Suidas," says my critic, "affords the only evidence from which it may be argued, that Horus and Priapus were the same." I think the Isiac table gives some indication, that Horus was the type of the generating principle; and since Isis instituted the Phallophorian rights in honor of Osiris, what could their son do less than carry about the *triplasian phallus* in the *Pamytia*? But there is some collateral testimony. Osiris and Bacchus, every one knows, were the same. Theodoret (*Therapeut.* 3.) tells us, that Priapus was the son of Bacchus and Venus. According to Clemens Alexandrinus, a boy was represented as the symbol of generation in one of the temples at Thebes, (*Strom.* 5.); and the boy Horus may have been the model, since we see him with the triplasian phallus, or its symbol, in the Isiac table. It was clearly to some such image, that Theodoret alludes in the following words—καὶ τὸ μικρὸν ἐκεῖνο ζώδιον, τὸν Πρίαπον λέγω. In the collection of Caylus, there are two figures of boys, which remind me of what Herodotus says in Euterpe (c. 48.) But Horus was represented as a youth, as well as a child; and it is agreed, I conclude, that he was the same with Apollo and the Sun. Now Priapus was not always represented even by the Greeks as old and hideous. The graver mythologists of Greece considered him as the symbol of the generating principle, and identified him with *Phanes* and the Sun.

Κατὰ κόσμον
 Λαμπρὸν ἄγων φάος ἀγνὸν, ἀφ' οὗ σε Φάνητα κικλήσκω
 "Ἦδε Πρίαπον ἀνακτα.

Here then, in this hymn of Orpheus, *Priapus* is not only represented as the sun, but receives the regal title, given so generally by the Orientalists to that luminary. Now this agrees well with the description of the image of Horus in Suidas.—ἐν τῇ δεξιᾷ σκήπτρον κατέχων. But I have also to observe, that Priapus is here identified with Apollo, for this God was called *Phanes*—item *Phaneta appellat.* (*Macrob. Saturnal.* l. 1.). Mr. S. himself will not dispute that Horus and Apollo were the same. The reason, which Suidas gives for the attitude of Horus, agrees with what is said by Plutarch.

I am asked "if the rites of Baal Peor were obscene, how could they be obtained from the worship paid to the youthful and pious Horus?" This affords another proof, that Mr. S. has an imperfect knowledge of the subject concerning which he has written. The worship paid to Horus was connected with obscenity, as might be learned from Epiphanius—speaking of the votaries of Horus and Harpocrates, this Father says—"Illi solenni, certaque mensis die, vesanas et furiosas Hori ceremonias, ex instinctu dæmonis peragere coguntur. Tum enim cives universi, senes decrepiti, cum adolescentibus, et cum his sacerdotes Hori et Harpocratis, raso

oto capite, terribilem, puerilem, et abominandam speciem circumferunt," &c.

5. *Objection.* One would have wished that an author of novelties had supported his opinions by some better testimony than the above sentence in Suidas, (*viz.* τὸ ἄγαλμα τοῦ Περιέπου τοῦ Ὁρου παρ' Αἰγυπτίους κακῶς κλημένου, &c.) where it seems very possible, that *Orus*, in the reading of some MS., may have been a mistake for *Osiris*.

Answer. I have never heard that the authority of Suidas was to be despised; nor shall I reject it on this occasion, because it displeases Mr. S. This gentleman tells us, that it is very possible, that *Orus* may have been a mistake here for *Osiris*. No, Sir, it is not very possible. Suidas says further on—τὸ δὲ ἀφιδρυμα αὐτοῦ ἐστὶ παιδίον, &c. The image then was that of a boy; and consequently Suidas meant to speak of the "youthful Horus," and not of his father *Osiris*. This conjecture, therefore, is yet another proof, that Mr. S. hazards opinions without due examination.

6. *Objection.* The only act of indelicacy ascribed to *Horus* by *Plutarch*, was not the act of *Horus*, but the invention of some artist, to typify his having extinguished the former powers of *Typhon*.

Answer. If such a person as *Horus* ever existed, it is certainly not probable, that he walked about the streets in the situation mentioned by the biographer. Still less can we figure him as always in the attitude described by Suidas. But what has this to do with the matter? The "Deified" *Horus* was represented with the symbol already noticed; and it is to be presumed, that the artists represented him with the attributes ascribed to him by the priests and mythologists of Egypt.

7. *Objection.* It may be doubted whether *Plutarch* did not allude to the invention of some particular artist, when he described *Osiris* in a Phallophorian attitude—for no where else in *Plutarch*, *Diodorus*, *Herodotus*, the *Isiac table*, or in the Egyptian antiquities collected by *Caylus*, are any obscenities whatever attributed to *Osiris* himself; all the Phallophorian rites being introduced after his death by *Isis*. (*Ibid.*)

Answer. The Egyptians, under the names of *Osiris* and of *Horus*, only typified the Sun at different times and seasons. But the Sun was worshipped as the God presiding over generation; and *Osiris* and *Horus* were each considered as types of the generating principle. That *Osiris* and *Bacchus* were the same, is attested by *Herodotus*, *Diodorus*, &c.; and *Bacchus* is identified with the Sun, and is represented as the symbol of that power in nature, by various ancient authors. The following verses prove that *Bacchus* was the same with the Sun:

Ἥλιος δὲν Διόνυσον ἐπὶ κλησιν καλέουσιν.

And again, Εἰς Ζεῦς, εἰς Ἀδης, εἰς Ἥλιος, εἰς Διόνυσος.

Macrobius tells us, that Osiris is the Sun in the lower hemisphere. But Bacchus and Osiris being the same, the latter must be identified with the principle of generation; and though, according to some authors already cited, Priapus was the son of Bacchus, yet other authors, (as Athenæus, l. 1. and the Scholiast of Aristophanes in *Acharnens.*) make Bacchus and Priapus the same. Osiris was characterised by all the gaiety of the planter of the vine.

*Non tibi sunt triates curæ, nec luctus Osiris,
Sed chorus, et cantus, sed letis, aptus amor.* Tibullus.

In the festivals instituted in honor of Osiris, there were the ἀναψισμός, the ζήτησις, and the εὕρεσις. The interment, or hiding; the search, and the finding. The words of Ovid will recur to the reader—

———*Nunquamque satis quasitus Osiris.*

But, perhaps, what was really sought for and found may be gathered from Tertullian—"Sequitur silentii officium; attente custoditur quod tarde invenitur. Ceterum tota in adytis divinitas, tot suspiria Epoptarum, totum signaculum lingue, simulacrum membri virilis revelatur." What is the figure in the Isiac table, which Mr. S. would have to represent Osiris? I shall only observe, at present, that most of the principal figures there have the *crux ansata* in their hands, and this was a symbol of the *phallus*. Mr. S. asserts, that in the collection of Caylus, there are no obscenities whatever attributed to Osiris. What then are the representations of this God at vol. 3. pl. 2.—at vol. 6. pl. 1. pl. 2. and pl. 15? All of these figures are stated by M. de Caylus to be representations of Osiris; and every one of them is in a state of *Priapism*! Are we then to be gravely told by the Norwich antiquary, that in the collection of Caylus there are no obscenities whatever attributed to Osiris? It is evident, that Mr. S. has not consulted Caylus. This is the critic, however, who takes it upon him to accuse me of producing novelties without sufficient evidence. I am ready enough to admit, that, like other people, I may fall into mistakes, and be guilty of errors and inadvertencies; but a man, who reproves me, sometimes in a harsh, sometimes in a sarcastic, and always in an inimical tone, should, at least, be not deficient in common accuracy himself.

8. *Objection.* The author of Psalm 106, ascribes no obscenities to the worship of Baal Peor. *The Israelites joined themselves unto Baal Peor; and ate of the sacrifices of the dead.* v. 28. It may then be questioned, whether, or not, Peor were an obscene Deity. (*Ibid.*)

* Meursius has shown that this passage should be referred to the Dionysian rather than the Eleusinian festivals.

Answer. If we can trust at all to the voice of tradition, or even, I should think, to the internal evidence arising from the history related by Moses, there can be little doubt that *Peor* was an obscene deity. This is equally confirmed by the most learned Rabbins, and by the Christian Fathers—by Maimonides and Jarchi—by Origen, Isidorus, and Jerom. The derivation of the name which they give is absurd; but it does not thence follow, that the tradition concerning the idol must be false. The voice of tradition is here decidedly against Selden, whose opinion Mr. S. chooses to follow. But this gentleman quotes the 106th Psalm—*and ate the sacrifices of, the dead*—*וַיֹּאכְלוּ וּבָדוּ כָתִים*. The translation does not give the real sense. The meaning of the verse is this—*The Israelites joined themselves unto Baal Peor; and ate the sacrifices of the Muthim, i. e. of the Infernal Gods. Muth* was the name which the Phœnicians, as we learn from Sancho-niatho, (*apud Eusebium*) gave to Pluto and death. It was a general practice among the idolators to present meat and drink to their Gods, and especially to the infernal Gods; and this was in every sense a sacrifice, since there was a victim immolated and offered up as food to the idol. Isaiah alludes to this practice, c. 65. v. 11.—*But ye are they that forsake Jehovah, that forget my holy mountain, that set in order a table for God, and that fill mixed wine for Meni.* The same Prophet says, (c. 28. v. 15.)—*Because ye have said*—*כָּרַתְנוּ בְרִית אֶת־מֹת וְעַם־שָׁאֹל עָשִׂינוּ חֶזֶק*—now these words literally mean—*We have cut asunder food for Muth (Pluto) and with Shaol (Hades) have we made a compact.* The verb *כָּרַת* signifies “to cut off, asunder; &c.”—*בְּרִית* is originally the same with *בְּרִיא* and *בְּרִית*, *cibus*; (Buxt. p. 88.) and how these words came to signify *the striking a league, or making a covenant*, is well explained in “the Key to the Hebrew Bible.” *The expression is taken, says the author, from the ancient custom, in making of covenants, which was to cut some beast or fowl asunder, importing thus much, so let him be cut in pieces, who shall violate this covenant.* But there can be no question, that the idolators offered food to their Gods; and that the people afterwards ate it. This practice probably had its origin in Egypt. “Est autem,” says Jerom, “in cunctis uribus, et maxime in Ægypto et Alexandria, idolatriæ vetus consuetudo, ut ultimo die anni, et mensis eorum qui extremus est, ponant mensam refertam varii generis epulis et poculum mulso mixtum, vel præteriti anni vel futuri fertilitatem auspicantes.” But these suppers, or sacrifices, of which the people afterwards partook, were generally offered to an infernal Deity. Hear the Scholiast of Aristophanes—*Κατὰ δὲ νομμίαν οἱ πλούσιοι δαίπνον ἱσπέραις ὡς θυσίαν τῇ Ἐκάτῃ προσάγοντες ἐπὶ τοῖς τριβόδοις ἐτίθουν. Οἱ δὲ πένητες ἤρχοντο πεινῶντες, καὶ ἥσθιον αὐτὰ, καὶ ἔλεγον ὅτι Ἐκάτῃ ἔφαγον αὐτά. (in Plut.) i. e.*

At the new moon the rich placed a supper where three ways met, as if offering a sacrifice to Hecate; but the hungry poor came and devoured it, and then said that it had been eaten by Hecate. Plutarch (*Sympos.* l. vii.) alludes to the same thing; and I hold that the author of Psalm 106 spoke of the same practice, when he said the Israelites ate of the sacrifices of the *Muthim*, or infernal Gods. These were the *Cabeiri*, viz. *Ceres*, *Proserpine*, (or *Hecate*), *Pluto*, and *Mercury*. But that the Psalmist spoke of the sacrifices of these Gods, is, I think, clear from the Gemara. Those are objected to, who offer sacrifices to the names of mountains, rivers, deserts, the sun, the moon, the stars, the great Prince Michael, and the little serpent—אלו זבוח מתיים—*Lo! these are the sacrifices of the Muthim*—that is to say, these sacrifices resemble those offered to the infernal Gods. I shall presently have to show, how much the rites of Peor were connected with those of Hecate.

When Mr. S. contends, that no obscenity was connected with the worship of Peor, he seems to forget the words of Hosea, (c. ix. 10.) *But they went to Baal Peor, and separated themselves unto that shame.* Why, if our version be right, is Peor denominated *that shame*? Does not this imply that there was something *shameful* about this idol? But the truth is, that the version should have been, “and separated themselves to *Best* or *Besht*,” (the name of an idol connected with what is shameful.) The Hebrew words are מנוור לבשת. We shall find that this *besht* (or *bosket*, if so you like to write it, for our business is only with the elements of the word,) was equivalent to *pudenda*. This word has a variety of applications, all partaking of the natural import of the root, and agreeably to the degree of shame intended to be described. This appears to be orderly expressed by the orthographical arrangement, for we find that לבשת is used by the sacred writers to mean the most obscene acts of the ancient pagan rites. Jer. xi. 13. *According to the number of thy cities were thy Gods, O Judah, even according to the number of the streets of Jerusalem ye have set up altars לבשת to that shameful thing.* Mic. i. 11. שיד לבשת *naked shame.* From Micah turn to Jeremiah (xi. 13.) and you will find “that the shameful thing,” is expressed by the same word—“And according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, (simply to *Best* or *Besht*, in the original,) even altars to burn unto Baal.” Now this word, derived immediately from the Hebrew בוש, *bosh*, *pudifici*, seems connected with the Egyptian *besh*, *nudus*, and *bosh*, *nudit*; and I am inclined to think, that the idol in question was the same with that Egyptian Goddess, whom the Greeks called *Bubastis*. I observe, that where the LXX. render *Phi-besht*, (Ezek. xxx. 17.) Βούβαρες, the Arabian translator writes *sham*,

Basta. According to Herodotus, *Bubastis* was the same with *Diana*, and the sister of *Horus*, whom he calls *Apollo*. There is little enough resemblance between *Horus* and *Apollo*, or between *Bubastis* and *Diana*, except that the two first were symbols of the Sun, and the two last of the Moon. *Bubastis*, however, being the same with *Diana*, was the same with *Hecate*. Every school-boy can repeat,

Tergeminamque Hecaten, tria virginis ora Dianæ ;

and the Scholiast of *Aristophanes* says, that in the *trivia* they anciently worshipped the Moon, which they likewise called *Diana* and *Hecate*. Now that the worship of *Or* and *Bubastis*, otherwise called *Pi-Or* and *Bast*, should have gone together, seems very probable, since the mythologists made them brother and sister. In the rites of *Hecate*, or *Proserpine*, and even of *Isis* or *Ceres*, we shall find abundance of connexion with those performed in honor of *Peor*. *Isis*, or *Ceres*, and *Bubastis* and *Hecate*, or *Proserpine*, were of the number of the *Muthim*, or infernal Deities ; and as *Proserpine* was the daughter of *Ceres*, *Bubastis* was the daughter of *Isis*. It is known to every one, that the *Eleusinian* mysteries, instituted in honor of *Ceres* and *Proserpine*, were brought from *Egypt*, and the indecencies practiced in them have been justly censured by *Clemens*, *Arnobius*, and other writers. The *Thesmophoria*, likewise of *Egyptian* origin, and celebrated in honor of the same Goddess, were not less indecent. It appears from *Athenæus* (l. 14.) and from *Theodore*t, (*Therapeut.* 3.) that representations of the *μύριον γυναικῶν* were there exhibited, and carried about by the votaries.

I shall, perhaps, be told, that *Herodotus* has called *Bubastis* *Diana*—that *Diana* was a virgin, and that therefore it is impossible to suppose the *Basht* of Scripture to have been the same with *Bubastis*. But according to *Herodotus* the festivals of this *Bubastis* were celebrated with great indecency ; and *denudation* was one of the ceremonies. I shall also probably be reminded of the *sanctæque Bubastis* of *Ovid*. Had there been a Devil's Advocate at *Rome* in those days, as there has been one in modern times, I think, *Bubastis* would not have been canonised. Besides a female sainted by *Ovid* may be a little suspected ; and I cannot regard her quite in the same light as an Italian Abbess may see *Santa Ursula*, and her eleven thousand virgins. *Aiðōs*, in Greek, comes from *aiðōs*, *venerabilis*. *Veretrum*, in Latin, is equivalent to *paraverenda*. *Ovid's* epithet then may have borne a very different meaning from that, which some, I see, have thought it conveyed. In all events the *Artemis*, or *Diana*, of Greece and Rome, was altogether unlike to the *Diana* of the Orientalists. The *Diana* of *Ephesus*, for example, bore no other resemblance to the *Artemis* of Greece, than that both were symbols of the Moon. The

Ephesian Goddess, swaddled down from the hips to the heels, encumbered with her multitudinous breasts, and with a castle on her head, can in no way remind us of the sportive Goddess of the chase, who climbed the heights of Satmos, to steal an interview with the shepherd Endymion.

I mean not, however, to insist, that the idol *Besht*, (or *Bosht*), was the same with *Bubustis*. It is true, that this last is evidently a compound name, and that the first syllable is to be separated from the rest of the word. But it is enough for my purpose to call this *Besht*, with Buxtorf, *Pudendum idolum*. Upon the authority of Buxtorf, therefore, I translate the words of Hosea, "But they went to Baal Peor, and separated themselves unto *Basht*," (i. e. a shameful idol.) The worship of this shameful idol was consequently connected with the worship of Peor; and after this, the Norwich antiquary may continue to fight, if he please, under the banners of Selden, for the chaste adoration of the God of Moab.

That human sacrifices, however, were offered to this idol, is an unfounded supposition. The votaries of Peor were, indeed, also the worshippers of the *Muthim*, or infernal Gods, whose rites were celebrated with circumstances of great obscenity, in caverns, and even in sepulchres; nor is it to be denied, that they were sometimes accompanied by human sacrifices. There is no inconsistency in supposing the votaries of the idols, Peor and *Basht*, to have also joined in eating the sacrifices of the *Muthim*. One abomination might well follow another. Observe the words of Isaiah—"A people—that sacrificeth in gardens—which remain among the graves, and lodge in the monuments, which eat swine's flesh, &c. Here is an evident allusion to the joint worship of Peor and *Muthim*. Priapus, who was the same with Peor, according to Jerom, was the God of Gardens. The votaries of the infernal Gods chose to eat the sacrifices of the *Muthim* in the cemeteries. These sacrifices were swine's flesh, and other forbidden things. Now Ceres, according to the Scholiast of Apollonius, (l. 1.) was the first of the *Cabiri*, the great Gods who were also the *Muthim*; and swine were peculiarly sacrificed to Ceres, whom Vossius properly designates *Luna infera*.

Prima Ceres avida gatisa est sanguine porce. Ovid.

But to Peor himself, if we can trust at all to the learned Rabbins, and to some of their most ancient books, no human sacrifices were offered. In the *Siphri*, it is asserted that *denudation*, if I may be allowed the word, was the worship rendered to this idol. מִיֵּן אֲמַר הַמֶּפֶר עָצְמוּ לְבַעַל פֶּשֶׁר הָרִי וְזוֹ עֲבוֹדָה. Maimonides speaks to the same purpose; and that denudation was the ceremony performed in honor of Peor, may be inferred from the same custom prevailing among the votaries of Priapus. (see Flavius

Blondus, l. 2.) Pan, if we may believe Ovid, instructed his followers to observe the same practice.

Ipsæ Deus nudus, nudos jubet esse ministros.

9. *Objection.* It appears (see *Numer.* xxv. 3.) that the idol was worshipped in a mountain called *Peor*, or *Phegor*, from which mountain, therefore, might be derived the name of the idol itself, and not from *Orus*, and from such a distant and unknown country as Egypt. No XVI. p. 268.

Answer. The names of places in Palestine, and its vicinity, were called sometimes from persons and from idols, but never, I think, did these receive their appellations from the places. Nebo was the name of a mountain near *Peor*; but it was so called from Nebo, the Syrian Mercury: and here I may remark it as strange, that neither Selden nor Beyer has mentioned that Mercury was so named in the Syriac tongue. (See Castelli.) *Judaa* was named from the tribe of Judah; and Moab itself was called from the grandson of Lot. Mr. S. implies a doubt, more than once in his paper, whether the name were *Peor* or *Phegor*. But he should have known, that *Phegor* is nothing else than a corruption for *Peor*. The Greeks expressed the Hebrew *ain* by their own *gamma*, and the consequence has been, that they have written the names wrong, in which the *ain* occurs; for though this letter sometimes takes a nasal sound *gnain*, it can never be pronounced hard like the Greek *gamma*. *Peor*, therefore, never was, and never could be, called *Phegor* by the Orientalists. The same gentleman seems also to argue, that Moabite names were not likely to come from Egypt. I have said before, that places were named from idols and persons, and not idols and persons from places, at least in Syria and its neighbourhood. There was a city called *Adam* (See Cellar. Geogr. l. 3.) on the banks of the Jordan. When Mr. S. has persuaded me, that our first parent, Adam, was named from this city, I will believe that Gods and men had had their names from mountains and cities. In the mean time I will observe, that it appears to me as very possible, that the names of several places in Moab were called after the Gods of Egypt. What, if Mount *Nebo* were called after the Syrian Mercury, also named Nebo; and what if this be a corruption for *Anub*, the Egyptian Mercury? What, if Aroer were called after *Arueris*, or *Aruer*, one of the denominations of Horus? But I must not provoke Mr. S. with my *ifs*—he has already shown how much they displease him—he does not seem to think with Touchstone, that “there is much virtue in *if*.” I would, however, ask him on what ground he could say, that the name of *Peor* was not likely to be derived “from *Orus*, and such a distant and unknown country as Egypt?” Why, Sir, *Ar* of Moab might be about as far from Memphis in Egypt, as Newcastle is from London!

10. *Interim*. I perceive no other evidence to support this supposition, viz. that the Peor of the Moabites was the Or, or Peor of the Egyptians, except that Chemosh was another name for him in Moab. (Numb. 21.) but whether the same or not, Peor does not appear from Scripture. If a different one, no inference can be drawn from it; but the writer here again takes it upon him to suppose, that this was the same Deity, and that the name and worship were borrowed from Egypt. This in like manner he supposes to have been an obscene worship; yet nothing to this purpose is intimated in Scripture; but rather that it consisted in human sacrifices. Consult Jer. c. 48., particularly v. 35., where, *Peor* being in the plural, one may suspect, that Peor and Chemosh were not the same. But however this may be, there is no intimation of obscene worship to Chemosh; therefore, if he were the same as Peor, not so the latter likewise, (pp. 268 & 269.)

11. *Interim*. So that I have taken upon me to suppose, that Peor and Chemosh were the same deity. By what right does Mr. S. assume, that I merely suppose this? Does it follow, that every statement which I make must be a mere supposition of my own, because he has never heard the statement before? That Peor and Chemosh were the same deity is no supposition originating with me if indeed I have really said more than that both typified the generating principle.—“In Nabo erat Chamos idolum consecrationem, quod alio nomine appellatur Beel-Phegor.” (*Hieron. in Jes. 16. 2.*)—“Certe haud alium Nebo a Chamos et Belo Phegorio fore forsau putes.” (*Selden, De Diis Syris.*)—“Hoc numen (Chamos) idem ac Baal-Phegor; quomodo ad Solem reducat, nos exposuimus.” (*Joss. De Orig. et progress. Idolat. 1. 2.*)—With these great authorities in existence Mr. S. tells your readers, that I have taken upon me to suppose, that Peor and Chemosh were the same. I have mentioned before, that Nebo was the Syrian name for Mercury; and I have now only to add, that if Chemosh and Nebo were the same, then I would distinguish between this God and Peor as I would between Anub and Or. Anub, or Mercury, among the Egyptians was, as well as Osiris and Or, a type of that principle; and this son of Osiris, like his father and brother, was represented as Priapus. (See Caylus.) But I hold, that Chemmis or Chemosh—Pi-Or or Peor—and Anub, or Nebo, (*Σεννεν*) were all symbols of *Sol Generator*. I do not remember that I carried my conjectures further than this; not having seen each Number, however, I cannot speak positively to the point. But as symbols of *Sol Generator*, these Gods, as to this, become identified with Priapus.

The 48th chapter of Jeremiah proves nothing, either for, or against, the identity of Peor and Chemosh. It makes no allusion

to obacene rites ; but is that a proof, that the Moabite idolators were without them ? It is not disputed by me, at least, that the Moabites were polytheists.

I think that *Chemosh*, or *Chamos*, was the same with the Egyptian *Chemmis*, which was one of the names of Pan, since the city *Chemmis* was rendered Panopolis by the Greeks, (Diodor. Sicul. p. xvi.) But Pan was there represented in the same manner as Priapus, as Stephanus tells us in no ambiguous language—Jerom, a person of more authority than Mr. S. says that *Chamos* was the same with Peor and Priapus. The likeness of the names; and of the characters, therefore induce me to suppose, that *Chemmis* and *Chemosh*, if they were not the same, were very near relations. The name *שמש*, *Chemosh*, cannot be Hebrew; the *cau* is nothing; and *שמש* would make a combination of letters, that never came together as a significant word in this dialect. The name, therefore, must be foreign; and why should not the Moabites, who were gross idolators, have received among them the Gods of Egypt, which were received in countries much more remote—Tadon, in Phrygia, and even in Greece. Thaumuz was an Egyptian name, and a king of Egypt was so called according to Philastrius. Plato (*in Phad.*) tells us, that there was a king of Egypt called *Thamos*, whom the Greeks named Ammon. Moloch was a God common to the Egyptians, (Kirch. 331.) and to the Ammonites. Hear Dietericus, “Non inventa est natio sub sole, prae tam immauter insanierit, prae Ægyptiaca gente, quæve magis ascinarit ac quasi provocarit æstu et cæstro superstitionis vicinos populos, qui maxime ab iis idolatrica sacra abstulerint;” and then ask, why their near neighbours, the Moabites, are to be fancied exempt from the infection ?

As I have endeavoured in your No. 14. to identify the Peor of the Moabites with the *Or* or *Pi-Or* of the Egyptians, and both with the *Chemosh* of the former, and *Chemmis* or Pan of the latter, as the symbol of the generating principle, it may not be improper to mention, that, according to Herodotus, (l. 2.) a temple was dedicated, in the island of Chemmis, to Orus. It was probably then in this same temple, that stood the image described by Stephanus. He says, that the name of the God was Pan. *Ægyptiace*, therefore, Chem or Chemmis. Now I have to remark, that Plutarch has the following words: “Ὁρον σταθασιν καὶ πρὸς ὁρῶν ὁρῶν.” *Or*, consequently, or *Pi-Or*, was also named *Kaimis*. This nearly approaches Chemmis, and is not extremely unlike to Chemosh, or Chamos.

Mr. S. concludes his diatribe with the following refined raillery :

“If some similitude in two names in two different languages is thus to be deemed a sufficient foundation for deriving one from the other, without any connecting evidence to support it, what a mul-

titude of derivations may any one language derive from any one other? For example, *Tchar* in Coptic means *pellis, skin*, therefore in the language of Sir W. D. it is *very probable, and most certain*, that from this was derived *chair* in French, when it signifies *skin*, e. g. *elle a la chair blanche*, she has a white skin. Upon the whole, now that writers have exhausted almost all subjects fit for novels, it only remains, that some ingenious artists should from this similitude between names attempt a new species, by composing a diverting volume of etymological romances: at the same time by dexterously connecting together names and circumstances, which have no connexion of themselves, we may be able to attain to a new species of knowledge never discovered before, which is more creditable to rational creatures, than ingenuously to confess that we know nothing about the matter." p. 269.

With what propriety this *tirade* comes from Mr. S., you, Sir, and your readers, will by this time be enabled to judge. This gentleman set out with accusing me of speaking without sufficient evidence, and in the course of his progress he has stumbled at every step. Writing with the intention of pointing out my errors, he himself has fallen into mistake after mistake. I trust I have never made any pretensions to infallibility; but still I may justly complain of the accusations of Mr. S., who may truly say with *Iago*,

"As I confess, it is my nature's plague
To spy into abuses, and oft my jealousy
Shapes faults that are not."

I dony, Sir, that a similitude between two names has ever been deemed by me a sufficient foundation for deriving the one from the other, without any connecting evidence to support the derivation. I have shown, that Mr. S. could not have accurately examined the evidence that might be adduced in many instances, in which he has spoken in so decided a tone; and that he has proved himself not to be intimately acquainted with the best authors, who have treated on the subjects of dispute between us. Of the Coptic language it is plain, that he is far from being a complete master. After this, I can only advise him to throw aside the critic's rod; and to write such a diverting etymological romance, as his own ingenious imagination has suggested. The work will no doubt succeed—especially if he lay the scene in *Amon-nou-te*; illumine this place by the rays of *rete*; and call his hero by the name of *Ph'ont-oun-ph'nechi*.

W. DRUMMOND.

Logie Almond, April 6th, 1814.

CONJECTURA DE HESYCHIO MILEGIO.

Ἡσύχιος Μιλήσιος. — ἔγραψεν Ὀνοματολόγον ἢ Πίνακα τῶν ἐν παιδείᾳ ὀνομαστῶν, οὗ ἐπιτομή ἐστὶ τοῦτο τὸ βιβλίον. — εἰς δὲ τὸν Πίνακα τῶν ἐν παιδείᾳ λαμβάντων, Ἑκκλησιαστικῶν διδασκάλων οὐδενὸς μνημονεύει. ὥς ἐκ τούτου ὑπονοίαν παρέχειν μὴ εἶναι αὐτὸν Χριστιανόν, ἀλλὰ τῆς Ἑλληνικῆς ματαιοπονίας ἀναπλέων. SUIDAS, Tom. II. p. 82, ed. Kuster.

NOTUM est, libellum hoc titulo, *Ἡσυχίου Μιλήσιου, Ἰλλουστρίου, περὶ τῶν ἐν παιδείᾳ διαλαμβάνων σοφῶν*, post alios edidisse Joannem Meursium, Lugd. Bat. 1613. Cujus libelli quum major pars e Diogene Laertio excerpta sit, conjicit Meursius, p. 110. legendum esse in Suida, *ὀνομαστῶν, Διογίνην τὸν Δαίετιον μιμησάμενος, οὗ ἐπιτομή*, &c. Meursium ex re ipsa refutat Fabricius (*Bibl. Græc. T. VI. p. 242, ed. prim.*) ita Lexicographi verba accipiens, ut duo opera, τὸν Ὀνοματολόγον, et τὸν Πίνακα scripserit Hesychius, quorum brevior, qui hodie exstat, ὁ Ὀνοματολόγος, fuerit alterius Epitome. Sed, ne dicam legendum fuisse καὶ Πίνακα, non ἢ Πίνακα, ipsa verborum structura talem interpretationem plane respuit. Illud autem rectissime statuit Fabricius, Hesychium illum, quem nunc habemus, e majore opere esse desumptum; sed verius Excerpta, quam Epitomen vocasset¹. Cum enim virorum omni doctrinæ genere clarorum octoginta fere mentionem faciat libellus, ne unius² quidem vitam persequitur, aut scripta recenset; quæ in primis est materies Πίνακος vel Ὀνοματολόγου, sive integri sive contracti. In philosophorum placitis tradendis, et clarorum virorum dictis moribusve notandis, tota versata est Excerptoris opera. Nihil autem omnino habet, quod non vel apud Diogenem Laertium vel apud Suidam invenias.

Quæ communia sunt Excerptori et Suidæ, semper³ apud Suidam

¹ Epitome nihil omittit quod ad historiam spectat, excursus duntaxat — rescat. In Excerptis loca tantum selecta continentur. H. VALESIUS, Pref. ad Excerpta ex Collectaneis Constantini Aug. Porphyrogenetæ.

² Leviter attinguntur Αἰσωπος. Νῆστωρ. Σάφρων. Τυραννίων. Φιλίστρατος. Χοίριλος.

³ Debebam fortasse unum locum excipere, de Hypatia, T. III. p. 533. ubi longa ecloga, quam e Damascio sumtam esse probabiliter conjicit Kusterus, incipere videtur a verbis αὐτῇ διασάσθῃ. — In Ἐρμογίνῃς excerptum e Philostrato mediæ Vitæ intrusum est.

locum habent in Scriptorum Vitis, non in Historicis Fragmentis. Nempe, cum Suidæ Lexicon sit partim grammatici, partim historici argumenti, pars historica constat vel locis, e quovis fere scriptore ¹ ad verbum descriptis, vel Vitis, brevissime plerumque enarratis. Illi ad nomina in historia vel civili vel ecclesiastica illustria, hæ ad scriptores profanos, maximam partem pertinent. Atque Vitas omnes fere ex uno eodemque fonte ² derivatas esse, lexico scilicet sive onomastico quodam, nemo non conjiciat; adeo sunt inter se similes, adeo dissimiles historicis istis laciniis. Et quam Fragmentorum plerorumque sedes a Pearsono et Kustero sit indicata, ne unam quidem notavi profani scriptoris vitam, cujus auctor sit repertus. Solus ille libellus περὶ τῶν ἐν ταῖς διαλαμψάντων σοφῶν multa habet quæ sparsa per Suidæ Biographica inveniuntur. Omnia vero apud Suidam vel totidem verbis, vel integrius exstant, et ita quidem, ut cum proximis optime cohæreant. Unde satis liquet, non Suidam ex isto libello sæd duxisse, sed libellum contractum esse ex eo ipso Biographo, quem nobis servavit Suidas. Suida ipso si usus esset, nonnulla ex Historicis Fragmentis hausisset proculdubio; quum præsertim Fragmenta passim videas quæ ad claros scriptores spectent, et quæ cum Excerptoris consilio apprime quadrent³. Sed age, comparemus Diogenem Laertium.

Quadraginta minimum viros claros memorat Excerptor, quorum vita est apud Laertium; et Laertium passim exscribit, ubi omnino præterit vitam Suidas⁴; ubi in vita contexenda, ea omittit, quæ dat Excerptor⁵; imo ubi diversa, et ex alio auctore, narrat; sed hoc non nisi semel, in Ἠράκλειτος. Sed omnia fere quæ ex Laertio habet Excerptor ejusmodi sunt, ut apud Suidæ Biographum unquam fuisse non putem, quamvis ille a Diogene libenter mutetur quæ faciunt ad operis institutum. Contra loca satis multa

¹ Vide Kusteri *Indicem* III. *Locorum Investigatorum*.

² Interdum, sæd rarissime, duas ejusdem scriptoris vitas invenies; ut in Δημάδης. Δημοσθένης. Διογένης. Αισχίνης (ὁ ῥήτωρ). Ὑπερίδης. Addendus videtur Ἀντιφάνης, collata Eudocia, p. 61. Oratorum vitas habere potuit e lexico rhetorico, diverso ab Harpocrate, quod passim expilavit. Vide Valckenærium ad Theocrit. p. 297. B.

³ Vide Suidam in Ἀναγallis. Ἀναξαγόρας. Αισχίνης ὁ τ. Α. Ἐπίκουρος. Αἰσώπος. Ἠράκλειτος. Τιμαῖος. Ἐμπεδοκλῆς. Ἐρμογένης, et alibi sæpe.

⁴ Vide Ἀλεξίνος. Ἀρχύτας (musicum). Ἀνάξαρχος. Βίων—Βίων (alterum.) Διόδωρος. Διογένης ὁ Ἀπολλωνιάτης. Θεόδωρος (alterum). Ἰππασος. Κράτης. Κράντωρ. Λεύκιππος. Μενέδημος. (Excerpta, nulla vita. Ἀρκεσίλαος. Μέλισσις. Ξενοφάνης.)

⁵ Αισχίνης. (Ἀντισθένης, sed eadem fere habet ex Juliano) Ἀρχύτας (philos.) Ὑπερίδης. Εὐκλείδης. Ἐπίκουρος. Ἐμπεδοκλῆς. (vide Hesych. Miles. p. 16. Ἀκρίωνος, &c.) Ζήνων Kit. Ζήνων Ἐλεστ. Θεόδωρος ὁ ἀλ. Στίλπων. Χρύσιππος. [N. B. Stellula indicat vitam contractam videri Diogene Laertio.]

apud Excerptorem, non e Laertio, sed e Suidæ Biographo provenire; tum ubi is Laertium contraxit¹, tum ubi aliunde profecit².

Aut igitur Suidæ Biographica ex vero et antiquo Hesychio Milesio desumta sunt, aut auctorem mentitur hodiernus Hesychius. Atque ob perpetuum mangonium quod in librorum titulis exercent compilatores Byzantini, prudentis critica esset dubitare, nisi litem dirimeret ipse Suidas. Quis enim jam non videt, lexicographi locum quem principio dedi sanissimum esse, et ibi servata esse ipsa Biographi verba, fatentis se nobis exhibere Hesychii Milesii *Πίνακα* sive *Ὀνοματολόγον*, in compendium redactum. Ita enim solet Suidas; auctorum suorum verbis adhærens, sensus uoce securus. In his ipsis Vitis, eadem chorda oberrare monuit Kusterus ad V. *Φιλήμαν*. adde *Διόδωρος* x. a. x. T. i. p. 594. *Ἐπινικός*, p. 822. *Φιλπτίδης* A. x. T. iii. p. 601.

Non autem ita intelligi velim, ut nihil omnino Hesychianis addiderit Biographus; ipsius certe Hesychii vitam inseruit, et forsán scriptoris unius et alterius qui post Hesychium vixerunt. Imo ex iis quæ de Ecclesiasticis doctoribus subdit, suspicor eum id potissimum curasse, ut ecclesiasticos scriptores profanis conjungeret.³

¹ *Ἀριστοτέλης* (vita integrior apud Menagium a Kustero laudatum.) *Κλεάνθης*. *Ξενοκράτης*. *Φαίδων*. *Πλάτων*. (*Δημήτριος* Φ. *Ἀριστιππος*. *Θεόφραστος*, et *Πύρρων* e Diogene fluxerunt, sed forsán ipsum Diogenem, non Biographum, adiit Excerptor.)

Ceterum notandum est interdum ipso Diogene pleniorẽ esse Suidam. Vide *Θεόφραστος*. *Πλάτων*. (In *Ἀριστοτέλης*. *Δημόκριτος*. *Εὐκλείδης*. plenius traditur philosophorum successio). Sed quom certum sit, Laertii codices interdum esse mutilos (vide VV. DD. ad ix. init. (Heraclit.) vii. 21. (Zenon.) i. 109. (Epimenid.) pene suspicor locum in Platonis vita, cap. 2. redintegrandum e Suida et Hesychio Milesio, τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιοῦς ἔ-ος ἐν πρὸς τοῖς ὀγδοήκοντα, [οὔτε γάμον τινα οὐδ' ὁμιλίαν καθάπαξ σώματος εἰς κείραν δεξάμενος.] In Theophrasto (v. 40.) vide an supplendum, [καὶ κατὰ πόνος ὑπὸ τοῦ δα] γράφειν γινόμενος] ἐτελευτα δὴ γηραιὸς, βιοῦς ἔτη πέντε καὶ ὀγδοήκοντα, ἐπειδὴ περ [διὰ μαθητοῦ γάμου] ὀλίγον ἀνῆκε τῶν πόνων.

Contra ex Diogene iii. 6. emendandus Suidas in *Πλάτων* T. iii. p. 124. ἐξελυσσόθη παρὰ Σακράτει, ἔχων [vel γεγονώς] ἔτη κ'. Vulgo παρὰ Σ. ἐπὶ ε'. x'.

² Vide *Δημήτριος*. *Ἰζίων*. et *Φερικύδης*. Nescio an e Diogene sumserit *Ἐπιμενίδης*. *Καρνεάδης*.

Non autem necesse est ut statuamus, Biographum totum descripsisse Suidam; ut nec totum Photium descripsit. Suspicio eum catalogos operum sæpe truncasse vel omisisse. Vide *Ἀριστοτέλης*.

³ Totus fere articulus de Philone Judæo T. iii. p. 613. sumtus est ex Græca versione Hieronymi de Scriptoribus Ecclesiasticis, ut partim monet Kusterus. (Confer Hesych. Mil. p. 40.)

ADVERSARIA LITERARIA.

No. II.

THE piety of our ancestors induced them, with a laudable zeal, to give every thing a religious cast. Hence, the parodies of Virgil, Ovid, Horace, Martial, &c. Among these we shall quote a specimen by Hoppius, who, in the year 1568, published at Brunswick, all the odes of Horace, transformed into Christian hymns.

L. III. Ode 25. In Bacchum :

Quo me, Bacche, rapis tui
Plenum ! quæ nemora, ant quos agor in specus,
Velox mente nova ! quibus
Antris egregii Cæsaris audiar,
Æternum meditans decus
Stellis inserere et concilio Jovis!
Ad Christum.

Quo me, Christe, feram mali
Plenum ! quæ nemora, ant quos fugiam in specus,
Pressus mole gravi ! quibus
Antris ob maculam criminis occular,
Æternam meditans facem
Infernam effugere et supplicium Stygis !

The elegant Werenfelsius has in the same manner adapted some of Martial's epigrams to religious subjects : thus, Martial, v. 43.:

Extra fortunam est quidquid donatur amicis ;
Quas dederis, solas semper habebis opes.

Donatur Christo quidquid donatur egenis :
Quasque illi dederis, semper habebis opes.

ALLITERATION.—We do not include, under this title, those affected combinations, of which we have instances in the ancients and moderns ; such as that of Ennius :

O Tite, tute, Tati, tibi tanta, Tyranne, tulisti.
Or that ludicrous poem called, *Pugna Porcorum* ; of which every word begins with *P* ; or those lines on Cardinal Wolsey :

Begot by butchers, but by bishops bred,
How high his honor holds his haughty head !

We understand those fortuitous or expressive recurrences of the same letter, of which the Roman and Greek writers have many striking examples : thus Virgil :

Sæva sedens super arma.

Casus Cassandra canebat.
 Longe sale saxa sonabant.
 Magno misceri murmure pontum
 Et sola in sicca secum spatiatum arena.

Thus Cicero:

Effugit, evasit, erupit.
 Penetrat in animos, eosque fingit, format, flectit.

And Horace:

Infans namque pudor prohibebat plura profari.

In Greek: without dwelling on that description of Apollodorus, the Athenian painter; *Μαμήσεται τις μάλλον ἢ μιμήσεται*, which ought to be considered as a Paronomasia, we may mention those of Homer:

Ἐν πτόλιν πεπόλιστο, πόλις μηρόπων ἀνθρώπων.
 Μηδὲ γέροντα κάκον κικακώμενον.

A line in the *Medea* of Euripides has often been quoted as an instance of the recurrence of the same letter.

Ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὄσσι.

To that may be added, from the *Iphigenia in Tauria*:

Τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί.

In the *Œdipus Tyrannus* of Sophocles, we find,

Ὡς τὰς ἀδελφὰς τὰςδε τὰς ἐμὰς χεῖρας.

But the greatest repetition of the same letter is in a line of the same play:

Ὅσ' ἐξισώσσι σοὶ τε καὶ τοῖς σοῖς τέκνοις.

In the *Nanine* of Voltaire the following verse was found:

Non, il n'est rien que Nanine n'honore.

The player, who repeated it, sounded every *n* so fully, that a general disapprobation was expressed by the audience. The Poet, therefore, altered the line thus:

Non, il n'est rien que sa vertu n'honore.

ENCLITICS are, by the best Latin writers, joined to the first word of a clause, unless the first word should be a monosyllabic preposition; as—

Sub pedibusque videt nubes et sidera Daphnia. *Virg.*

Some few instances, however, may be found, in which this rule has not been observed. Thus in Ovid:

Ab semel in nostras quoniam nova puppis arenas
 Venerat, audaces attuleratque viros. *Medea Jasoni.*

Protinus exsiliunt, animum clamore fatentes,
 Virginitus cupidas injiciuntque manus. Fast.

In Tibullus :

Nec fore credebat Romam, cum moestas ab alto
 Ilion, ardentes respiceretque Deos. L. II. El. v. 21.

Nondum cœruleas pinus contemserat undas,
 Effusum ventis præbueretque sinum. L. I. El. iii. 37.

Fictilia antiquus primum sibi fecit agrestis
 Pocula, de facili composuitque luto. L. I. El. i. 39.

In Propertius :

Quid faciam? obductis commitam mene tenebris?
 L. III. El. xvi. 5.

In Plautus : Rogato servus veneritne ad eum tunc.
 Pœnul. A. I. Sc. I. 53.

Qui illum Dî omnes perduint, qui primus commentus est
 Concionem, hac reque homines occupatos occupat!
 Menæchmi. A. III. S. I. 6.

A MS. in this passage reads *qui*. In Horace, we find one solitary instance :

Flebili sponsæ juvenem te raptum.*

It would be difficult to find a similar licence in Virgil. Heyne departs from his usual accuracy of taste, when he points the following passages :

Credunt se vidisse Iovem, cum sæpe nigrantem
 Ægida concuteret, dextra nimbosque cieret.
 Æneid, VIII. 353.

"Mutavi," says he, "interpretationem, quam miror nemini moram fecisse. Quis, quæso, clipeum, si ægis pro clipeo est, *dextra* vibret?" The critic should recollect that *dextra*, in poetry, is frequently used for *manus*.

Tibullus, L. I. El. v. v. 28.

Ille Deo sciet agricolæ pro vitibus uvam,
 Pro segete spicas, pro grege ferre *dapem*.

Pro quoque fructus genere ejusdem generis fructum ponit; quidni ergo foetum gregis pro grege? Levi mutatione lego *capram*. Si per *agricolam deum* intelligas Faunum, huic *capram* mactari solitam docet Ovid Fast. ii. 361. hædum Horat. L. I. Od. iv. v. 11.

J. H. H.

* The reading of another passage in this poet will be easily determined by the position of the Enclitic. Some editions read *urgente impavidi te Salaminus Teucergue et Sthenelus*. This would imply that Teucer and Sthenelus were both Salaminians. Horace could not make such a mistake; he therefore wrote *te Salaminius Teucer, te Sthenelus*.

Virgil. *Æneid.* l. 339.

Punica regna vides, Tyrios, et Agenoris urbem,
Sed fines Libyci, genus intractabile bello.

Nonnulli codices habent *sed finis Libye*; Bigotianus, *sunt fines Libyci*. Trappe legit *sed fines Libycos*. Burmanni, pro vulgata statitis, explicatio satis est tolerabilis; subintelligi nempe *sunt*, et voculam *sed* inservire ut urbem distinguat a regione, in qua Tyrū posuerant coloniam, regionem autem, nota figura, pro ipsis incolis poni. Nescio tamen an non simplicius scripserit Virgilius:

Punica regna vides, Tyrios, et Agenoris urbem;
ADFINES Libyci, genus intractabile ferro. J. H. H.

It has appeared to me a singular circumstance that in the earlier and more modern editions of the present authorised version of the Scriptures, there should be found such a difference of rendering of Job iv. 6. In the earlier edition, the passage is, "Is not this thy fear, thy confidence, *the uprightness of thy ways, and thy hope?*" In modern editions, the latter part of the text stands thus: "*thy hope, and the uprightness of thy ways.*" The question is not, which of the renderings is best, or most agreeable to the original, but how it has happened that there should be such a difference: when, and by what authority was it made? If one alteration may be allowed in the authorised version, why not more? An answer to these questions from any of your learned correspondents would be acceptable.

GALFRIDIUS.

Among many curious matters contained in the works of the ingenious Sir Thomas Brown, the author of *Pseudoria Epidemica*, or Enquiries into very many Received Tenents, and commonly Presumed Truths," and other works, I have met with the following sentence: "Some finde Hebrew, Arabic, Greek, and Latine, characters in plants. In a common one among us we seem to reade *Aiain, Viciu, Lilil.*" Garden of Cyrus, p. 57. edit. 1658, 4to,

If any of your learned readers will have the goodness to inform us to what plant the ingenious Doctor refers, and what characters may be read upon it, as expressed in the above italics, it will confer an obligation on the proposer of this query, and may be acceptable to other readers.

*Dic quibus in terris inscripti nomina rerum
Nascuntur flores.*

GALFRIDIUS.

Excusatio ad G. STEVENS, quod non ad vicum Hamstead cum eo invitatus ambulaverim.

O Georgi, lux alma tui, spes optima secli,
Tecumne possim currere?

Rura suburbano degens, interque columnas
 Ignava frangis tempora :
 Inter agros, montisque sororia culmina, vatum
 Lætos perambulas choros.
 Ocior es rheda volitante, equitemque pedester
 Gressu citato præteris ;
 Ad decus et famam properes cum passibus æquis,
 Tecumque possim currere. S. W.

IMOGENA.

Decepti ut novit crudelia jussa mariti,
 His quæta est sortem casta Imogena modis :
 " Sic nostrum, conjux malefide, rependis amorem ?"
 Quem toto absentem pectore mœsta sequor ;
 Præ quo tot quondam spes irrita cessit amanti,
 Et monita ipsius nil valere patris.
 Dissimulas mutatum animum : nunc fingis iniquus,
 Quam tu læsisti, me temerasse fidem.
 Quin pœnam exposcis ; quin et tibi pectora sæva
 Placari nequeunt jam nisi morte mea.
 Nec mortem trepida aversor : mortem illa recuset,
 Quæ vere admissum sit luitura scelus.
 Me mea solatur virtus ; nil tristius ipse
 Noveris, insontis quam meminisse mei.

The following tribute paid by Madame de Staël to the English Universities, demands a place in an English Classical Journal.

" Les Universités Anglaises ont singulièrement contribué à répandre parmi les Anglais cette connaissance des langues et de la littérature ancienne, qui donne aux orateurs et aux hommes d'état en Angleterre une instruction si libérale et si brillante. Il est du bon goût de savoir autre chose que les affaires, quand on les sait bien : et d'ailleurs l'éloquence des nations libres se rattache à l'histoire des Grecs et des Romains, comme à celle d'anciens compatriotes."

In French derivation, the Latin *o* is frequently changed into *u* or *ui* :—*Cuit*, anciently *cuict*, from *coctus*.—*Hui*, abbreviated from *hodie*.—*Huile*, from *oleum*.—*Huis*, anc. abbrev. from *ostium*.—*Huit*, anc. *huict*, from *octo*.—*Huitre*, anc. *huistre*, from *Ostrea*.—*Hume*, anc. from *homo*.—*Muid*, from *modius*.—*Nuire*, from *nocere*.—*Nuit*, anc. *nuict*, from *nocte*.—*Puis*, from *possum*.—*Tuis*, anc. from *totus*. &c.

Regnard, a French poet of the seventeenth century, travelled over

¹ See Class. Journ. No. XVI. p. 385.

a great part of the world. Arrived on the shore of the Icy Sea, he engraved these lines on a rock :

Gallia nos genuit, vidit nos Africa, Gangem
Hauimus ; Europamque oculis lustravimus omnem :
Casibus et variis acti terraque marique,
Hic tandem stetimus, nobis ubi defuit orbis.

“ The French have not, in the set speeches of their theatrical heroes, succeeded in *évitant les longueurs*.” This expression is English, in *avoiding tediousness*. A writer intimately acquainted with the French language would have said in *éviter les longueurs*.

The author of this observation admires the principles and the style of the publication, which contains this passage, and offers it as a friendly suggestion.

Epitaph on Henry IV. of France, by PASSERAT.

Heroem luget Pietas, Mars fulmen, Apollo
Præsidium, regem Gallia, Terra decus.

Marshall Villars was named Hector ; hence the following line under his picture :

Hic novus Hector adest, contra quem nullus Achilles.

In GROTIUM.

Hic situs est toto fama notissimus orbe,
Grotius, ingenio clarus et eloquio.
Exuvie illustres parva conduntur in arca,
Ingenii lumen condere nil poterit.

The following Inscription, which was thrown into the grave of Annibal Caracci, gives a just idea of the transcendant genius of that great artist :

Quod poteras hominum vivos effingere vultus,
Annibal, heu ! cito mors invida te rapuit.
Finxisses utinam te, mors decepta sepulchro
Crederet effigiem, vivus et ipse fores.

Ad SOMNUM.

Somae, curarum requies, veneno
Efficax dulci reparare vires,
Quas dies sensim minuit, laborum
Anxia nutrix.

Cur meo, ceter, ah ! procul e cubili
Avolas versis, fugitive, pennis,

Integras damnans vigilare moestum,
Te sine, noctes?

Luna ter, cœlo revoluta, clarum
Extulit cornu, tua dum per umbras
Dona nequicquam videt inquietis
Poscere votis.

En tibi presso silet ore lucis
Nuncius, strati siluere ventū,
Ipse fons dormit, placide refusis
Margine lymphis.

Si venis tum me referente grates,
Audies vitæ pater atque custos,
Pallida nec jam metuas vocari
Mortis imago.

LIVY and HORACE.

Χάρις βασίλει βράδῃ.

There is so strong a resemblance between certain passages in Pacuvius Calavius's speech to his son on the subject of his dispatching Hannibal, (Liv. Hist. Lib. xxiii.) and the opening of the fifth Epode of Horace, that there seems to be little doubt that he that wrote first saw the production of the other. As this similarity appears to have escaped the notice of all the commentators, at least all whom I have had it in my power to consult, it may be worth the while to draw the comparison at full length; which I shall do by first quoting the beginning of the Epode, and then so much of the speech as shall be necessary; taking care to distinguish by the Italic character such parts in it as are to the purpose.

HOR. *Epod. V.*

At O! deorum quicquid in cœlo regit
Terras et humanum genus!
Quid iste fert tumultus? et quid omnium
Vultus in unum me truces?
Per liberos te - - - - -

Oratio Pacuvii Calavii filium a facinore dehortantis.

Per ego te, fili, quæcunque jura liberos jungunt parentibus, precor quæsoque, ne ante oculos patris facere et pati omnia infanda velis. Paucae horæ sunt, intra quas jurantes per quicquid Deorum est, dextræ dextras jungentes, fidem obstrinximus, ut sacratas fide manus, digressi à colloquio extemplò in eum armaremus? Surgis ab hospitali mensâ, ad quam tertius Campanorum adhibitus ab Hannibale es, ut eam ipsam mensam cruentares hospitis sanguine? Hannibalem pater filio meo potui placare, filium Hannibali non

possum? Sed ait nihil sancti, non fides, non religio, non pietas : audeantur infanda, si non perniciem nobis cum scelere afferunt. Unus aggressurus es Hannibalem? *quid illa turba tot liberorum servorumque? quid in unum intenti omnium oculi?* quid tot dextræ? torpescentne in amentia illa?

It is needless to observe that in some parts the resemblance consists in like combinations of words, rather than in their being similarly applied. The expression *quicquid Deorum* tends strongly to do away the old reading of *quisquis Deorum*, in the ode; which, notwithstanding, is supported by the authority of several MSS. and early impressions. After all, there is one process of reasoning, which I am aware of, by which it might be made to appear that the imitation was casual. AMPHIBOLOGUS.

The beautiful and accomplished Henrietta de Coligny was painted sitting on a car moving on the clouds. The following inscription was placed under the picture :

Quæ Dea sublimi rapitur per inania cultu?
An Juno? an Pallas? num Venus ipsa venit?
Si genus inspicias, Juno; si scripta, Minerva;
Si spectes oculos, Mater amoris erit.

Lord Shaftesbury, it is said, assisted Locke in his treatise on Toleration. The proof is, that after the death of the former, the outline of that work was found in his handwriting.

— *palmaque nobilis*
Terrarum dominos evehit ad Deos. HOR. l. I. o. 1.

Hianti constructioni medetur Bentleius: *palmaque nobilis terrarum dominos evehere ad Deos.* Eleganter Græce. An Latine? Corrupta lectio sic restituenda videtur: *palmaque nobilis, terrarum dominos quæ vehit ad Deos.* In codice MS. fuerit: *Q vehit*; unde exsculptum *evehit*. — D.

Effinxit quondam, blandum meditata laborem,
Basia lascivâ Cypria Diva manu.

Ambrosiæ succos occultâ temperat arte,
Fragransque infuso nectare tingit opus.

Sufficit et partem mellis, quod subdolan olim
Non impune favis surripuisset amor.

Decussos violæ foliis admiscet odores,
Et spolia æstivis plurima rapta rosâ.

Addit et illecebras, et mille et mille lepores,
Et quot Acidalius gaudia cestus habet.

Ex his composuit Dea basia; et omnia libans
Invenias nitidæ sparsa per ora Chloes.

The Poet Pellegrin with some difficulty obtained a livelihood from his clerical and his poetical exertions. In the morning he said mass to obtain a diuner: in the afternoon he wrote for the stage to earn his supper—Hence the following neat character of him:

Le matin catholique, et le soir idolâtre,
Il dîna de l'autel, et soupa du théâtre.

In looking over Klimius's Subterranean Travels, which present occasionally curious analogies with those of our own Gulliver, I could not help being struck with two or three passages, which the *magnus mirandusque exul* of Elba would, perhaps, read with interest.

"*A Clementiâ et popularitate ad severitatem delabitur. Tandem, cum animadverteret rempublicam stare nequire nisi sub moderatore illustri prosapiâ orto, et cujus natales populo venerationem imprimere solent, seipsum sponte abdicans, insignia principatus transtulit in principem, cui jure nativitatis debebantur. Ita cum antiquâ domo regnatrice pax rediit; et procellæ istæ, quibus diu vexata fuerat respublica, detumuerunt.*" p. 84. ed. 1741.

In another part of the volume, a tyrannical chieftain says, "*Requiescere non possem, antequam optimum principem è medio sustulissem. Hinc in carcerem conjectus, a judicibus quorum maximam partem corrumperam, capite damnatus fuit. Executio tamen clam in custodiâ, ne turbis ansam daret, facta est.*"

Who is not reminded of the Duc d' Enghien, and the Bois de Vincennes?

I omit commenting upon the smaller passages. "*Cura imperii, me absente, commissa fuit imperatrici, jam uterum ferenti;*" p. 331. and the principem (filium sc.) *successorem mihi designare gestiens, comitia indixi, Quamitas unâ cum devictarum gentium præcipuis ad solennem pueri inaugurationem invitans.*" p. 350. prototypifying the Dutch, Rhenish, and Italian deputations; with his reflections on his fall:—" *Vix exemplum tanti casûs occurrit, nisi fortè in Nabuchodonosore qui è maximo terræ monarchâ in feram sylvis itinerantem transformatus fuit. Eadem ego fortunæ ludibria expertus sum: extorquentur mihi paucis horæ momentis duo magna imperia cum viginti ferè Regnis, quorum solæ umbrae ac vanæ imagines supererant—comites me nuper tenebant gloria, spes, salus, victoria; jam verò cura, miseriæ, agritudo, lacrymæ, lamentatio. Denique quasi solstitialis herba paulisper fui: repente exorsus sum, repente occidi. I cannot, it seems, go on with the Dolor, indignatio, solitudo, ira, desperatio tot in animo fluctus ciebant, ut modo*
———*crudum per costas exigere ense, &c.*

F. R. S.

Syllabus of Horace's Metres:

IN the greatest part of the different editions which Horace has undergone, we are presented with a filthy ode on a filthy subject, then, it should seem, by some ancient scholar for the purpose of representing at a glance every distinct metre which that poet used. I know not whether to abominate the author's taste, or, for his predilection for the subject, or his choice of the method of answering the end. Of the ode, as a composition, the one is said the better. Suffice it to say, that this *Writer-of-all-kinds-of-verse* and Dr. Bentley appear, so far as this matter concerned, to have acquitted themselves very differently indeed. In the one, the method of answering the intended purpose is as meaning and irrational, as in the other it is sensible and proper. The instances in point given by Bentley are (with the exception of one) taken from Archilochus, Alcæus and Sappho,—the very originals and contrivers of the metres after which Horace's Odes respectively modelled. I subjoin the list.

METRA HORATIANA
ARCHILOCHI, ALCÆI et SAPPHUS
Versibus expressa.

- Πότνια θυμέν. Sapp.
'Αχρυμένη σκυτάλη. Arch.
Nūn δ' ἀβρῶς ἐβόεσαν. Alc.
Οἴνου δ' ἐξέπιον κάδον. Alc.
Φαινόμενον κακὸν οἰκάδ' ἄγεσθαι. Arch.
Ἔσπιγε πάντα φέρον, ὅσα φαίνολις ἐσκέπας' αὐῶς. Sapp.
Ἐκ με λάσας ἀλγέαν. Alc.
Τίς σὰς παρήειρε φρένας; Arch.
Λαῖφος δὲ πᾶν ἄδηλον ἦδη. Alc.
Χαίροισα νόμῳ, χαιρέτω δ' ὁ γάμβρος. Sapp.
Τῶδ' ἄρ' ἐλάπηξ καρδαλί συνήντητο. Arch.
Ἄνδρες γὰρ πόλιος πύργος ἀρήϊος. Alc.
Ποικιλόφρον ἀθάνατ' Ἀφροδίτα. Sapp.
Τὸ μὲν γὰρ ἔνθεν κύμα κυλλίδεται. Alc.
Ναὶ φορήμεθα συν μελαίνα. Alc.
Μήδ' ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλῳ. Alc.
Οὐκ' ἔτος ὦ γυναῖκες. Aristop.
Δεῦτε νῦν ἀβραὶ Χάριτες καλλίσκοι τε Μοῖσαι. Sapp.

I do not recollect the occurrence of these words in Aristophanes. Probably Dr. Bentley placed them together so as to answer the purpose intended, having in his eye Ecclesiæ 245. οὐκ ἔτος ἄρ', ὦ μὴλ', ἵστα δαήματα. Καὶ ἐν συνετηγῇ αἱ γυναῖκες ἀνέστην ἀβράμωδ'. If so, the accentuation of this, with the last quotation but one; as the one following is merely same transposed.

Ἐμὲ δαίλαν, ἰμὲ πασῶν κακατάτων [πεδόχοισαν]. Alc.

Τοῖος γὰρ φιλόητος ἔρως ὑπὸ καρδίην ἔλυσθείς. Arch.

Ἄλλα μ' ὁ λυσμελὴς, ὦ ταῖρε, δάμναται πόθος. Arch.

Ὡ ταῖρε δάμναται πόθος ἄλλά μ' ὁ λυσμελὴς.

V. L.

On the Metre of HORACE, Book iii. Ode 12.

I once ventured to propose, as having something new in it at least, a metrical arrangement of an Ode of Horace, the twelfth of the third book. This was to consider the whole ode as made up of four stanzas, drawn up after this form :

Miserarum est, nec amori dare ludum,
Neque dulci mala vino lavere ; aut ex-
animari metuentes patrux verbera linguæ.

I had, at the time, some doubts on the subject, and soon became persuaded that this method of appointing the metre could not stand. The break at the close of no less than three out of four of the third lines in each stanza was, by itself, sufficient to condemn it. What, at first sight, gave a semblance of reasonableness to the form in which I drew the ode up, was the circumstance of my being deceived (but in company with many others) as to the quantity of the final E in the word *Bellerophonte*. I had taught myself to understand that the Greek Βελλεροφόντης, when Latinized, became *Bellerophon*,—always. This, however, Bentley shows not to have been the case ; although it were to be wished that the testimony of authority more respectable and decisive could have been appealed to in the present case. The writers cited by him are Seneca (the philosopher) and the fabulist Hyginus. Both these have the form *Bellerophontes*. Proceeding to determine the quantity of the questionable syllable, “ Jam autem (says he) notissimum est Græca ejusmodi nomina ablativos E longo sæpe producere ; ut Juvenalis xiii. 98. *si non eget Antieyρά nec Archigene : quid enim.*” The arrangement, as it stands in Gesner, is evidently wrong ; as appears from the following passage quoted by Dr. Bentley from Hephæstion : Ἀπειρος μὲν ἂν τις φήσειν ἂν αὐτὸ ἐξ ὁμοίων εἶναι, ἐξ Ἰωνικῆς ἀπ' ἐλάσσονος συζυγίας καταματρούμενον ἡμῶς δὲ, ἐπεὶ ΚΑΤΑ ΔΕΚΑ ὁρῶμεν αὐτὰ συζυγίας γεγραμμένον, κατὰ σχέσιν αὐτὸ γεγράφαι φαιμέν.—Your readers may measure out the three remaining stanzas of which the ode is composed, and in the exact arrangement as prescribed by Dr. Bentley, by taking the first as a pattern, which I here give from the face of Bentley's edition.

Miserarum est, nec amori dare ludum, neque dulci
Mala vino lavere ; aut exanimari metuentes
Patrux verbera linguæ.

It were to be wished, Mr. Editor, that, on a future occasion, you would favor your readers with a reprint of all that Bentley has said on the subject. It may be considered as a separate dissertation; as it furnishes us with a view of every thing that is known of this species of metre.—Any person, possessed of ability and leisure for such an undertaking, would do well to furnish your Journal with a judicious extract of every thing in Bentley's notes on Horace that comes under the denomination of *general matter*.

S. S.

ARISTÆNETVS emendatus, EURIPIDES illustratus; *duco* de viro, *nubo* de muliere.

Aristanet. Epist. p. 82. edit. Pauw. τοσοῦτον φίλος, ὅσον ἑρᾷ τις ἐναντίον.] Rectus erit senarius, si scripseris; φίλος τοσοῦτον, ὅσον ἑρᾷ τις ἐναντίον. Propertius, *Quantum oculis, animo tam procul ibi amor*. τηλοῦ φίλοι ναίοντες οὐκ εἰσὶν φίλοι. Pro ἑρᾷ legendum ἑρᾷ quis non videt? MERCER.—Sine dubio legendum ἑρᾷ: Versu senario non indigemus. PAUW.—Immo potius lege τόσσον τοι φίλος, ὅσσον ἑρᾷ τις ἐναντίον, ut sit pars hexametri.

Euripid. Phœniss. 227. edit. Porson. Ἰσα ὃ ἀγάλμασι χρυσευέκτοις.] Confer Hecub. 564. μαστούς τ' ἴδαις, στήνα θ', ὡς ἀγάλματες, Κάλλιστα. Chæren. Tragic. apud Athenæum. κόμαι δὲ κηροχρῶτες, ὡς ἀγάλματος. Long. Pastoral. p. 50. edit. Moll. καὶ αὐτῶ αἱ τρεῖς ἐπίστανται νύμφαι, μεγάλας γυναῖκες καὶ καλαί, ἡμίγυμνοι καὶ ἀνυπόδετοι, τὰς κόμας λαλυμέναι, καὶ τοῖς ἀγάλμασιν ὅμοιαι.

In tironum gratiam citanda sunt duo apud Martialem Epigrammata, e quibus quasi ex intuitu discant verbum *duco* (ubi de nuptiis agitur) de viro, de muliere verò *nubo* propriè usurpari.

Nubere vis Prisco, non miror, Paulla: sapisti.

Ducere te nonvult Priscus; et ille sapit.

Epigr. ix. 6.

Nubere Paulla cupit nobis, ego ducere Paullam

Nolo: anus est; vellem, si magis esset anus.

Epigr. x. 8.

Nubere uxori idem est quod Anglicè dicunt *To be a hen-pecked husband*; ut patet ex ejusdem auctoris Epigr. viii. 12.

Uxorem quare locupletem ducere nolim,

Quæritis? uxori nubere nolo meæ.

N. A.

Are they, or are they not—by PROFESSOR PORSON?

Somewhat more than thirty years ago was printed a volume bearing the following title: "Two Dissertations. 1. On the Grecian Mythology. 11. An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads. By the late Samuel Musgrave, M. D. F. R. S."—There are some of your readers who will, probably, learn something new, if they will take the trouble to read the five following couplets, which are written in a fair hand on the reverse of the title-page of a copy belonging to the library of Trinity College in Cambridge; nor will they, perhaps, err widely from the mark, if they consider them as the production of the late Professor Porson.

ME Collegio Trinitatis
Claræ Universitatis
Hujus Cantabrigiensis,
Emitum propriis impensis,
Dono dedit unus Socius,
Lest Oxonians should reproach us
With neglecting their good Musgrave,
Whose sad fate makes all of us grieve.
N. B. these tracts have great merit,
And were publish'd by T. Tyrwhitt.—S. S.

Is Suidas's 'Οράτιος Q. Horatius Flaccus?

I take this opportunity of submitting to the consideration of the curious the following passage from Suidas, to be met with under the word 'Οράτιος. 'Οράτιος ὄνομα κύριον. 'Ο δὲ 'Οράτιος λελοβημένος ἦν τὰ σκέλη, ῥαπτείας τε οὐκ ἔτυχεν, οὔτε ἐν πολέμῳ οὔτε ἐν εἰρήνῃ, διὰ τὴν ἀχρηστίαν τῶν ποδῶν.—If this, as there is reason to believe, be spoken of Quintus Horatius Flaccus, it is something odd that so material a circumstance as this should be wholly passed over in silence in all the lives which are usually prefixed to his works.—S. S.

Ancient Arabic Manuscripts.

During the residence of the British embassy at Ispahan, in the autumn of 1811, many of the gentlemen attached to it procured as curiosities, odd leaves and various fragments of the Koran, written in the ancient Arabic character, denominated *Koofi* or *Cufic*. It happened that about this time Captain Lockett,^{*} a member of

^{*} In a former Number of this Journal, the intended Works of Captain Lockett on *Arabic Grammar* and the *Ruins of Babylon* have been noticed.

the College of Calcutta, arrived at Ispahan, and being employed in collecting Oriental manuscripts, inspected a large parcel of the Cufic writings offered to him for sale, and was fortunate enough to discover among them two large volumes, each containing select chapters of the Koran, finely written on parchment, and blazoned with gold, one volume bearing the signature of *Ali*, the son-in-law of Mohammed, the other of *Hosein*, the son of Ali, both personages venerated in general by the Persians nearly as much as the prophet Mohammed himself. Captain Lockett, reserving for himself the volume ascribed to Ali, with great liberality transferred the MS. written by the hand of Hosein to Sir William Ouseley, then engaged in collecting rare and ancient writings in the Eastern languages.

This precious relic Sir William has brought to England, along with many other volumes and fragments in the Cufic character, which may perhaps be considered as among the finest specimens of old Arabic writing now in European collections. The substance on which they are transcribed evinces a considerable degree of antiquity; for, during the last eight or nine centuries, paper, throughout the East, has almost totally superseded vellum or parchment. Sir William Ouseley's Cufic coins amount to nearly three hundred, among which several of the gold and silver are in the highest state of preservation. He procured besides, in Persia, some most valuable manuscripts in the *Zend* and *Pahlavi*, or ancient dialects of the Fire-worshippers, with medals and gems of their early sovereigns.

P.S.—Whether the Cufic manuscripts of the Koran above mentioned have been actually transcribed by the hand of Ali or of Hosein, or whether those venerable names have been put merely to enhance their value, it is certain that the Mussulmans (at least of India) set an immense value on writings attributed to those celebrated personages; and some years ago, a copy of the Koran, said to be written by Ali or Hosein, (I cannot recollect exactly which) was estimated by many persons in Lucknow at above three thousand pounds of our money. Through what hands it has since passed I am not able to ascertain; but it is said to have been lately in possession of the worthy Mr. Mannesty, formerly the English resident at Bassora.

B. C.

The XVIth Number of the Portuguese Investigator in England, for October, 1812, p. 595, contains a review of "A Narrative of the Campaigns of the Loyal Lusitanian Legion, under Brigadier-General Sir Robert Wilson." The following is a striking passage in that review, concerning the very great affinity of the Portuguese to the Latin language, and a translation of which may not be unacceptable in this place.

"It appears to be a particular discovery" of the author, that a great number of Portuguese words are derived from the different dialects of the South of France, because the Royal House of Portugal is of a French origin. The author was ignorant of this sentence of our divine Camoens :²

Vu na lingua, na qual quando imagina,
Com pouca corrupção crê que he Latina.

He must surely be ignorant that the resemblance of the Portuguese to the Latin is so considerable, that whole periods, speeches, and pages, may be written in Portuguese, and read indifferently either in that language or as Latin.

The following is an example of it in verse, and which evidently proves the very great analogy and resemblance which the two languages bear to each other. It is a hymn to Saint Ursula and the Eleven Thousand Virgins.

Canto tuas palmas, famosos canto triumphos,
Ursula, divinos, martyr, concede favores.
Subjectas, sacra nympha, feros animosa tyrannos.
Tu Phoenix vivendo ardes, ardendo triumphas.
Illustres generosa choros das, Ursula, bellas,
Das rosa bella rosas, fortes das sancta columnas.
Æternos vivas annos, O regia planta !
Devotos cantando hymnos, vos invoco sanctas ;
Tam puras nymphas amo ; O candida turba,
Per vos innumeros de Christo spero favores.

We shall just cursorily observe, that it would have been much to be wished that our ancestors had been particularly careful, not only in borrowing all the words they wanted from the Latin lan-

¹ The ingenious investigator speaks rather too positively. The Portuguese article in the genitive *do* is no other than the French *du*, or rather the Greek *τῷ*, Dor. *τῆ*, and in Roman characters *tu*. Thus,

Lus. *a molher do soldado.*
Gal. *la femme du soldat.*
Græ. *ἡ γυνὴ τοῦ στρατιώτου.*
Dorice. *ἡ γυνὴ τῆ στρατιώτου.*
Rom. Lit. *ἡ γυνὴ τῆ στρατιώτου.*

The *t* and *d* are well known to have a great resemblance to each other; thus in English those participles which are preceded by either letter, as *wanted*, *ended*, are the *only* ones which do not admit of elision. It is singular, and perhaps unaccountable, that the Greek article should be used in Portuguese, as *o sofrimento*, *a última*, *a morte*, *o lavacro*.

² This quotation from Camoens is taken from some lines about Venus, the patroness of the Lusian heroes, not far from the beginning of the first canto, and the literal meaning is as follows. She traces their resemblance to the Romans—"or in the language, when she reflects on which, she thinks, that allowing for a small corruption, it is Latin."

guage; but in giving them also a termination more analogous to that of Latin words, or at least one having a more agreeable sound. Of this sort, for instance, are all our words ending in *am* or *aō*, which are really disgusting to a nice ear, and which, as well as several other terminations, are very difficult to foreigners, who find, and justly too, more sweetness and harmony in Spanish and Italian. We may therefore assume it as an unquestionable principle, that there is none among the living languages which has so great an analogy to the Latin as the Portuguese; and that it would be desirable that the Latin terminations should be preserved as much as possible. Hence we would not hesitate to use *contentos* rather than *contendo*; because the former is more Latin, and sounds better. We have not, however, any disinclination to adopt here and there a word from the living languages, when it expresses the thing meant with greater propriety and energy than the term which corresponds to it in Portuguese."

In obitum HENRICI RICHARDS, Coætanei mei, V.C.E.C.R.

Νῦν δὲ μιν ἀλλοιῶς ἄρπυιαι ἀνηρίψαντο
 "Οἴχετ' εἰσότες, ἄπυστος, ἰμοὶ δ' ἰδύνας τε γόους τε
 Κέλλεσσιν" O. A 241.

Care Henrice, negant ultra te vivere Fata,
 Non iterum frueris laude per ora virum.
 Lustra tibi quamvis plusquam duodena Sorores
 Annuerunt, nobis tu cadis ante diem.
 Sed tua laudatur probitas, et candida virtus,
 Pectoribus nostris nec tuus alget honor.
 Nam modo dum licuit magno tibi munere fungi,
 Et summam alterius quam bene ferre vicem!
 Tum tibi et imperio licuit regere Oxonienses,
 Præsidiumque domûs Exoniensis eras,
 Viventi hinc decus, et post mortem fama superstes;
 Hoc est vivere bis posse, semelque mori.
 Jamque, Henrice, vale, plorans Academia luget
 Rectorem, amissum luget et Exonia.
 Sed te cunctarum Oxoniæ capita alta domorum
 Ad tumultum stipant, consequiturque dolor.

S. W.

οὐδέ τι πω ἴδμεν ξυνήια καίμενα πολλά. Iliad I. v. 124.

There is, I apprehend, in this line an error, which no editor of Homer seems to have noticed. There can be little doubt that *ξυνήια* is a compound word, and that the first part is the preposition *ξύν* or *σύν*. Now it can be shown, from numerous examples, that *ξύν*, neither in its simple nor compound state, is a long syllable, ex-

Alicersaria Literaria.

the first of a foot. In this place it forms the
 therefore be long. How then are we to scan
 its present situation it is a trochæus, and not a
 there would have been an excellent opportunity for
 the utility of the digamma; but unfortunately its
 thought of this passage, otherwise we should have
 notwithstanding the vile cacophony it would have
 it appears to me that the true reading must be ξινῖα,
 The word ξινῖα occurs only in this place and in book
 in both places violating the metre. In the latter there
 be a doubt of ξινῖα being the true reading, as the
 of the passage is thereby rendered obvious, and the metre
 rectified. A few observations on line 809. b. 23. will, it is hoped,
 in a clear point of view.—Achilles proposed to the Gre-
 cians, that two of them should contend in single combat for a
 spear, a shield, and a helmet, the arms of Sarpedon won by
 Achilles.

Ὀππότερός κ' ἐφῆσιν ὀρεξάμενος χροῖα καλὸν,
 Ψύσῃ δ' ἐνδίνων, διὰ τ' ἔντεα, καὶ μέλαν αἷμα,
 Τῷ μὲν ἐγὼ δώσω τὸδε φάσγανον ἀργυρῆλον,
 Καλὸν, Θρηίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων,
 Τεύχεα δ' ἀμφοτέροις ξινῖα ταῦτα φερέσθων.

Who first shall through his armour reach the skin
 Of his antagonist, and shall draw his blood,
 Be his this argent-studded Thracian blade,
 My spoil from bold Asteropæus won.
 These other arms shall be their common meed.

COWPER.

Upon the last line Heyne makes the following remark: "Quomodo arma Sarpedonis supra memorata, 798-9. ἔγχος, αἶσις, et τευφάλεια recte inter duo possint dividi, aut communiter haberi, non intelligo." If we substitute ξινῖα for ξυνῖα, the whole becomes intelligible. "I give to the conqueror this handsome, silver-hilted sword:—the armour of Sarpedon let each take as a present." Homer does not inform us what part of the armour each was to get; but it must have been divided according to the value of each article. From various passages both in the Iliad and Odyssey, it appears to have been a very common practice to bestow gifts upon strangers, but particularly upon friends, when mutual visits were paid, in token of remembrance. From the generality of the practice, it may be presumed that the friends of those chiefs, employed in the war against Troy, would not be unmindful of them, but would supply the occasional wants under which they labored, especially as they were obliged, from what we learn both from Homer and Thucydides, to send out detachments, to plunder the neigh-

uring country for subsistence. Hence we find that Euneus, a
 end of Agamemnon and Menelaus, sent to those chiefs a large
 antity of wine from Lemnos, b. 7. l. 467. Perhaps also the
 nfederate chiefs were accustomed to make presents to each other
 some part of the spoil which they had taken. See b. 9. l. 663.
 o presents, either of the one description or the other, Achilles
 ems to allude as being exhausted, and therefore no compensation
 this description could be given to Agamemnon in lieu of Chry-
 is. "We know not," says he, "of any quantity of presents or
 fts stored up among the different chiefs: *besides*, the plunder we
 ok from the cities we sacked has been already divided among the
 my." Whoever has attended to the common use of the particles
 ι and δ; by the Greek writers, will easily perceive, particularly
 ter the disjunctive conjunction ἀλλά, that τὰ μὲν cannot refer to
 ἴμμενα πολλὰ in the preceding line, but indicates some other dis-
 nct source, wholly unconnected with that already pointed out.

G. D.

REMARKS

ON A WORK ENTITLED

'Observations on the Topography of the Plain of Troy,'

BY MAJOR JAMES RENNELL, F.R.S. &c. &c. &c.

roving how that work fails in correcting the maps already published
 of that country, and tending to show that Bounarbashi is on the
 site of the Homeric Troy, because it is not the spot where Deme-
 trius, of Skepsis, sought in vain the distinguishing characteristics of
 that city.

recurring once more to the subject of the site of Troy, and the
 osition of its rivers, it may seem necessary to assign the motives
 hich have induced us again to submit to the public such information
 s we have been enabled to collect, not only from the many arguments
 hich have appeared for and against the Hill of Bounarbashi, as the
 osition of the Pergama, but from the documents which have been
 urnished to us by an actual survey of the country. We are well
 ware that an apology is necessary, when the opinion of all Europe,
 xcepting indeed that of a very small party in our own country, has
 ong been established on the subject; and as no one of the sceptics
 ad ever ventured to claim the discovery of any two sources, which
 niting, formed a river below a hill, exhibiting the vestiges of an ancient
 ity, but had contented themselves with a simple protest against Bou-
 arbashi without affording us any information which might direct us
 o the desired spot, it seemed unnecessary to re-iterate the testimonies in

favor of the position first assigned by Le Chevalier and Morritt. At the present moment, however, the circumstances are different; for a publication has appeared from the pen of a gentleman whose skill in geographical inquiries, and whose acuteness in availing himself of every hint which can serve to put him in possession of the characteristic features of a country, are so deservedly celebrated, that his opinion might have shaken the faith of some, who had not leisure to examine into the evidences on each side of the question. We must profess ourselves strenuous supporters of the system, as it is called, of Le Chevalier, till it can be made to appear, upon very good authority, that some other situation is absolutely discovered, better adapted to the position of Troy than the hill of Bounarbashi; some eminence, with vestiges of antiquity, below which a river rises from two heads, one reputed warmer than the other, forming a marsh in a plain, and afterwards uniting with a second stream flowing into the Hellespont. We shall hail the spot with the most enthusiastic veneration, and be the first to welcome the happy traveller, whose good fortune or talents shall have given him so well founded a claim to immortality.

In the mean time, however, it will be sufficient to express our surprise, that after reading with great care the *Observations on the Topography of the Plain of Troy, &c.* by Major James Rennell, F.R.S. &c. &c. &c. and after turning over each leaf, with the certainty that the next would present us with the important documents relating to a newly found Ilium with its ruins, and the sources which supplied its inhabitants, one hotter than the Geyser, and the other colder than the Cydnus, not one single syllable occurs of any such discovery, while we can scarcely console ourselves under this disappointment, by the verification of the existence of the bed of a water-course in a hollow not half a mile in width, which is said to have some water in it after rain, and was known to Professor Carlyle by the name of Shimar. We believe that such water-courses are found in every hollow without exception, and that they usually terminate like the Shimar, when it reaches the plain, in nothing. We wish to be understood, that where we differ from Professor Carlyle, or any other writer, in the course of our inquiries, we have no intention of making any personal attack, and merely confine our observations to his system, or his method of stating his arguments. In order to avoid prolixity as much as possible, and citations from the Iliad on a subject on which every thing that can be said, has been said before, with the single exception of the Shimar, we beg to refer our readers to the work in question, as it is our intention to state our reasons for dissenting from the opinions it maintains in the order observed by its author, at the same time professing for him personally that regard which his amiable qualities inspire, and that veneration for his geographical acquirements, which his acknowledged talents command. In venturing, however, to maintain our conviction on this subject, in opposition to the sentiments of a gentleman whom we acknowledge with pleasure to be the first geographer of his day, we do so on what we conceive to be sufficient authority, namely, an actual inspection and careful examination of the country.

Our author seems to have devoted *Le Chevalier*, for he has left *Morritt*, without any comment, though certainly a party concerned, to public shame, asserting that his topography is erroneous; and *Gell* is spared, notwithstanding his unqualified assent to the same system, because he placed *Atchekui*, as he observed it, in a plain instead of upon the mountain. When, however, we compare the map of *Le Chevalier* with that of *Professor Carlyle*, on whose authority and whose map the whole of the present work rests, we cannot but say that the original map, by the former, is infinitely more like the face of the country than that wilfully misrepresented sketch of the professor's, which is too bad to have been made on the spot. We have authority to affirm, that *Le Chevalier* did use a theodolite in the construction of his map, an advantage which we need not observe was denied to *Carlyle's*, and though *Le Chevalier* has committed a fault in advancing his hills into the plain so as to place *Atchekui* on the range of high land, yet the professor has been guilty of the very same error, and the *Kallicolone* or *Atchekui* of this corrector of erroneous topography, is mounted on the same ridge, contrary to his own confession, and notorious fact.

In page viii. of the preface, our author expresses his wish to establish the consistency of the story of the poem: we shall reserve our remarks on this head till we come to the conclusion of this memoir, when a short comparison of the results of the two systems of *Le Chevalier* and our author shall be given, and it will be seen at one view which of them bears the strongest affinity to the scene described by the poet of the *Ilias*.

In page ix. is an avowed declaration of ignorance of the Greek language, from which all the knowledge worth having on the plain of *Troy* must be derived. We do not insist upon the absolute necessity of it, if the passages bearing upon the subject be literally translated by another person, but as the qualifications for discussion have been touched upon by the author, it is but fair to state, first, that without some knowledge of the language, no one has the least chance of learning even what is universally admitted to be interpolation, while these interpolations are often, if not always, the very passages which bewilder and mislead. In a translation all goes on equally and smoothly, though in the original unusual inflexions and phrases betray the hand of some wanton grammarian. We do not deny that the translation of *Cowper* may be sufficiently accurate for all the purposes of poetry, it signifies but little in verse whether clouds overspread the moon, or the moon be hidden behind clouds, but in matters of science the difference would often be essential and fatal to the sense. With regard to the qualifications essential to the inquiry, that of having visited the spot is necessarily the first, and we know many who would not hear of the book before us, because the author had never seen the *Troad*. We are, however, certain that if all the travellers who had ever been in *India* had written their observations, and placed them in the hands of a geographer for the purpose of constructing a general map, no person could have treated the subject like *Major Rennell*: but we should prefer a particular description of *Snowdon* or *Skiddaw* from a person who

had visited them with the intent of examining their topography only for three hours, to all the dissertations in the world from a person who had not been on the spot. It does indeed require certain qualifications to examine a country, and it is astonishing how few possess the habit and inclination to measure and make observations on the spot. We find, however, that of those who have visited the Troad, the four who have been in the habit and practice of making maps, Kauffer, Mr. Hawkins, Gell, and Major Leake, have all agreed upon Bounarbashi as the site of Troy, not to mention Morritt, who made several geographical sketches. On the other hand we know many persons, of good general abilities, who have gone to Bounarbashi well prepared upon the question, who have seen neither springs, nor Acropolis, nor ruins, nor tumuli, nor Kallicolone, being too careless to search for them. Luckily those who are too idle to look about them, are too idle to write, or we should see the few, who took the pains to look and measure, driven out of the field by the number of those who went and saw nothing. We have read, in like manner, that there are few vestiges of antiquity in Boeotia, whereas we could easily point out the walls and towers of at least ten cities seen from one spot near the Cephissus, so that we apprehend a particular sort of attention to the country is required from those who would lead others aright in topographical researches. Those who examine the least will, however, always succeed, in a great measure, with the public. Who would believe that it should not have been known at Smyrna, where the older city was situated, when the ruins of its walls and towers yet exist in sight of the new, and many persons had inquired for it. Strabo and half an hour's search will always suffice to find it, if the traveller has been in the habit of seeing antiquities and applying the directions of the geographer.

We shall now notice the map of Professor Carlyle more particularly, on which performance the whole of the present work is confessedly reared, though we are ourselves aware that it is to the researches of Dr. Clarke that we are at least as much indebted for the notice of the Shimar or Kallifat water. In the first place, in No. V. we cannot help noticing the springs of the river Bounarbashi, which, lest they should appear to resemble the sources of Scamander, are made to occupy the space of half an hour, that is, one mile and a half, or a full third of the distance from Bounarbashi to the Archipelago. This, as we know them to be less than two hundred yards asunder, would make Bounarbashi six hundred yards from the nearest sea, a theory requiring no comment. The springs occupy also a greater space of ground than the length of the whole hill of Bounarbashi, and we can account in no other manner for such a misrepresentation, than by supposing a wish in the author to suppress the truth. The next error to be noticed, is the marsh, which is made to occupy the whole of the central portion of the plain lying on the left of the Mender; we are not at a loss to discover the motive of such a forgery, as the suppression of this portion of the plain is part of the professor's system, but we must refer our readers to the views in Gell's *Topography*, No. XXXVI. and many others, where this marsh is shown to be

well cultivated, and often spotted with bushes like the rest of the plain. We can assure our readers that, not to mention the gardens near the sources, there are several ploughed fields of very considerable extent, which must have been known to any one who had visited Bounarbashi, and that there is a road through the middle of this supposed marsh to Yenichehr, crossing the river of Bounarbashi in the way, by a ford and a bridge. What can we say to this corrector of the erroneous topography of Le Chevalier, when we find AtcheKui perched on the very same range of hills in the two maps, though this is acknowledged to be an insulated hill in a plain, and by Major Rennell himself pronounced the most certain of the land marks of the Troad. The professor, who is to rectify all the errors of former topographers, found no plain between AtcheKui and the range of hills of the Pagus Iliensium. His plain extends only to the distance of about twelve minutes from the ford of Mender, so that if we were to trust to his account there is little or no plain at all in this direction. We doubt whether this part of Carlyle's map was not positively copied from that of Le Chevalier, with the difference only that to suit a particular theory, the river Mender, in the professor's map, is suddenly turned up the slope toward Bounarbashi. We can assure our readers that the ford of the river Mender in the road from Bounarbashi to Kalifatli is at least as far distant as that in the road to AtcheKui, and consequently that this wonderful perversion of the river does not take place. M. Le Chevalier did not conceive any particular examination of the country round AtcheKui necessary to establish his main fact; but we have here a corrector of erroneous topography falling into the same error, with the addition of a perverted river, and an imaginary marsh, for the wet ground is in general confined to the immediate banks of the Bounarbashi, while the portion of the plain between that stream and the Mender, is little, if at all, more marshy than the other parts of the country. The professor saw no descent into a plain to the northward of AtcheKui, nor was aware that he had crossed a range of hills afterwards, before he arrived at the bed of the Shimar or Simores. Kauffer and Gell, however, both saw this range, and Major Rennell cannot get rid of it, while we must refer the reader for a proof of its existence to the panoramic view from the Tumulus of Antiochus, which we cite because it is often brought to add its testimony, whether properly or erroneously applied, to the professor's theory. But a reason may be discovered for the entire omission of any hills between AtcheKui and the Shimar on the professor's map. He was well aware that the Kallicolone was on the bank of the Simois, but the Kallicolone is fixed at the conical and insulated hill of AtcheKui, by the common consent of all travellers. Now as AtcheKui is not near the Shimar, but is separated from it; first, by a plain, and then by a range of hills as high as any of those which enclose the plain on the N. E. so it could not stand near the Shimar, nor the Shimar be the Simois, if AtcheKui were Kallicolone. We see here a sufficient reason for the omission of the range, if the object be that of supporting a theory, but we have as yet discovered no traces of that improvement in topography, which

was proposed by the imaginary accuracy and competency of the professor. The next falsification we must take notice of in the map of this "Corrector of erroneous Topography," is the position of the hills, &c. which terminate in his Maltepe, and the point of New Ilium above Koum Koi. The hills end toward the west, in a line drawn between the mouth of the Mender, at Koum Kale and Bounarbashi, that is, they ought to advance to a line traced through the centre of the plain on Carlyle's map. We refer the reader not only to Gell's and Kauffer's maps, which might be erroneous, but to the many views cited by Major Rennell from Gell's *Topography of Troy*, which are too consistent in this respect to be suspected of inaccuracy.

Vide Nos. 36, 37, &c.—We cannot but imagine that we have again discovered the motives which have led to such a distortion of the map of the country. That part of the plain of Troy on the east of the Mender was to be shown to be incomparably greater than the portion between the Mender and Bounarbashi, in order to accommodate it to the city of Troy and the battles of the *Iliad*.

We think the examples before us will be sufficient to convince the public that the corrections of the erroneous *Topography of the Troad*, by Professor Carlyle, are not such as promise to be of any material assistance to the discussion, and that either he has not scrupled to advance any position which served his theory, or was but ill qualified to throw new light on the subject. To circumscribe still more this part of the plain on the east of the Mender, we have an old bed of that river laid down by Kauffer, and admitted by Major Rennell, which must have formerly taken a full mile from its width, and at that period added it to the central portion. One of the great objections to the central plain as the theatre of the war, has been the want of sufficient extent between the Bounarbashi river and the Mender, but with all that can be done to make the courses of the Shimar and Mender suitable to the *Iliad*, the difficulty only increases, for the plain between them is still narrower, as may be seen in No. 2. of the maps, and the Greeks must have crossed not only the Bounarbashi but the Mender and the winter Shimar in their road to Troy: a strange circumstance, when we read nothing in Homer of any thing but the Scamander in the way.

Our author has said little on the subject of Le Chevalier's inaccuracy or want of investigation as to the topography of the hill where Gell places new Ilium. It is, however, in that quarter where the map of Le Chevalier is most deficient, probably because in illustrating Homer only, he thought the general position of the vale of Thymbra was sufficient. We shall now give the account of the Shimar which has been published by Dr. Clarke, whom we believe to have been among the first adherents to the system of Carlyle, if not the original source of it, and we give that gentleman's account of it, because we are certain he is incapable of a misrepresentation. He informs us, that the Kalifat Osmak, (the Shimar of Carlyle), is a small and almost stagnant river, and again he repeats that it can scarcely be said to flow. How such a small and almost stagnant river should be afterwards put in oppo-

sition to that of Bounarbashi, which perpetually sends forth a volume of water, like that at Holywell, we are at a loss to conceive. We nevertheless find in page xxi. of Major Rennell's work, a triumphant eulogium upon Carlyle's discovery of two rivers, where Le Chevalier describes only one. We could promise with safety to any future traveller the honor of discovering at least half a dozen such "small and almost stagnant rivers," which can "scarcely be said to flow," if he will take the trouble to examine the upper part of the plain behind AtcheKui.

We do not think it necessary to recapitulate the descriptions which the poet gives of the principal features of the Trojan landscape; they are sufficiently known; but we shall just hint, for the sake of general geography, in opposition to what is asserted in page 2. of the preliminary observations, that we have observed behind the Asiatic castle of the Dardanelles another plain, through which a rapid river does flow into the Hellespont, and we will further add, that this river is joined by another at a certain distance from the sea, while the point of a high hill between them appears as if it had once been the site of a fortress. We can prove this from good authority, and our own observations on the spot.

In page 2. we are informed that "the fourth river of the plain of Troy," the Bounarbashi, "appears not to have been mentioned by the ancients: this is, if we include Homer, assuming the Shimar as the Simois, before any of the arguments in favor of it are given. We shall be content if Homer mentions it, and we are inclined to believe that the reason why Troy was never found was, that none of those who sought for it ever visited that side of the plain. Demetrius, we know, did not, Strabo did not, and neither of them found Troy. Its sources did not lie in the way from New Ilium to Alexandrian Troas, which passed over a Roman bridge at its conflux with the Mender, and the marshes found on its banks in some places might have prevented any one from tracing the stream. We doubt whether any such sources are found in Greece or Asia Minor, in that part inhabited by Greeks, which have not been honored as deities. Homer says, Scamander had a priest, and consequently an altar. It is certainly astonishing that no mention is made of these sources in later times. We cannot, however, wonder that persons who could not find such fountains as would in any climate have been esteemed sacred, could not find the ruins of a city among the bushes on the hill above them. Nobody has yet ventured to assert positively that the Bounarbashi is not the *amnis navigabilis* of Pliny, but as our author has hinted at it, from ignorance of the real position of Nee, we shall explain the matter hereafter. As to the insinuation that appearances authorise only a belief that the stream once ran into the Mender, the author, who pretends to doubt so notorious a fact, must be wilfully negligent of the knowledge afforded him by documents already printed, for in Gell's *Topography of Troy*, which is usually cited for the facts in the book before us, plates 17, 18, and 19 all show the junction of the rivers in the clearest and most incontrovertible manner, in spite of the mound, which is made to

divert the stream toward the Archipelago. Had Major Rennell consulted those plates, he might have observed in one of them the representation of a long bridge over the remains of the river of Bousar Bashi, and it requires but little genius to discover that, where there is a bridge sixty feet in length, there must have been a river.¹ We are the more particular on this point, as we cannot suffer a fact, illustrated by three views, and to the truth of which we have ourselves borne testimony, to be insinuated away by a person who has not visited the spot, yet will not learn from those who have.

The same circumstance is stated in the following page, in the same treacherous manner.

In page 4, Le Chevalier is again accused of omitting a river and its valley, and filling up the extensive plain with a hilly tract. We have before shown that Carlyle has done the same, if not absolutely copied Le Chevalier's hills, and besides falsifying those he has introduced, has omitted an entire range, in order to place Atchekui in the valley of the Shimar. Gell is also accused, (page 34) of being ignorant of the valley of Shimar, because he thought the brook so inconsiderable as not to be worth notice, toward its head; but we find this contradicted in the very next page, where Gell's evidence on the subject is convenient.

We next come to the subject of Demetrius of Scepsis, who has, it seems, been treated with very little ceremony by Le Chevalier and others, who have ventured to hint that he was not, in the first place, always intelligible, a point which Major Rennell seems indeed himself inclined to concede to his antagonists; and in the second, he is accused of bewildering both his readers and himself to such a degree, that after writing thirty books on sixty lines of the Iliad, and spending his whole life in searching for the site of Troy, he left both them and himself only in the same state of ignorance in which he found them.² We are ready to grant what we really believe, that the Shimar is the Simois of Demetrius of Scepsis, New Ilium where Gell places it, and the Pagus Iliensium upon the hills between Ilium and the Kallicolone. It will remain, however, to be seen what hopes there are of finding Troy by pursuing this system of Demetrius, the result of which, to himself upon the spot, was not productive of the smallest satisfaction; for though he was shown the Erineos, in what he calls the Scamandrian plain, which we learn from the poet was positively close to the walls of Troy, he could find neither the site, the walls, the ruins, the

¹ The author might have read that Mr. J. L. Foster saw this stream one foot and a half deep, and fifteen in breadth, running rapidly to the Mender.

² It does not, however, follow, that because Demetrius could not find Troy the ruins did not exist. Strabo found no ruins of Mycenæ, yet Pausanias saw many, and Dr. Chandler, though employed on purpose, and passing in full view of them, and within a five minutes' walk of them, never discovered what many travellers have since visited and acknowledged to be that city and no other.

springs, nor any indication whatever of the city, nor does he even venture to state that he believes Troy to have been on the spot, saying very cautiously, "the village of the Ilieans where ancient Ilium or Troy is supposed to have stood;" yet this supposition was equally applied by the inhabitants of New Ilium to their own city, which was accordingly patronized by the Romans. Thus he was not himself convinced that Troy was at the Pagus, and still less so was Strabo, who follows him; for Strabo says he imagines Troy should be looked for somewhere near the Kallicolone, from which, after all, Bounarbaschi is not very far distant. The result, therefore, of all the researches of Demetrius seems to be rather that Troy was not in the quarter examined by him, for he was able to convince neither himself nor Strabo, that he had found any place suited to the city. It is scarcely necessary to add, that a narrow ridge, dividing each of the plains, (the Simoisian and Scamandrian), from the other, as recorded by Demetrius, is sufficient to show, without further comment, that the plains of Demetrius were not the plains of Homer, if indeed any thing further than the entire failure of all his researches was necessary to convince us that he had conducted them from the beginning on an erroneous principle, which then led and yet leads to—nothing. It will be right to notice a remark by Major Rennell, on the account by Demetrius, in note f. p. 28. "Homer no where speaks of a Simoisian plain as distinct from the Scamandrian. It is Demetrius alone who distinguishes the plains." We cannot but repeat what we have just observed, that the Troy of Homer, and not the contradiction of him by Demetrius, is the object of our research.

One of the remarks of Heyne, which is introduced in page 5, by way of a corroboration of the system of Demetrius, is so decidedly of a contrary nature in its effect, that we must take notice of it. Heyne says, "the situation of Troy is assigned by Demetrius to what was in all probability its exact place;" but we find that to be only a vague expression of respect for Demetrius, as Heyne adds, "this author gives rise to a still greater embarrassment in regard to the river Scamander and its sources, which are thrown far back in the mountainous region behind Troy." Heyne therefore saw that the Mender was not the Scamander, which he knew from the poet to have its fountains near the Scaean gate of Troy; for Heyne, who understands Greek, finds nothing of "Adjuncts" to the Scamander. We will just remark, that our author is not content with knowing from the views already published, that there is yet a bridge over the confluent Bounarbaschi and Mender, a little in front of New Ilium, of the age of Demetrius, but will search for another supposed confluence where none ever existed, and where the Mender never ran. This, perhaps, has little to do with the question, but we wish for documents founded on observation of the place, before we can consent to any whimsical perversion of the streams of the Troad. We must insist that a bridge of Roman workmanship, and coeval with Demetrius, must have been erected on the road between New Ilium and Alexandrian Troas, in the position called the tomb of Hus in Gell's map, merely and solely for the purpose of crossing the

confluent Mender and Bounarbashi rivers at once, for it is something out of the direct line. Our author endeavours to establish a conflux of rivers and an ancient course for the Mender nearer to New Ilium in the time of Demetrius, although by so doing he must leave the Roman bridge, of which the well constructed piers yet remain to stride in useless grandeur across a ploughed field, for he has already insinuated away the Bounarbashi, which indeed would not have required so magnificent a work. We can only on this occasion recur to an observation we have before made, that bridges situated in plains are only erected over streams, and consequently that the Mender, in the time of Demetrius, ran where it does at present, at the confluence.

The whole of what is said in page 31, about the Scamander of Demetrius, proves it most certainly to have been the Mender, but as certainly not to have been that of Homer, and, as Mr. Heyne says, only "increases the embarrassment." Whoever follows Demetrius will assuredly not find the Troy of Homer, any more than he himself did.

In page 32, we find Sandys, Pocock, and Lady M. W. Montagu all cited as travellers who agree with the belief of Demetrius, but not one of these even pretends to have found any place which would agree with the Troy of Homer; and it is to be doubted whether the Thymbrius and its vale are not what they took for the Simois. The unpleasant task, of which Major Rennell complains, (page 33), that of repeating the complaint about the inaccuracies of Le Chevalier's map, "which precludes the possibility of judging aright," may be spared for the future, by referring the reader to our former observations, which prove that the corrector of the erroneous Topography of Le Chevalier has copied him, in filling up the plain round AtcheKui with hills, and falsified both the Mender and the hills of New Ilium and Maltepe, infinitely more than Le Chevalier has erred on the contrary; and that, positively and professedly with a view to the establishment of a system. We are convinced that Le Chevalier cares little about the size of the plain near AtcheKui, and would have placed it in his map, had he observed it, for he had no object in omitting it, as it would not have militated in any way against his position of Troy, had it been twenty times larger than the other. We cannot, however, suppose that the corrector of Le Chevalier omitted the whole range of the Pagus Iliensium merely through inadvertency, as he says he rode over the ground in forty minutes, and moreover we have shown the motive of such an omission to be the placing of AtcheKui or Kallicolone, on the banks of the Shimar, or Simois, which the insertion of the existing range of hills completely disproves. As we are now on the subject of the Kallicolone, we will hint that Major Rennell has not quite adhered to matter of fact, and to evidences produced by himself, in the position of his Kallicolone, which, with the same motive as Professor Carlyle, he wishes to approximate to the Shimar. We see why he is discontented with the position of AtcheKui in Gell's map, and wishes to place it further from Bounarbashi, but we must request those who wish for the truth, to take the compasses, and mea-

uring forty minutes as the distance from Bounarbashi to the Mender, apply the same scale to the measure of twenty-five minutes as the distance from that river to AtcheKui. Whoever does this will find that AtcheKui is placed at twice its real distance from the Mender, as given by Carlyle himself, and with the motive of approximating it to the Shimar.—Vide No. I.

We shall now express our belief that the summer course of the Shimar does not exist in the manner shown in Nos. I. and II. for we think there is a slight swell of the ground proceeding from the hill of New Ilium, in the direction of the junction of the Mender and Bounarbashi, which throws every stream toward the marsh, near the Tumulus, called that of Antiochus. We must be understood to allow that there are the vestiges of the bed of a torrent near Kallifatli, through one of the deepest of which, about seventy yards long, and without water, in the middle of winter, the common road for carts passes, and which we little suspected we should have ever seen preferred to the Buonarbashi by an author who owns that the latter throws up perpetually a quantity of water equal to the spring at Holywell, with the appearance of vehemently boiling, while his Kalifat water was "a stagnant and scarcely flowing river," in the very season when the rivers of the country most abound in water. As to the name of the Shimar or Simores, and that of Mender, we see little necessity for combatting the opinion that they are the corruptions of the names of Simois or Scamander, given by the inhabitants of New Ilium, and which false application of the names had prevented Demetrius, as well as Strabo, from finding the Troy of Homer; had the names been handed down from the time of Homer, there could have been no difficulty in finding Troy, as at all events, even according to Major Rennell, some "adumet" to the Scamander must have arisen from two heads very near to the Scæan gate. But the country had been completely depopulated, so that nothing is hinted even about New Ilium till long after the age of Homer. We cannot, however, forget that the name of Mender is applied to three rivers in Asia of the same nature, which bring down earth, and have added to the plains through which they flow. The Scæander is now called the Boiuc Mender or great Mender, and the Cayster is called the Kutchuk or little Mender. Gell has given reasons for calling the confluent streams Mender, as the Bounarbashi was that which produced the greater supply of water during all the months when water is an article of scarcity in the east.

We must deny all that is said, (page 44) about the superior advantages which Demetrius possessed over modern travellers, for the investigation of the site of the Troy of Homer; on the contrary, we conceive the total or at least equal annihilation of New Ilium, the Pagus, and all the prejudices which misled Demetrius, and kept him in the dark, are circumstances considerably in favor of modern travellers, who go with Homer, and not the vanity of the Ilienses, as their guide.

As to the ignorance of Demetrius with respect to the springs and ruins of Bounarbashi, it may be first stated that they lie in no road from New Ilium, for we have said that a bridge points out the road to Alex-

andria and the road to Scepsis was on the other side of the river Mender, and deep in the glen from whence to the Pergama of Le Chevalier, there is a very steep and rocky ascent covered with wood, that no one could have observed the ruins from below, added to which we venture to point out a hill of considerable extent seemingly omitted except in Gell's map, which would conceal all the ground about Bounarbashi, from observation. We refer our readers to certain facts which we have before stated, showing how easily both ancient and modern travellers may have searched in vain for ruins within a very short distance of the spot where they have been afterwards found. The remark in page 45 and the singular discovery of a hill in a view, No. XXXIII. of Gell's Troy, on which to place the Pergama, might have its effect with those who think the two sources might yet be discovered, though Demetrius could not find them in the vicinity of the Pagus, but on examining the view, we find that this hill of the Pagus and Pergama, has been most unmercifully torn from its place among the roots of Ida, some miles behind AtcheKui, and placed in front of it, to serve for a foundation to this windy or aerial Troy. This fact we are able to state from authority, as it is not only plainly to be seen by consulting the view in question, but we have consulted the Draughtsman on the subject, whose unequivocal testimony we think sufficient to show what the support of a system will do. In page 45 the author confesses that Demetrius "does not absolutely venture to place" the site of Troy itself, which shows how his time had been misapplied on the wrong side of the plain.

What is said in pages 45 and 46 about the Kallicolone, has been answered before: it need only be added, that if Strabo says it was 5 stadia from the Simois, (p. 46.) we should rather suspect that Strabo who was not at all satisfied with the account of Demetrius, had taken the Mender for the Simois, for with all the twisting of the valley of the Shimar, AtcheKui can never be brought over the hills even within sight of it, whereas it is on the banks of the Mender.

It is necessary to remark, in opposition and direct contradiction to a note in page 46, that on taking the compasses and measuring five stadia from the river Mender toward AtcheKui, having first replaced AtcheKui in its true position according to the account of Carlyle himself, the base of the Kallicolone will be found to be distant from the Mender exactly the five stadia, assigned by Strabo from the Simois. Some of the views in Gell's Troy from the height above Bounarbashi, show how decidedly the hill of AtcheKui is near the Mender. Is this method of representing facts consistent with a desire to come at truth?

With regard to an assertion in page 47, that Homer chose Kallicolone at first sight for his Gods, because it particularly forces itself on the view from the lower part of the plain, we beg to assert that the fact is contrary, for though it is visible in Gell's view from the tumulus called that of Antiochus, we know by a second reference to the draughtsman, that neither Bounarbashi nor Kallicolone, nor even Kallifatli would have been particularized by an ordinary observer from that spot, and

at it required a great deal of patience in seizing favorable lights, and all the knowledge the author had previously acquired of the upper part of the plain, to make out a faithful geographical sketch of it, without which the view would have become that of any other plain, as is at of Le Chevalier and many others. There can be little doubt that such a view would be taken for a forgery, by any of our flying travellers, who would see no Kallicolone nor Bounarbashi, from the lower part of the plain. Half an hour's visit to the spot, would have convinced Major Rennell that Kallicolone does not force itself on the view from the lower part of the plain.

The next attack on Le Chevalier in page 47, accuses him of assigning to Troy and the Kallicolone different plains. Does a river running through a plain make necessarily two plains? do we call the plain near Ilium the two plains of the Mæander? or that of Ephesus the two plains of the Cayster, because these rivers intersect them?

But this is not at all necessary to the argument, as Homer has not in fact specified in which division of the plain the Kallicolone stood. The first part of the work concludes by a confession that there was a city or a fortress, or both, on the hill of Bounarbashi, but that Demetrius must have known it, and have been familiar with the springs. If so, we must ask, why neither he who enquired so much, nor Strabo who wrote a work on Geography, should not have favored us with some account of its site or name, for we maintain that whatever be its appellation, there are the vestiges of a large city, and its Acropolis, with the only fine perennial sources in the plain, forming altogether two heads and uniting in one river, flowing naturally into the Hellespont. We have before noticed how many intelligent people we have personally known, who have visited Bounarbashi yet seen nothing, and we have visited many other places, where though there are great ruins, travellers have often been equally unfortunate; but with regard to Demetrius, it is evident that he only looked on the other side of the plain, being totally misled by the claims of the inhabitants of New Ilium and the Argus.

We now have to notice the second section of this work, which begins with what is set forth as a novelty, and a discovery, which would seem overwhelming to any one who was not well acquainted with the subject, namely the proof that those called the hot and cold springs of Bounarbashi are really of the same temperature. We should be glad to know whence all this proof is obtained, if not from the works already published on the subject, and how this triumphant proof takes place except from the caudid avowal of former travellers, all of whom are agreed upon the subject. Our author begins by making a statement of the topographical facts mentioned by Homer, telling us by way of getting rid of the two heads of the Scamander, that Homer voids topographical details, as beneath the dignity of his poem. He has, indeed, followed this imaginary rule of the poet, for he has cautiously avoided the sources, in the list of marks by which the Homeric Troy should be known. Our readers may judge whether they are omitted with any motive or not. We have next a remark on Homer,

who mentions only two rivers instead of four in the plain. This we presume to account for, by affirming that the Thymbrius is only such a stream as is found in every valley, and the Shimar or Simores such a watercourse as must be found in the bottom of every hollow.

We hear in page 54, of a ridge of high land, intersecting the plain of Demetrius, which is not noticed by Homer, from whose account our author observes, truly, that we are left to conclude that the remainder of the space from the bank of one river to that of the other was an even plain.

Can there be a stronger proof that the plains of Demetrius are not that of Homer? We have inquired about the tumulus taken by Gell for that of Batiëia or Myrinna, and we find that it does not exist. On consulting the author who gives his authority for placing it in his dissertation on the map, we find its situation was described to him in the most vague and unsatisfactory manner, and that it is absolutely some miles distant from the spot, where Dr. Clarke placed his Batiëia when his ideas were arranged. It is the only instance where Gell has inserted, what he had not himself seen, and we have now his unqualified avowal, that he entirely mistook the information intended to have been communicated to him by Dr. Clarke, and that no such spot exists as that marked tumulus of Batiëia or Myrinna in his map.

The sources of the river of Bounarbashi fall next under our observation, and we will answer to the question about the Virgin who bathed in the Scamander, that if decency was her object she would infinitely have preferred the Bounarbashi to the Mender, it being "comparatively deep" according to Franklin. It is 15 feet broad, and three deep, and eight miles in length, says that traveller. It bursts out with a stream like that at Holywell, says another author. But, as Franklin observes, however it may spread out in the marsh below, the size of the channel above must determine the volume of water. All confess it to be rapid at its source, so that we have at once a volume of water constantly and quickly supplied, at all seasons filling the space of 15 feet by three. This we copy from one of the enemies of the fame of this river, but we would ask, whether, that does not constitute a large stream in the East? whether it would not be an exact description of the Meles, which is infinitely more renowned than the wide torrent in the middle of the same plain of Bornova, and bearing to it the exact proportion of the Bounarbashi to the Mender? Have not the Muses, who have left the spreading torrent without a name, raised altars and temples to the Meles; and was not the Scamander honored in the same manner at Troy, according to Homer, while we hear nothing of the Priest of the Simois? Is not a never-failing stream always heaven-born? Finally, would it not be well to consider whether a full channel 15 feet by 3, rapidly and perpetually filled with limpid water, would not naturally be more celebrated, than an occasional torrent of muddy water, which was often very nearly if not quite dry, and sometimes so deep as to be absolutely impassable. We really are inclined to believe that if the entire produce of the Bounarbashi could be measured, it would at least equal the

water of the Mender in quantity, in the course of the year. This is an answer to what is said of the comparison of the two rivers. Major Rennell says the Bounarbashi is not deep seated, because it has marshy ground on its banks, but we must say it is deep within its banks, near the Gardens, and he cites Franklin, who calls it "deeply embowered." The character of the Bounarbashi at large partakes more of the beautiful than the terrific," says our author. Nothing can be more fatal to his own arguments, for the words of Homer, speaking of the Scamander make it *καλὰ ῥέεθρα* and *ἑρατεινὰ ῥέεθρα*, pleasantly flowing, agreeable waters, and this not once, but throughout the work. Iliad, φ. 218. 51. 365. 352. Nobody who had seen these rivers would deny, that the Bounarbashi is deep, compared to the streams of the East, for it is generally infinitely more difficult to cross than the Mender: we even venture to doubt whether it could be, or ever is forded between the gardens and its new mouth. What shall we say to a person who observes, that a "tall elm was not required," as a bridge, "for a rivulet of 12 or 20 feet wide like the Bounarbashi," yet supposes the Mender was the stream intended, which is 200, 300 and 390 feet broad, consequently he supposes that Achilles pulled down a tree at least 200 feet long, for Homer says the stream was bridged across. If any tree ever crossed the Mender, it was when its stream was only three inches deep and did not require a bridge. The Scamander, instead of having such magnificent bed as the Mender, complains that the number of bodies as such after the slaughter made by Achilles, that his streams could no longer reach the sea. We can imagine the narrow stream of the Bounarbashi to be raised by the crossing of a large army with horses and chariots, and by the heaps of slain, but no one will think the Mender could be liable to such a circumstance. We do maintain, therefore, that those who make the Scamander so great, have learned their lesson from an exaggerated translation. As to all the "adjunct streams," which Major Rennell insists upon, as the necessary characteristics of Scamander, the truth of the contrary will be evident to any one who will examine the poet. When Scamander calls upon Simois for aid, he exhorts it to call all its tributary torrents, and to bring down trees and stones, just as the Mender does, and the Shimar does not. φ. 312.

"Ἵδατος ἐκ πηγῶν πάντας δ' ὀρύθωνον ἐναύλους."

How many "adjuncts" has this newly found Simois, which itself is agnate in March, and which its most strenuous advocates will not pretend to have an origin more than 4 short miles above Eski Atcheui, notwithstanding the pains which Carlyle has taken to put the queduct a little higher up than his own journal warrants. We have in page 57 a confession that Homer never mentions the Simois in the way between the Grecian camp and Troy, but our author states that it nevertheless was there.

In Iliad, φ. 203. we read of fish in the Scamander, in the plain of Troy, and again 353, now all the travellers note the fish in the Bounarbashi, and none ever did or ever can see them in the Mender, in the plain of Troy, for among other reasons the water is muddy. It should

be noted that to see fish in the rivers of the East, is not so common a circumstance as it is in this country, but is somewhat remarkable.

To end the description of the different characters of the 2 rivers, we shall add, that the Scamander is called a great river, in opposition to a "mountain torrent which suddenly rises in the winter and sweeps away the herdsman." Our author lays great stress upon the flood of the Scamander when Achilles pursued the Trojans: we think, as we have before observed, that a narrow stream, and a narrow stream only, might have been raised by the passage of from 100 to 150,000 men. We have proved beyond doubt that these streams did unite near Roman Bridge, opposite and near to Ilium, and in the way from that city to Alexandria, in Troas; and if Dr. Clarke found the ruins of New Ilium projecting from the hill into the plain, the present junction and the bridge were at a very short distance from that city.

One cannot help admiring the apology for the scantiness and insignificance of the Shimar, which is, that in the winter only it swells and makes those magnificent courses, one up the slope of a hill, and one toward the sea, as shown by Carlyle, a season in which no traveller has visited the Troad. The first thing we find in Gell's Topography, is that he was at Bounarbashi in the depth of winter, at which time there was no water in the Shimar.

We next have occasion to notice a summary of all the arguments in favor of the non-discovery of Demetrius, which are the Tumulus, called in Gell's map that of Myrinna, which does not exist, and the width of the plain between Mender and Shimar, which we have proved to be falsified. As to the non-existence of a Tumulus in the Bounarbashi division of the plain, we are informed in a note that Gell saw one, and we see one in Kauffier's map, which might satisfy us if such a tumulus were absolutely necessary. But that portion of the ground seems hitherto to have escaped a particular investigation, and we should not be surprised if some traces of tumuli might yet be found in it, though the plough is often fatal to such structures in a plain.

In page 61, we have another dissertation on the two springs before the Scæan gate. The subject is treated unfairly in the outset, as the springs of Bounarbashi, whether 2 or 200, are not a series as Carlyle has represented them, but form collectively 2 remarkable heads to 2 brooks, which at a short distance unite. We ask these "correctors of the erroneous topography of Le Chevalier," whether they can find more than two rivulets? if not, we must still say that the Bounarbashi river has two heads and not more. To those who are believers in, and followers of Homer, the two heads of the Scamander near the Scæan gate must be held absolutely necessary to the site of Troy, and whoever relinquishes them will continue to wander with Demetrius, and with him remain in uncertainty. We agree with Major Rennell, that Homer does not intend to describe a hot spring, but one that was tepid. It is curious to see how the unbelievers in Bounarbashi disagree with one another in their modes of getting rid of them. Dr. Clarke, from whose active genius the revival of the theory of Demetrius seems to have arisen, has persuaded himself, that the whole story of the two sources but

and cold of the Scamander, is a mere forgery of Pope. The same author, however, confesses that the springs of Bounarbashi "may be possibly" and "are probably" the ΔΟΙΑΙ ΠΗΓΑΙ of Homer. The impossibility of reconciling these arguments is a sufficient confutation of them. Strabo, Demetrius, Wood, Pope, and all who wished to find Troy, before the name of Bounarbashi was heard of, expected to find the two sources of Scamander. Whoever gets rid of the sources at the Scæan gate, gets rid at the same time of all certainty with respect to Troy, or rather, no Troy can be that of Homer, which has not two sources in a plain close to a hill, and on the left hand entering upon that plain from the hill. The name of the Scæan gate decides this beyond a doubt. It is useless to cite at length, a passage so well known, and so often quoted as that which describes the first spring as warm, *Iliad* X. 149. whence smoke arises "like that of a burning fire." We prefer citing the authority of those who are the advocates of Demetrius, and if some of these call the springs warm, and others cold, we really think a poet before the invention of Thermometers, may be excused in following the notions of the country which were in direct union with those of the people of the present day. Dr. Clarke says, that over the source in question, there was a cloud of smoke, and that the water had the appearance of vehemently boiling. Dr. Clarke even owns the imposing appearance of the marbles, like those mentioned by Homer, and a solemnity observed by the inhabitants. He also confirms the fact that the inhabitants call one of the heads hot, and the other cold. Dr. Sihthorp mentions the same report from the Aga of Bounarbashi. Now is there, or is there not, a sufficient authority for the representation of the warm source given by Homer? Dr. Clarke also in his work mentions that on Gargarus, he found a "Hot Spring, exactly of the same temperature as those of Bounarbashi." In page 61 we find an account of the temperature of the Sources of Bounarbashi by the thermometer, the result of which is $63\frac{1}{2}$, though we could cite other authorities in addition to those of the travellers who make the heat 64, when the atmosphere was at 46. Our author takes much pains to prove, what there is no occasion to deny, that there is nothing uncommon in such a circumstance, because a Mr. Vulliamy, by digging 330 feet, found water which raised the thermometer to 56. Supposing this fact bore at all upon the subject, the whole dissertation would be only like proving, that the Great Geyser was not hot, because other springs at Baix, the warmth of which proceeded from the same cause, were not quite equal in temperature. We certainly do find the inhabitants of many countries calling by common consent, those springs warm, which are about the temperature of the water of Bounarbashi. The water of Matlock, in our own island, is not more than four degrees hotter, yet the resort of strangers to its warm baths is very considerable. We find from all these accounts that the warmth of the spring is perfectly established, but we really think that till the invention of thermometers, a reputed warm spring might have satisfied unprejudiced persons. We proceed to notice that head of the river reputed cold. Mr. Hawkins found the water equally cold in all, and Major Rennell

himself is contented that they shall be called cold. But Gell has accounted for the real difference in the temperature of the two sources. That reputed cold, arises from many holes in the rock into a pool, and acquires immediately the temperature of the air, whereas the other bursts out into a confined cistern, and retains its heat much longer. We should not have thought it necessary to repeat this fact, had it not been confirmed by Dr. Clarke's own observations, who confesses that the water became colder as he receded from the openings through which it rises.

Our author allows (page 68) that the appearance of the reputed warm spring, and the circumstances attending them both, are sufficient to persuade "ordinary people" that "one is warm whilst the other is cold." Now were the people of Troy who reported this notion, ordinary or not? did they see this smoke and this appearance of vehemently boiling as Dr. Clarke and Gell did, on one, and not on the other, and content themselves with such observation; or did they thrust thermometers into the holes of the rock and discover that underground they were of equal temperature? The question requires no answer, and we shall take our leave of the subject by noticing a confession of our author, that the position of Troy has a close connexion with that of the springs, to which we agree, as we consider them the only sure guides to the Troy of Homer. It will never answer to search for Troy on the distant tops of Ida, for that could not be Homer's Troy, if found near the springs of the Mender. We are accustomed to hear of earthquakes which cause sources to disappear, but we doubt whether any one of the well established fountains of antiquity cannot be found at the present day. We find Dirce at Thebes, the Castalian Spring at Delphi, the Lethe and Mnemosyne, warm and cold, at Lebadeia, the fountain of Orchomenos in Bœotia, of Arcadian Orchomenos, of Haliartus and a hundred others, just where they were found when those cities were built, and certain of surviving their very ruins. We have no doubt we should hear of the total disappearance of Callirrhoe or Enneacrunus at Athens, did we not inform those who have visited that city without seeing it, that the fountain still remains, and that its water is conveyed in pipes under ground towards the Piræus.

Before we quit the hill of Bounarbashi, it should be stated that Dr. Clarke is wrong in the observation, that the hill of Bounarbashi is not a continued ascent. The circumstance of its being so or not, is in fact of no consequence, but by a reference to the published map of the ground in Gell's Topography, it will be seen how easily a person might be misled by proceeding in a right line from the Aga's house at Bounarbashi (we mean the original Aga's house, for there are now two) to the tumuli on the summit of the hill. In the map the hollow will be observed which cuts deeply into the hill on the left of the ascent, but not through it. The ascent from the springs to the top is continued. As to the opinion that the citadel above Bounarbashi was only a retreat of pirates, we ask what pirates ever went so far from the sea for a retreat. With regard to the few ruins yet existing, we find that the ruins of Pagasæ and Ialoes in Thessaly are scarcely more distinguishable

in the ruins of Bounarbashi, because those cities were ruined at a period almost as remote, and their materials employed in the neighbouring towns. Did pirates construct the three tumuli and a very large artificial pile on the summit of the hill, and to what purpose? Did they take the ruins, and had they the means, to excavate reservoirs for water in the soft rock, exactly like that at Ialcos, and other cities contemporary with Troy? What pirates build castles 850 yards long, by 250, which is Clarke's statement: our measurement is much more. The pirates of Roman times, lived in cities which were populous and had existed for ages. We can only point out in regard to these ruins on the hill of Bounarbashi, what has been observed before, namely, that those who will take the pains to look for the vestiges of a city, will find the traces of one, among the bushes on the summit, and Dr. Clarke himself believes there was an ancient city behind the Aga's house, so that between the two, there is tolerable evidence that Bounarbashi has been the site of a town, for to suppose the existence of two separate towns on the same hill within the distance of about one thousand yards, only for the purpose of contradicting the idea that Troy was at Bounarbashi, is really so contrary to all we know of other places that it will not easily be credited.

Whether the tumulus of Hector were within the city or not, does not seem of great importance to the question, though the poet uses the word *ἀστυ* which is rather decisive to a Grecian. The three tumuli above Bounarbashi were, however, neither in the city nor out of it, but in an inclosed space or Isthmus, separated by a wall from the city to the North, and by another from the citadel to the South. Those who will not believe that these are the tumuli of the heroes of Troy, will be led to greater difficulty and still more extravagant theories to account for their existence. Whoever will carefully examine the ruins above Bounarbashi, will find a very considerable mass of materials on the Isthmus, and may observe that at both extremities they have fallen down the precipice. Large stones are not wanting, though they are few in number, having been appropriated to the building of other cities in the vicinity.

We must repeat, that if it be necessary to adhere to the idea that Hector ran thrice round the walls of Troy, he could as easily have encompassed the hill of Bounarbashi as any other, as there is a cart road entirely round it at this moment, of which, it seems, those who have not examined the place carefully, are ignorant.

In order to adapt the Shimar and Mender to the Simois and Scamander of Homer, we are informed (page 89) that for fear of being "too much in the style of a gazette," the poet gives the right and left as a permanent mode of distinction, and that the left of the Grecian wall and camp is always intended.

Hector is said to have fought "near the Scamander, and on the left of all the war." (Il. xi. v. 408.) Whichever be the real Scamander, this would apply equally to either of the rivers, supposing the armies to have been engaged in the central division of the plain, but when we are informed that Hector on the left knew not of the slaughter occasioned by

Ajax, who we know was stationed on the left of the ships, (Il. xiii. v. 676.) we are tempted to believe that the poet, in spite of the danger he is supposed to have felt of writing like a gazetteer, used right and left in the natural way, according to the army of which he spoke'. An observation that Homer was partial to the Greeks, and therefore made their right and left his standing law, by which he has induced his readers to partake his feelings in favor of those Greeks, is so far a mistake, that we never yet heard of any reader of Homer who did not decidedly espouse the cause of the Trojans. The whole dissertation (page 90.) applies equally to any of the rivers in question and therefore requires no comment. We conceive that the author while writing page 91, has, in the ardor of Shimarian enthusiasm, totally forgotten all he has quoted, and all he has learned of facts in the plain of Troy, as he observes that the Scamander flowed between the Grecian camp and Troy, whence he triumphantly proves an oversight in *Le Chevalier*, and that the river of Bounarbashi is not Scamander, because the course of it does not intervene between Troy and the camp. Must we be compelled to repeat, that our author, to serve a system, has wilfully misrepresented the fact? He himself cites "*Gell's Topography*," when it is convenient, but when it contains so many proofs, not only of the ancient, but modern junction of the Bounarbashi with the Mender, and the measurement of the present stream by Mr. Foster, with a bridge over the bed of the river, leading by the only direct road, from Yeni Chehr to Bounarbashi, along the centre of the central division of the plain, then the whole stock of information is suppressed. Views of the place are published, and of these our author cannot be ignorant. Whether Bounarbashi be, or be not the site of Troy, let facts at least be respected. A bridge 60 feet long, consisting of at least four arches, yet exists over the remaining water of the Bounarbashi river, notwithstanding the canal which turns into another direction the main body of the stream. The water is yet 15 feet wide, and flows rapidly into the Mender. The bridge is solely constructed for the purpose of carrying the road from Yeni Chehr and Koum Kalé to Bounarbashi, and is the only way of going with safety or convenience to Bounarbashi when the Mender is at all swollen. Let this be retained in the mind of the reader, as the denial of this simple fact, against all evidence of those who have visited the spot, is twice attempted in the work before us. If what we state were not correct, it would indeed be fatal to the claim of the Bounarbashi river to the name of Scamander. Pliny, is quoted in page 93, to prove precisely what happens to the Bounarbashi river and Mender. "The joint waters of the Xanthus and Simois flowed into the port of the Achæans, first forming a lake or stagnant pool named Palæ (or the old) Scamander." Observe that this pool is before they fall into the port. We ask any candid person to look at Gell's map, which our author calls an au-

* A slight knowledge of Greek, would have informed our author that the Scæan gate of Troy was so called from its position on the left.

ent document, and observe whether this does not suit with the unarbash river, and that alone. Will any one say that the Shimar makes a lake or pool before it joins the Mender? We will here observe that our author wishes to make it appear that the supposition that the mouth of Scamander was near the Rhætean promontory in ancient times, is his own discovery, and applicable only to his system. As he cites Gell for the facts, it is necessary to state that the whole of this story is found in "the Topography of Troy," and that it is equally applicable to the theory of Le Chevalier and necessary to it. There might be some difficulty in accommodating the order of places mentioned by Pliny, if we did not hint that our author is totally wrong in his history of Nea Chore which he wishes to represent as the Nee of Pliny. Nea Chore is not a compound, as he suggests, of Greek and Turkish, but in the common language of the Greeks, ancient or modern, is nothing more or less than the New Village, of which a hundred may be found in the country with the self-same name. Pliny comes from Alexandria in Troas to the town of Nee, then to the Scamander, a navigable river, thence to Sigæum, a town and promontory, and finally the Achæan port into which flowed the collective waters of the Imthos and Simois. Now upon the hill between Udjek Tepe and the town, that is between Alexandria in Troas and the mouth of the canal, our readers should know that the ruins of Nee are still to be found, and that any one who will take the pains to examine before he pronounces on the details of the country, and that Nea Chore is an absolutely modern name, like a multitude of others of the same name in Turkey. Let every one look at the map, and judge if the account of Pliny is not a very correct statement of facts, and whether the readings of an ancient author could be corrupted on such grounds as those proposed by our author on page 94, because it is a flat contradiction to his system.

The affair of the Throsmos is of so delicate a nature, that it is difficult to touch upon the "first rising," or "step up," and at last "A Leap," "from the beach of the sea," without deviating from that rectitude which we profess at all times for our author. Does any person really think, that above 100,000 Greeks, and a whole fleet, and tents, and fortifications to defend them, were really drawn up and erected on 600 yards at least (vid. page 99.) below high water-mark, for that the only meaning that can be applied to this "step up from the beach to the sea." As there is not, nor ever could have been in an alluvial soil, any "leap" or "leap up" from the beach, we shall dismiss this subject, hinting only that the expressions for eminences, in many languages, are taken from the difficulty with which they are climbed. We have not yet met with any author who places the Throsmos of Homer upon the high land of Sigæum, but we observe that our author has contrived in his account to suppress the existence of a certain circular soil projecting from those heights, which is marked in Gell's map. If it were necessary to our argument, we might observe that the heights rising at the Roman bridge, make in Major Rennell's own maps, Nos. 1 and 2, a curved line very nearly parallel to the front of the Greeks, and not by himself. Yet the want of this parallelism is what he objects

to. We beg to be informed how the Trojan camp could possibly be "between the Grecian wall and the Scamander," (vide page 102.) if the Scamander ran just below the heights of New Ilium, or in any other place than where it runs now. Let any one look at the maps, and say if that could ever have happened, if the rivers Mender and Shimar were Scamander and Simois joining at the spot marked in the map by our author. The difficulties in the new system are infinite and inexplicable, in the other there is nothing which is not perfectly easy. A new channel, which never existed, is substituted for that, of which traces are yet discoverable from the Roman bridge toward Rheuteum, and which, though allowed by our author, cannot be admitted, without either the Bounarbashi river or the Mender running where it does now, both which we have sufficiently proved, by existing facts, and the Roman bridge. It would be curious to examine how the advocates for the non-existence of the junction of the Bounarbashi with the Mender, which they are however sometimes obliged to confess, would contrive to furnish water for the Greek camp. We recommend a trial with only 10,000 men placed between Koum Kalé and In Tepe in the middle of Summer, all to quench their thirst with the limpid waters they would then find in the Mender and Shimar. The mention of the Erineos as the hill of the Beech tree instead of the Fig tree, is, we suppose, a mistake from the translation of Cowper.

In page 113 we again find a hill which we have before shown to be far behind AtcheKui, torn from its situation and placed before that village to suit the newly invented Pergama. Fortunately, whoever will look at the Panoramic view from the tumulus of Antiochus, whence this hill is obtained, will want no arguments to convince him that the new Pergama is removed many miles from its place, and does not exist in the situation assigned to it. We have before stated the non-existence of the tumulus of Myrinna or Baticia, in the place noted in Gell's map, from that author himself, so that the whole of that theory falls to the ground, with the Scæan gate which might have been supposed to depend upon it.

The author is very anxious to place the city of Troy in the plain, but he has recourse to the speech of Æneas, notorious for its interpolations, for his support, though after all, that speech would only infer that Troy was built by several succeeding Kings, who gradually enlarged it from the Pergama into the plain. The truth is that Æneas says, the ancient city of Dardania was built in some other place, and the people lived on the branches of Ida, for the Sacred Ilium was not yet erected in the plain. Now Ilium may be said, particularly in opposition to the branches of Ida, to be in the plain. We call Athens, Smyrna, and many other cities in plains, because they were built originally on hills in the plain, and so would Troy have been on the hill of Bounarbashi. But at least the citadel of Troy was the lofty Pergama, the windy Ilium, and as no town was ever disjoined from its fortress, we must suppose that the sides of the hill of this "Windy Ilium," were covered with the houses of the inhabitants. We ask any of the travellers who have ever visited Greece with the intent of examining

measuring the sites of ancient cities, whether they ever saw the site of a city of remote antiquity in such a plain as that of Kalifatli. Athens, which in the plenitude of its power and security, grew large for the Cecropian Rock, was originally confined to its acclivity. Was any city of the heroic times without its hill? Argos, Mycenae, Thebes, Iolcos, the Larissa of Achilles, the Trachis of Hercules, Tirynthus, Nauplia, Orchomenos, and fifty others might be brought in proof of this fact, yet really these might all be said to be their respective plains.

On page 115, Dr. Dallaway is cited for certain ruins, with columns of very ancient form. We have no hesitation in saying, that a deviation from the established orders, is, except in the single instance of the temple, a certain proof of their novelty.

We have before answered all which has been said on the subject of springs. As to a cold spring mentioned by Strabo, one cold spring never lead to any thing, as it so frequently occurs.

We come next to an argument which has long imposed upon the world, that of the great distance between Bouuarbashi and the Hellespont. Military men are supposed to be the best judges, without disputing whose pretensions, it will be sufficient to state the facts as they are represented. We will suppose Major Rennell correct in his statement of seven miles from the rampart of the Greeks to Bouuarbashi.

These "military critics" deny that an army sometimes pursued and fought with the utmost precipitation, and at others pursuing with equal slowness, could have passed over 28 miles of very flat ground in the course of the day. As to the pretence that all this was done in the afternoon, we suppose that to be an inaccuracy of Cowper's translation, for the woodman's hour for eating in that country was not at noon, but very early in the morning. Indeed the Greek (*Iliad* xi. 84.) refers to the time "from the appearance of the dawn, till the daylight was fully established." Nothing can mislead more effectually, than arguments founded upon loose translations.

With respect to the triumph over the weak persons "who have been rid of the difficulty arising from the great excess in the distance, saying that the transactions required a great extent of space," we do not profess that we see no cause for it: 150,000 men really do occupy a very considerable space, in spite of all the "military critics" whom we are threatened: but our author, who declares that the slow movements of Homer require so little room, forgets that at the end of the *osmos* or *LEAP*, he has within a few pages described the Trojans and their allies only, taking up the whole country from the Sigæan straits to the vale of Thymbra. Now when three times their force was in the plain, we must think that it was tolerably well occupied. We must add, that the heroes who are described as attacking in person the city and the Greek rampart, had all of them chariots with fleet horses, and that the plain is a dead flat, but we must again state, that modern armies can march 30 miles a day, which we all know has often been done, with all the incumbrances of war, how much more easily could the Greeks and Trojans have done so, who had no occasion

to bring, and who never brought, even their dinners into the field. Modern travellers are accused by our author of thinking, that armies could move as quickly as they themselves can; if they think so, they are perfectly right, there was nothing to prevent 150,000 men from marching in a level plain just as easily, and much quicker, than the persons who walk by the side of the horses of these travellers. We are not in the least apprehensive that any "military critics" of sound judgment will deny the possibility of passing over 28 or even 30 miles of country in a single day; we shall therefore proceed to show what would be the difference between the march to Bounarbashi, and the Pagus Iliensium, first observing that we cannot allow more than 3 hours, or three hours and a half, for bringing provisions from Troy to the army on the Throsmos. One hour would be employed in sending a chariot or runner "with dispatch" to Troy; and the rest of the time might be employed in collecting and bringing them. Now if the order was given at 8 o'clock, as Rennell says, we cannot help thinking that by 12 or 1, five hours, with the help of chariots, and carriages of burthen, which we know from the poet the Trojans had, the whole might have been brought, cooked, and fairly eaten. As to the fires lighting up the city of Troy, we know we are throwing away time in correcting passages translated by Cowper. The "city fronted by bright fires" in page 124, is no more in the original than "fires before Ilium," which of course they were with regard to Agamemnon. We are equally sorry to say the same with regard to the other citation of Homer (*Iliad* viii. line 557) where the same words are used, and have no reference whatever to the illuminating of Troy, which is beautifully added by Pope to the original, where it is not found, and of course is ill-imitated by Cowper. We cannot but reprobate the arguing from a loose translation, as the refutation of such arguments takes up more time than they are worth. We have spared the notice of these misconceptions wherever it was possible, but to argue that Troy was near the Greek camp, from the reflections of the fires, absolutely invested in England 3,000 years after the fires were extinguished, is really too much.

After all that can be said and done to persuade us that Bounarbashi is not the site of Troy, because it is too distant from the shore, we will observe that it is only about two miles more distant than the Pagus, and, making the worst of it, is only about 10 miles in the whole space passed by the armies at different times when flying in the greatest confusion, or pursuing with avidity, while the whole distance is not 30 miles, and is consequently perfectly practicable. The essay upon Alexander (p. 128) may be easily turned upon our author, for what would Alexander have said had they pretended to show him Troy, and brought him not to Bounarbashi but to—Nothing.

It now remains that mention should be made of Ida. Demetrius, and even Strabo, are out of the question when Homer's geography of Troy is to be argued. For after passing his life in searching, Demetrius found nothing, and Strabo is very dissatisfied with his statement. But if Strabo, as in page 22, really thought there was no other Ida than that bordering immediately on the Trojan plain, he must have been as

not, especially as he is supposed to have been on the coast, whence the whole range is visible. We need say no more upon this, but refer the reader to page 22, where the total and acknowledged perversion of all the rivers, distances, mountains and towns, will show only what conclusion Strabo was able to make from the documents of Demetrius, and what little dependence can be placed on either. But if Strabo thought at this Trojan Ida produced the Scamander, then the Mender could not have been his Scamander, but the Bounarbashi river must have been. We only state this to show into what follies we should be led, for it is evident that Strabo was very ignorant about it, and Demetrius equally so, except as far as regards what was every day under his eye, New Ilium and the Pagus. Dr. Clarke will not allow that Ida is any thing to do with the Bounarbashi range; Major Rennell says it is: and thus the opinions are divided, all for the sake of a nonsensical and spurious passage in the Iliad, which derives Scamander, though only in a general way, from Ida, with other rivers which are turned over the top of the mountain into the Trojan plain, quite out of their courses, and in a way very unlike Homer. It is owing to such spurious passages as this, and the speech of Æneas, who speaks (as we have heard remarked by a most eminent Scholar) of ships of a size unknown to Homer, that any difficulty has ever occurred, as the original poet has no contradictions. We cannot but think after all that has been said, at the supporters of the system of Demetrius, Dr. Clarke, Professor Carlyle, and Major Rennell, have by no means succeeded in giving us more correct notion of the topography of Troy, than we had before from Le Chevalier, Morritt, Kauffer and Gell. They all end where they commenced, without even a pretence to have found any place which they can imagine suited to Troy, and have given us nothing new, but part of a torrent bed only 3 miles long with an aqueduct over it, instead of any interesting facts. They have only perplexed the question still more, and misrepresented the place, till at last as in the map of Dr. Clarke, neither Troy nor any of its characteristics remain. If we find the hill which we call, and which Major Rennell calls, the Hill of Ilium Recens, cut off from the range of which it makes a part, and represented as a detached hill in the plain. We appeal against this, in all maps and views ever published; for if the plain of Mender, Bounarbashi, and AtcheKui, be really one and the same with the valley of the Shimar, and the vale of Thymbra, without any separation by ranges of eminences, while the hill near Kouru Kui stands alone, we are content to own that Troy never existed, or that it is yet garrisoned by Trojans on the site of the Pagus. We are nevertheless glad to see so represented, as it completely proves the mistake concerning the Tomb of Myrina, and that no such object exists on the left bank of the Shimar. We might mention that in that map this hill is placed between AtcheKui and the Tumulus of Antilochus. The view so often cited by Major Rennell from that Tumulus is sufficient to show how the correction we have yet received to the "Erroneous Topography" of other travellers. We are nevertheless perfectly persuaded, that all which has been advanced by Dr. Clarke, of whose talents no one can think too highly, and Major Rennell, has been done with a laudable desire

not only to further truth and promote investigation, but with a conviction that they were doing so. All we complain of in the execution of the design is—that they have disturbed the repose of the faithful believers in Bounarbashi, without even proposing any other site for the city which is doomed to be the bone of contention both in ancient and modern times. We should have been more contented had we read of any real and authentic discovery of ruins and sources suited to the action of the Iliad, than we are by our author's violent and unjust accusations against Le Chevalier, who deserves some credit, because he took the pains to measure and to use a Theodolite, which we are sure none of his opponents ever did in the Troad.

Result of the inquiries of Demetrius, Major Rennell, &c. compared with the descriptions of Homer and the theories of Le Chevalier, &c.

Homer.

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|---|---|---|
| 1. Two plains divided by a ridge, no city, the Hellespont at one extremity. | 1. A flat plain with a city at one extremity and the Hellespont on the other. | 1. Do. do. |
| 2. Four rivers in a plain. | 2. Two rivers in this plain. | 2. Do. do. |
| 3. The Mender with many heads. | 3. One river has two heads. | 3. Do. do. |
| 4. Among many heads one warm, one cold. | 4. One head is warm, one cold. | 4. Two springs yet reputed hot and cold. |
| 5. Nothing. | 5. One seems to boil and produces smoke. | 5. Do. do. observed by Dr. Clarke. |
| 6. Springs of Mender on the top of a lofty mountain, where no city ever could be, and very far from the sea. | 6. These springs under the city of Troy, | 6. Two springs rising just under the ruins of a city, |
| 7. Shimar, a stagnant and scarcely flowing brook, without any adjuncts, and rising at a very small distance from the plain. | 7. Simois, a torrent from Ida, bringing down stones and trees, and having several adjuncts. | 7. Mender or Simois, a great torrent, often bringing down trees and stones, and often very nearly if not quite dry. |
| 8. Mender, a wide torrent at least 300 feet across, therefore could never be crossed on a tree. | 8. Scamander, a deep perennial stream, which is so narrow that a tree makes a bridge across it. | 8. Bounarbashi river, which might easily be crossed on a tree. |
| 9. A supposed conflux, proved not to have existed. | 9. The two rivers unite in the plain near a ford in the way to the Hellespont. | 9. The two rivers unite by a ford and bridge in the way from the city to the sea. |
| 10. Nothing. | 10. A city of Troy on a lofty summit reaching down to two | 10. Citadel above Bounarbashi
Do. do. |

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|--|---|--|
| 11. No fountain heads. | 11. fountain heads in the plain. | 11. reaching down to the sources of the river. |
| 12. A tumulus acknowledged not to exist. | 12. Tomb of Baticia or Myrinne. | 12. Nothing decided. |
| 13. A LEAP. | 13. Throsmos, a place for observing an army encamped on the beach of the Hellespont near the fords and confluence and Tomb of Ilus. | 13. A hill just in that situation, corresponding in the four points. |

We could have pursued this comparison or recapitulation much farther, had we not judged that this specimen of the results of the two systems would suffice. We must adhere to the Bounarbashi as the Troy of Homer, till we hear of the discovery of a hill with more ancient ruins, and with sources presenting a stronger contrast in the plain; and we must again caution the public not to place too much confidence in the reports of future flying travellers, who may deny the existence of all they, themselves, did not see, or who may wish to give rise to new theories grounded on ill authenticated documents.

JOURNEY TO PERSIA;

BY

Signor Dr. SALVATORI, Physician attached to the French Embassy in Persia, addressed to Signor Dr. Careno at Vienna.

No. 1.

Camp at Sultanieh, June 25, 1808.

If in your last letter you complained of my silence, what will you not say now when I find myself removed by two thousand miles farther from Constantinople? A good courier would require above three months to reach Vienna; and recollect, good couriers are not easily found, therefore you must learn to wait patiently during nine months for answers to such letters as you may favor me with, and which you can deliver to the secretary of the French embassy at Vienna, who will forward them to Persia by the first messenger.

My desire of visiting foreign countries made me anxious to attend the French embassy setting out for Persia, in the character of physician; and it so happened that the embassy had scarcely reached Constantinople when M. Lajard, one of the secretaries, and nephew of the celebrated Chaptal, was seized with a fit of illness. I was called upon to attend him, and he being pleased with the cure which I performed, recommended me to General Gardanne, who, without the least hesitation, gave me the appointment of first physician and surgeon to the French embassy in Persia, with an annual allowance of six thousand francs, besides table, lodgings, horses, &c. but I was to furnish medicines myself.

Our departure from Constantinople took place on the 10th of September, and we arrived at Tehran, the imperial residence of the present sovereign of Persia, on the 4th of December; so that our journey lasted eighty-six days, including thirteen days on which we halted. To give you a regular journal of our marches would be tedious both to the reader and the writer; but I shall briefly describe whatever appeared to me most worthy of observation.

We are accustomed from our infancy to hear lofty-sounding epithets applied to the countries which served as theatres for those great personages of antiquity, Xerxes, Cyrus, Darius, and Alexander. Every student, every person turning over the various sacred and profane writers who treat of Asia Minor, Armenia, Media, Persia, &c. feels a desire to visit those delightful and celebrated regions. Who would not wish to see the kingdoms of Bithynia, of Pontus, of Paphlagonia, and of the unconquered Parthians? Who would not be happy to wander on the banks of those rivers mentioned in the Book of Genesis? to see the Iris, the Gallus, the Halys, the Lycus, the Araxes, &c. and to behold the majestic summits of Olympus, Taurus, and Ararat, and the lofty mountains of Armenia and of Persia?

But how great is the astonishment of a traveller, who finds, in spite of all the pompous descriptions which ancient and modern writers have given of those countries, that at every step, and during a space of many thousand miles, nothing occurs but misery and oppression; fields barren and uncultivated; water brackish, or stagnant; villages constructed under ground, like the habitations of moles; cities depopulated; mountains without trees; valleys without herbage! One is almost tempted to accuse Herodotus, Xenophon, Quintus Curtius, and the other Greek and Latin authors, of having deceived posterity by inventing fables.

We left Byzantium (Constantinople), after dinner, on the 10th of September, and passed the night in a caravanserai at *Cartal*, a place inhabited half by Turks and half by Greeks. It does not require much penetration in the traveller to discover the haughty contempt of the Musulmans, and the base degraded state of the modern Greeks. To these it is of little advantage that their fields, washed by the Bosphorus, are naturally fertile: they are content to live most part of the year on fish, either salted or fresh; Ceres does not inspire them with a passion for agriculture; they have learned, by sad experience of many ages, that if they till the ground, others will reap the crop—*Sic vos non vobis*, &c.

From Scutari (the ancient Chrysopolis) to Nicomedia is a caravan journey of three days. In this tract, at *Gheybize* (formerly *Lybissa*), a small mount or tumulus, not far from the village, contains the ashes of the Carthaginian hero, a victim to the perfidy of the Bithynian monarch. At four hours' distance from the above-mentioned village are the ruins of ancient *Heraclea Bithynica*, which appears to have once had a good harbour, with excellent fortifications and a considerable circuit; through this runs a rapid stream, whose banks are adorned with many majestic planes and various fruit-trees.

The city of *Nicomedia* is situated on the slope of a rugged mountain stretching out into the sea: it contains at present three thousand

houses of Turks, two thousand of Armenians, and three hundred of Greeks. We cannot discover here any vestiges of the ancient magnificence which the capital of Nicomedes possessed; the country of the Roman consul and general Flavius Arrianus, a celebrated disciple of Epictetus, and honored with the title of the modern Xenophon. Many ruins lie neglected and despised by the inhabitants; among those, the remains of Maximinian's palace deserve particular attention, situated on an eminence from which the prospect is delightful.

From Nicomedia (called by the Turks *Isnik-mia*) to Nicea¹, the distance is a caravan journey of three days. On the first day, the road coasts along the borders of the Gulf of Bithynia, near which the country wears a pleasing aspect, the ground being covered with fruit-trees of every kind, the produce of which is destined for the capital.

Having passed the town of Karamussal we perceive an ancient aqueduct, much decayed; and, from other ruins visible about this spot, we are authorised to believe that a considerable city formerly stood here.

One day's journey before our arrival at Nicea, we slept in a village called *Kyz-Devrent*, inhabited solely by Bulgarians. It is now almost two hundred years since seven Bulgarian families, to avoid persecution on account of religion, abandoned their native country, and took refuge in this place, a truly wild and savage spot; but what cannot human industry effect? This village now consists of an hundred and fifty families, who live in a state of greater freedom and comfort than is perceived elsewhere. They have a good deal of flax, silk, and fruit. At the dawn of day we saw a number of women and girls beating flax, much in the same manner as the Italians: those females looked gay and contented, and hailed the sun with their songs.

The summit of the mountain, near which this village is situated, offers a magnificent view of a vast plain, on the right side of which Lake Ascanius presents itself to our view, eight leagues in length and above two in breadth. The fishery of this lake produces to the sultan an annual income of twelve thousand piastres. Around it are fifteen villages, and nothing can appear more smiling than the neighbouring lands and fields.

Nicea is situated in a very marshy plain, and near to the lake. The ancient walls are still in excellent condition; and clearly indicate the extent of this city in former ages. Immense ruins of three different epochs may be seen. The most considerable are those of the time of Constantine, undeservedly styled "*the Great*." I went into the church, where those two councils were held, which condemned the Arians and Iconoclasts. This edifice is still in good preservation, and its columns are very precious. It would seem that the blood shed, and the horrors perpetrated here, had attracted on Nicea the terrible anathema of its destruction. Modern Nicea comprises one hundred and sixty Turkish families, and sixty-five Greek: their whole commerce con-

¹ The French embassy was obliged to take this circuitous route that they might avoid falling into the hands of Kara Mustapha's troops. The direct road is by *Sabandia*.

sists in two thousand *okes* of silk, and a small quantity of tobacco. The moist and putrid air which the lake and marshes exhale, renders Nicea an unhealthy place of residence; and, in fact, almost all the inhabitants are affected by obstinate fevers, obstructions and dropsy. Setting out from Nicea, we took the road which crosses Bithynia, leaving on our right hand the celebrated Mount *Olympus*, at the foot of which are situated the cities of *Prusia* and *Gordium*, on the river *Sangarius*; on our left were the Grecian colonies. From Nicea to *Angora* (the ancient *Ancira*) is a distance of ten days' caravan marches. Except the vast and beautiful plain of *Akserai*, washed by the rivers *Sangarius* and *Gallus*, and in a high state of cultivation, the whole way is the most dreary and unpleasant journey that can be imagined—lands barren, untilled, deserted, where nothing is found but *soda* and the *limonium*, immense quantities of the *muriate of fossile soda*, brackish or stagnant water, clouds of fine salt dust which occasion much pain and injury to the eyes; this is a faithful representation of those objects which will present themselves to the traveller who undertakes to cross the ancient *Galatia*.

One day's march before we arrived at *Angora*, we saw that extensive plain where Fortune, abandoning *Bajazet* to his fate, delivered him into the hands of the ferocious *Tamerlane*.

Angora, a city famous both in sacred and profane history, is built on the slope of a rugged rock, surrounded by triple walls, and commanded by an almost impregnable castle. At present it is computed that this city contains six thousand houses, the greater part of Armenian families. Its principal commerce consists in the hair of their whitish goats, from which they manufacture a kind of camlet called *Angora shawls*.

That *Angora* was in former ages a place of considerable importance, may be inferred from the prodigious quantity of ruins and inscriptions found all about it. The Apostle Paul ranks it among the seven principal churches of Asia; but what chiefly declares its ancient splendor, are the sumptuous edifices which it still possesses: of these, the most worthy observation is the celebrated monument of *Augustus*, for a sight of which I was indebted solely to my character of physician. It is a building entirely of marble, but I cannot pretend to say for what purpose it was designed: it seems, on the first view, to have served as a *prætorium*. In the atrium are two parallel walls, in the manner of wings, covered with large flags of white marble. The following inscription appears on one side, cut in handsome Roman letters, and on the other side an inscription of the same purport, cut in good Grecian characters; the beginning of the inscription is as follows: "*Rerum gestarum Divi Augusti, quibus orbem terrarum Imperio Populū Romanū subjecit; et impensarum quas in Rempublicam Populūque Romanū fecit, incisarum in duabus Atheneis pilis quæ sunt Romæ positæ, exemplar subjectum.*"

I am ashamed however to say, that, notwithstanding those sumptuous edifices, inscriptions, columns, goats, triple walls, Saint Paul and *Augustus*, the *Prætorium*, &c. &c. I would not live in *Angora* for all the gold in this world. An ugly town, inhabited by insolent

and fanatical people, infamous water, no trees, no verdure, a burning sun, and no society.—I was very glad when we departed from the celebrated city of Ancira, and proceeded on our way to Tocat.

The village of *Hazahan* is situated near the banks of the river *Kyzil-Irmak* (the ancient *Halys*, so called from the Greek word ἅλς, genitivo ἅλῃς) salt, because the earth which it washes has acquired a bitterness from fossile salt. This is the first village in the territories of *Ciapan Oglu*, a feudatory prince under the *Sublime Porte*. He can send into the field sixty thousand cavalry, and is much feared by the neighbouring bashaws, and in fact is respected as a sovereign himself. He resides at *Gozgat*, a city which he has lately founded, and where he received us with much magnificence. His territories extend nearly to the gates of Tocat and of *Cesarea*, and he possesses many rich mines of brass and of lead. He encourages agriculture, and the people under him seem to enjoy a state of comfortable mediocrity.

Before our arrival at Tocat we crossed a vast plain formerly called *Daximonitis*, partly washed by the river *Iris*, on its passage to *Amasia*. *Tournefort* describes some extraordinary stones which he found in this plain; but I was not fortunate enough, although I sought them with great attention, to discover any.

After marching eleven days, we at last arrived at Tocat (from *Angora*), having the ambassador and nine other persons of the mission affected by intermittent fevers. A halt of two days, with large doses of the *China* combined with the *Serpentaria Virginiana*, sufficed to weaken the feverish attacks, and rendered the patients able to proceed again on their journey.

Tocat is a city of note, although perhaps of no very remote foundation. Some imagine it to be the ancient *Comana* of Pontus; but there is not any vestige remaining that supports such an opinion. Tocat is the central point for all the caravans coming from Persia, *Natolia*, *Turkey*, and other countries. It is supposed to contain three thousand Turkish houses, three hundred Armenian, and thirty Greek. They export annually one hundred and fifty thousand okes of worked copper, which they procure in the mines of *Castambul* and *Argana Maaden*. The situation of Tocat is beautifully picturesque, and its buildings not so badly constructed as in other parts of this country.

Not far from Tocat, towards the west, is shown, in a rock, the tomb of Saint Chrysostom; and at the same distance, on the east, a grotto, where, as the faithful relate, that great preacher retired during a time of persecution, and died.

At one day's journey from Tocat we reached *Nicsar* (the ancient *Neocesarea*), a city built on the side of a hill, and surrounded by numerous gardens. It contains one thousand Turkish and one hundred Armenian families. Rice and fruit abound here. There is a castle here erected on a steep rock by the Genoese. If Saint Chrysostom could at present take a view of *Neocesarea*, he would not be able to trace any vestiges of his old episcopal seat or of his flock; the few Armenians who dwell here scarcely know his name. At *Neocesarea* we began to leave the plain, and ascended and descended the lofty mountains of cold Armenia, where the snow remains generally all the year. The villages which we passed betray the sterility

of the soil and coldness of the climate; their inhabitants seemed an honest but rude people.

On the eleventh and twelfth days after leaving Tocat, we reached the borders of the rapid Euphrates, which we forded over without experiencing so many obstacles as the ancient writers have mentioned. Behold us now arrived on the banks of one of the four streams which watered the terrestrial paradise—" *Fluvius autem quartus, ipse est Euphrates.*" This river was much celebrated in the time of the Romans, and often reddened by their blood; but when the fortune of Pompey prevailed over that of Mithridates, the banks of the Euphrates bore witness to the defeat of the Romans' most formidable enemy. No vestiges can be at this time found of the places occupied by the armies of Sylla, Lucullus, or Alexander Severus. It would be a curious circumstance if, in the present age, the sites of the ancient encampments were to be possessed by the modern Romans; in this case, the Euphrates would no longer offer any obstacles to passengers, as in the days of Pompey, and would lose much of its celebrity from being viewed near at hand. How just is the saying, " *Major è longinquo reverentia!*" Many heroes of great renown, if closely inspected, would not appear of that magnitude which a distant prospect gives; many rivers, famous in proportion to their distance from us, would become mere rivulets in the eyes of one standing on their banks, and the celebrated *Terra promissa* would appear as a barren waste to an Italian; but let us leave the *fluvium magnum Euphratem*, and prosecute our journey.

I shall not trouble you with a tedious detail of our marches as far as Erzerum, as it would be a repetition of barren lands, miserable villages, naked mountains, vile water, meat cooked with fires made of cow-dung dried in the sun, and a climate of the two extremes, intolerable heat during the day, and excessive cold at night. All I can say is, that the splendor of a throne would not induce me to become sovereign of Armenia Major.

We had been forty-five days in reaching Erzerum, the capital of modern Natolia, and the seat of a bashaw of three tails. This city is said to contain one hundred and fifty thousand inhabitants. It is situated on the northern slope of a hill on the left bank of the Euphrates, and very badly built. The quarter of the Turks is in the centre, surrounded by double walls, and flanked by towers not very far one from another. The rest of the town, where the Armenians and Greeks live, is defended by a wretched rampart and a shallow ditch. The chief products of this place are numerous flocks and herds, and grain in abundance.

The bashaw of Erzerum was the celebrated ex-grand vizier Yussuf Bashaw, the same who in Egypt commanded the Turks against the French. He received our embassy in the most magnificent manner; he invited the ambassador and all his suite to a splendid dinner, consisting of above an hundred different kinds of dishes and meats, and he regaled us, in open defiance of Mohammed, with wine and brandy. He had a table and chairs made expressly for our accommodation; and as napkins we had stuff of silk and gold. During this feast we had a band of most noisy and discordant musicians, whose perform-

ance could never, I think, be rendered tolerable to our ears. When dinner was concluded, the bashaw entertained us with a splendid sham-fight of horsemen, in the great court, where the object was to take a battery of twelve pieces of cannon, which kept up a most infernal fire. After this, we saw the game of the *jeria*, a kind of stick about three feet and a half long; one of these each horseman holds in his hand, and whilst at full gallop he darts it at his adversary, who displays his dexterity in avoiding the blow and diverting its direction. Next day the bashaw invited General Gardanne to a country house not far from the city; there was pitched a magnificent and spacious tent, and in it a very splendid collation ready laid; whilst the company enjoyed this feast, above a hundred muskets were suddenly discharged.

In the midst of all these entertainments and shows, the plague was raging among the people, and swept off many persons. Before our arrival the mortality amounted from sixty to a hundred individuals daily; but it happened, during our stay at Erzerum, that a violent north wind succeeded to the southern winds, and soon banished that dreadful scourge of mankind.

From Erzerum to Bajazid, the last city belonging to the Turks, is a journey of nine days' stages. On the evening of the first day we went to a village not far distant from the city of *Assan-Kalâ*, where there are various springs of sulphurous water like those of *Eligia*, another village situated on the opposite part of Erzerum, and nearly about the same distance.

Beyond *Erzerum* the rivulets, torrents, and rivers, cease to carry their waters to the Tigris, or Euphrates, or, in short, to the Persian gulf; they now direct their course and pay their tribute to the Caspian Sea. On the second day we crossed the celebrated *Araxes*, the source of which is not far from Erzerum; this soon increased to a considerable stream by the waters of the *Amontum*, washes the foot of Mount Ararat, and passes near Erivan, then falls into the Kur (the ancient *Cyrus*), where it loses its name, and, blended with the other, flows into the Caspian Sea. On the fourth day we entered a large and tile plain, which was rendered desolate by the frequent invasions of Turkish plunderers: it belonged for ages to Persia, and formed the boundary of ancient Georgia. The inhabitants speak the *Curd* language, which is a mixture of Chaldean, Parthian, Turkish, and Persian. The women perforate their nostrils near the septum of the nose, and ornament themselves by hanging from it two large rings of silver. We took up our abode this day in the village of *Toprakalâ*, where we were here called in to visit the wife of the primate of the country. Entering the sick lady's room, I beheld a dozen *Venuses* assembled together, for the purpose of gratifying their curiosity to see a *French* woman. These women wore a kind of diadem on their heads, which pleased me very much, studded with small pearls, &c.: at first, it struck me as much resembling the ancient costume of the Persians; but the harsh sound of their voices, and their savage countenances, soon induced me to leave those fair ones, who seemed to me not unworthy of their ferocious husbands.

The sixth day's journey after we left Erzerum, was replete with terror and danger. We had not gone above an hour from the village where we had slept, when a young woman, bareheaded and in the most disordered dress, presented herself before us. Being asked on what account she had ventured out alone at so early an hour, and in such a deplorable state, she informed us, that she was of *Ghelasseir*, the next village; that five days before she had been forcibly carried off by thirty Curds, who took her to their place of abode, and during that space of time obliged her to gratify all their most brutal desires. They also compelled her to declare who were the richest persons of her village, and the quantity of cattle that it could furnish to them. She added, that they led her the preceding evening to her village, which they suddenly attacked in the most furious manner, plundered it of every thing that they could carry away, and then set it on fire, leaving her in a wretched condition, and dragging off with them all the men and women who had fallen into their hands.

Our Turkish guide, who had obtained all this information from the unhappy female, was not in the smallest degree affected by the melancholy story. We soon left her behind, and, on approaching an Armenian village, we met the people of it, who, seeing a number of Europeans, came and threw themselves at our feet, imploring our protection against the hordes of Curdish robbers; but our guide answered their supplications with a look of most perfect indifference (being accustomed from his infancy to scenes of pillage and violence), and all that I myself, and others of our party, could offer to those miserable creatures were a few tears and sighs of compassion. In two hours after this we arrived at the village of *Ghelasseir*, or rather we beheld the smoking ruins of above two hundred of its houses. In three hours afterwards, a similar object presented itself to our view; another village reduced to ashes and still smoking. We lamented to ourselves the unhappiness of so many persons, the victims of a despot incapable of protecting them, and yet so barbarous as to deny them the arms necessary for their defence, fearing, no doubt and justly that they might at last turn those arms against himself. The harsh voice of our inhuman guide aroused me from my meditations, he announced the danger which we were in of being attacked by the Curds. I felt that I could sacrifice my life with pleasure in endeavouring to punish such ferocious monsters. How truly has Juas Lipsius said, "*Homo homini lupus!*" Every member of our caravan prepared for combat, and a noble spirit of enthusiasm was excited amongst us. After we had crossed a rapid torrent, we discovered on the other bank a piquet of five Curds, who were attentively examining our numbers and our force. When they perceived that we were well armed and determined on preserving our property at the risk of our lives, they thought it advisable to retreat with precipitation, and hastened to inform their companions that our caravan was not likely to become their prey. After having passed by more than six villages lately pillaged and burnt by the Curds, we arrived at an Armenian monastery, which had rather the appearance of a castle, being surrounded with strong and lofty walls, and flanked with many bastions. The brother of our general (the ambassador), knowing that there was

There was a very ancient church, was very desirous of visiting it, although it was late in the evening, and it would be necessary to turn off the road in order to accomplish his object. We all however agreed to accompany him, and we found the inhabitants of those villages which had been destroyed, assembled at the monastery, and preparing to resist us; for, on seeing a party of armed men in a strange dress approaching, they apprehended danger. We were admitted at last into the church, exactly resembling all those erected by the Greeks. We learned that this church had been constructed by a certain prince of Georgia named Heraclius, in honor of the *Thaumaturgos*; that the monastery was called "*the three Churches*," or the "*Red Ichtniazios*," or "*Utch Kalisse*," near Mount Ararat, the residence of the supreme patriarch of all the Armenian heretics. About twenty monks live in the monastery above mentioned, and there are nearly eighty families in the vicinity who cultivate the gardens adjacent, and feed numerous herds of cattle.

Two hours after we had left this fortified monastery, the curiosity of M. Gardanne being fully gratified, we overtook two of our party, poor Mons. Bernard and Mons. Boisson, who had remained behind the caravan on account of the former's weak state of health. In the darkness of the night, ignorant of the right road, they had wandered till they came under the walls of the monastery, where they expected to find an asylum during the night, and accordingly, without any hesitation, they went directly to the gate. But they were astonished at finding the same reception as we had done, and a volley of musketry was discharged at them. Mons. Bernard was so very ill and weak at this time, that, perfectly indifferent about his life, he alighted from his horse, and, stretching himself on the grass, told his companion that he had resolved to pass the remainder of the night on that spot. Mons. Boisson in vain endeavoured to make the monks comprehend the deplorable condition of his friend; the only answer he could obtain from them was a shot from a musket; and in this critical situation he, with much difficulty, prevailed on his companion to leave such an inhospitable place.

The sun now rising disclosed to our view the celebrated mountain of Ararat, and we had the good fortune of beholding it entire; a circumstance which rarely occurs, as its lofty summit is generally hidden in the clouds.

It is said that the word *Ararat* signifies "*maledictio tremoris*," a denomination altogether contrary to the services rendered by this mountain to Noah. It towers aloft from the middle of a vast plain, and its elevated top can be discerned at an incredible distance. There has been, for a long time, a tradition among the Armenian monks, that the ark still exists on the summit of this mountain; they assure us, that the grace of God having been granted to a holy personage of their order, who had ardently wished to see the wonderful ship of Noah with his own eyes, he was, after a rigid fast of forty days (which rendered his body very light), transported by one of the angels, who guard the venerable ark, to the summit of the sacred hill, where he examined, at leisure, the precious monument of most ancient naval

construction; but the good monk, instead of taking the exact dimensions of the ark, contented himself with a piece of one of its boards, which the angel allowed him to bring away, but neither history nor tradition inform us to what part of the vessel it belonged. There is, however, a greater difficulty to be overcome by those who wish to view the holy ark, than any obstacle presented to the pilgrim by Ararat itself: this is a miraculous sleepiness, which closes the eyes of all who undertake the adventure; and, during this sleep, the celestial guardians of the ark carry back the drowsy mortal to the bottom of the mountain, thus rendering all his labor vain. Why, in good earnest, should not a balloon be tried?

General Gardanne and his brother, desirous of transmitting to posterity a memorial of our passage by the *sacred mountain*, caused to be cut on a marble tablet the names of all the members of our embassy, which was placed on a slightly elevated spot of Ararat, and beneath it were buried in the ground some gold and silver coin of the present French Emperor. Let us now leave Ararat, the ark, the monks, &c. &c. and pursue our journey.

The plain which we crossed, on our way from Diadin towards Bajazid (in the midst of which Ararat appears), is covered with quantities of ferruginous stones. The earth is very compact, and composed of scoriae, and it resounded under the horses' feet: these scoriae, perforated like a bee's nest, seem to be pieces of porous lava of basalt. I am induced to believe that in former ages this country was subject to violent volcanic eruptions, which have rendered the surface of the ground so uneven, a motive sufficiently plausible to occasion the ancient name of *Ararat* given to the mountain, and *Armenia* to the country, both words signifying "*Maledictio Tremoris*."

On the third of November we reached Bajazid, a city two leagues distant from the frontiers of Persia: it is built on the side of a lofty hill, protected by four castles, and capable of a vigorous defence. It contains two thousand five hundred Armenian houses, and one thousand Turkish. The governor is a bashaw of two tails. There is here much fruit, and the people have numerous herds of cattle. The brother of the present bashaw is the person who arrested and kept in prison, three months, Mons. Jaubert, who had been dispatched by the Emperor of the French with a letter to the King of Persia. Notwithstanding the superiority of their numbers, this bashaw permits the Armenians here to go out with arms against the Kurds, and to have in their charge one of the four castles. Ibrahim Bashaw inhabits another of these forts, and never comes out of it—"conscia mens mali." He pays little or no attention to the commands of his sovereign; his ears are always deaf to the groans of those unfortunate people whom the Kurds have ruined; and it is said that this wretch himself divides the pillage with these robbers.







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